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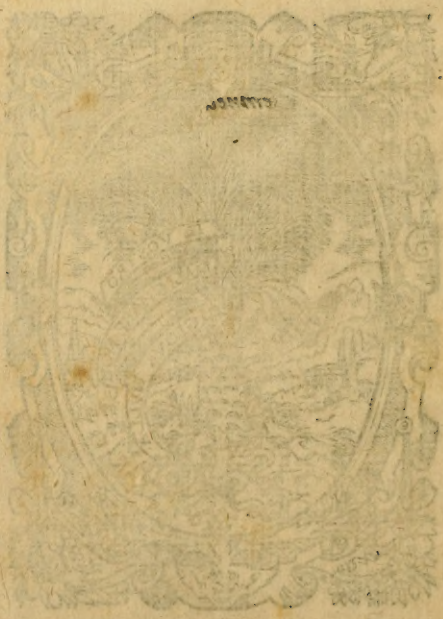
Compyled by the Reuerend Father *Don Anthonio de Gueuara*, Bishop of Mondonnedo, Chronicler and preacher vnto *Charles* the fift.

In this Booke the Authour treateth of the Seuen Words which Christ our Redeemer spake hanging vpon the Crosse.

Translated out of Spanish into English.

LONDON,
Printed by Adam Islip for Edward White, and are to bee sold at his shop by the little North dore of Pouls, at the signe of the Gun. *Anno.* 1597.



HERE BEGINNETH THE BOOKE, CALLED THE MOVNT OF CALVARIE,

Wherein is contained the vnſpeakeable *Myſteries, which the Sonne of God wrought* vpon that holy *Mount*, when as he did there ſuffer *Death* for all *Mankinde*.

CHAP. I.

How the Sonne of God was condemned to dye, and how the like Indgement was neuer giuen in the world.

ESVM autem tradidit voluntati eorum: ſaith St. *Luke* chap: 21. ſpeaking of the ſentence which *Pilat* gaue againſt Chriſt: and it is as if he would ſay; Seeing that *Pilate* the iudge could not obtaine of the Iewes, that which he requeſted, hee agreed vnto them, and condiſcended vnto all that which they demanded: and thereupon he did not onely condemne the ſonne of God to dye: but alſo that they ſhould reuenge themſelues on him according vnto their own will and pleaſure. St. *Cirillus* vpon St. *Iohn*, ſaith that *Pilat* the Kings deputie did not expreſly command that they ſhould crucifie Chriſt, or that they ſhould hang him, or behead him, or throw him into a Well: but he did onely deliuer him to their will, to the Luk 23, 24

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end that they ſhould doe with him what they would, and reuenge themſelues on him aſmuch as they could. *Damaſcen* in a ſermon ſaith, That becauſe *Pilat* did deliuer Chriſt, *Voluntati eorum*, vnto their will: the Iewes gaue him that death which they themſelues would, and alſo iniuried him in all that they could. *Origen* vpon S. *Mathew*, ſaith thus, It is tollerable that accuſers deliuer an offender vnto the Iudge, but that the Iudge ſhould put the malefactor in the hands of his enemies, is not to be ſuffered: becauſe that Iuſtice is ſo to bee executed vpon the wicked, that there appeare no token of reuenge in it. When *Pilat* the tyrant deliuered Chriſt vnto their will, he did peruert all order of vpright iuſtice in Chriſt: becauſe that no man ought to be iudged by that which is ſpoken of him, but by that which is prooued againſt him; and yet without any inquirie made againſt him, and not giuing him the hearing according to the ordinarie courſe, hee condemned him to looſe his life, and that they ſhould diſpoſe of his perſon how they liſted.

Albertus vpon Saint *Luke* ſaith, That the Euangeliſt could not more liuely haue ſet foorth *Pilats* naughtineſſe, than to ſay of him, *Quod adiudicauit fieri intentionem eorum*; and that he deliuered Chriſt vnto their will: By which wicked wordes, hee yeelded vnto their demand, and gaue them all which they deſired. What elſe deſired they, but to put him to death, and what death did they giue him, but crucifie him? O wicked *Pilat*, ſaith S. *Chryſoſtome*, O traiterous *Pilat*, ſeeing thou doeſt confeſſe with thy owne mouth, That the ſonne of God was apprehended and taken through enuy, and is now accuſed through malice: Tell me I pray thee, why doeſt thou ſuffer enuy, to reuenge vpon innocencie; and permit that iuſtice be ſuppreſſed by malice? *Cyprian* vpon the Paſſion of our Lord, ſaith; That when wicked *Pilat* did deliuer Chriſt vnto their will, the Iewes were ſo execrably wicked, and their wils ſo corrupted, that if Chriſt had had a thouſand liues, a thouſand they would been glad to haue taken from him; and if they could haue ſeperated and vnioyned one member from another in him, peece by peece, they would neuer haue ſlaine him in ſo ſhort a ſpace: inſomuch that Chriſtes life was long ended before their malice.

Baſill vpon the Pſalmes ſaith, That becauſe vniuſt *Pilate* did

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deliuer Christ *voluntati eorum :* the Iewes were bold so many wayes to torment him, and with so many iniuries to dishonour him: to weet, that going in the streets, with their feet they spurned him, with their knees they thrusted him forward, with their hands they wearyed him, with their fingers they pulled him by the haire, with their elbowes they thumped him, with their tongues they blasphemed him, with their speares they pricked him; and becausse they had licence of *Pilat* to do by Christ what they listed, what did they leaue vndone that they could doe? *Remigius* saith in a sermon, At what time *Pilat* did deliuer Christ vnto their will, the Iewes might freely not haue crucified him, but haue loosed him, or giuen him some other kinde of death: but becausse the son of God had made choise to die vpon the altar of the crosse, the Iudge could not but commaund it, nor they but execute it: O good Iesus, O my soules loue, I appeale from *Pilats* sentence as much as I ought. For if the iudgement had been vpright and iust, there should not haue beene commandement giuen, to deliuer thee vnto the Iewes, but the Iewes vnto thee: seeing they fell into such a grieuous offence for no other reason, but becausse they would not remaine vnder thy mightie hand. If *Pilat* would haue commanded them to haue followed thy will, as hee willed them to worke their will on thee; thou wouldest haue vsed greater benignitie towards them, than they did towards thee: for in the end how much they were inclined to kill thee, so much wast thou desirous to pardon them. Neither will I that *Pilat* command thee to doe my will, but warne me to doe thy will. For if he deliuer thee vnto me, I know not what to doe with thee: but if they deliuer me vnto thee, thou knowest right well how to dispose of me, seeing that it is well knowne vnto all men, that for to put my soule in safety, thou didst suffer thine owne life to be taken from thee. It is more wholesome counsell for vs to put our selues into the handes of God, than that God should commit himselfe into our handes: becausse it is not to be thought, that hee will take away life from those who liue, who is accustomed to raise those to life which are dead.

Gregory in his Pastorall saith, That when God doth put himselfe into mans gouernment, and alwayes follow his appetite,

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it is a signe that that man is fore-knowne, and already condemned vnto hell: becauſe that hee who is beloued of God, and predeſtinated vnto glory, in all intiſements of the world is directed by him, and ſuffereth him not to follow any one appetite at all.

Woe be vnto that King, ſaith *Simon de Caſſia*, woe be vnto that Iudge, and woe be vnto the Preſident that filleth his iudgement with iniquitie, and doth not anſwere truth; becauſe that in criminall caſes, that is not to be done which the accuſers deſire, but that which the Lawes command.

It is heere greatly to be waighed, why the holy Scripture ſaid, that *Pilate* the Kings deputie deliuered Chriſt vnto them, to the end that they ſhould doe with him according vnto their will, and not according vnto their wils; ſeeing that where there is a multitude of people, there is varietie of opinions. Vnto this we anſwer and ſay, that it is a propertie of the wicked in matters touching vertue to diſagree the one from the other: but in matters of ſinne and wickedneſſe, they are alwaies of one opinion. Which priuiledge of theirs was kept in the death of Chriſt, where all the Iewes agreed to take away life from the ſonne of God. They agreed all to put him to death, they agreed all in crying crucifie, crucifie him, they agreed all, when they ſaid; Let vs not looſe him but *Barrabas*; they were alſo of one minde, when they ſaid; Fie, thou who doeſt deſtroy the Temple of God: Inſomuch that in all the multitude which was there preſent to behold that ſpectacle, there was no diſ-agreeing nor contradiction at all among them, touching the taking away of Chriſts life, or blotting and obſcuring his fame. The Scripture ſaith very well, when it ſaith, He deliuered him vnto their will, and not vnto their wils; for *Pilate* being excepted, who ſaid I finde no cauſe in him; and his wife who ſaid, nothing to thee and this iuſt man; and the theefe who ſaid, This man hath done no euill thing: wee read of none that turned to doe Chriſt good, or made any reſiſtance at all in his death.

What meaneth this *Pilat*, what meaneth this? doeſt thou deliuer Chriſt and his life to ſuch a peruerſe Nation, and perfidious people, and of ſuch a damnable will as the Iewes haue? canſt not thou ſuffer their cryes which ſound in thine eares, and wilt thou that hee ſuffer the whippings which open his ſhoulders? Is there

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any Iuſtice which doth commaund, or any Law doth ordaine, that for to auoyd their tongues, thou ſhouldſt deliuer him into their hands? If thou didſt ſo much feare their tongues, it had beene reaſon, that thou ſhouldſt haue declared the cauſes why thou didſt condemne him: for in ſo doing, thou ſhouldſt haue found without all doubt, that the Iewes did accuſe him through malice, and thou didſt condemne him for feare, and he did die for loue. O my good Ieſus, and my ſoules delight, who ſhould be able to take thy life from thee, if it were not for thine infinite charitie? Thy inſpeakable charity doth giue ſentence on thee, thy goodneſſe doth diſſemble it, thy humilitie doth conſent that it ſhould be done, thy diuinitie doth approoue it, thy heart doth embrace it, thy fleſh doth feele it, my neceſſitie doth ſpread it abroad, and my onely fault doth cauſe it. O thou giuer of life, O killer of death, who dare condemne thee to die? O my condemned Ieſus, am not I happely he, who doth accuſe thee, am not I hee who doth condemne thee? If then I be he who is in fault, art thou hee who is condemned? O the life of my life, why doeſt thou not cauſe my life to end with thine, ſeeing that this day thine doth end for me? It doth well appeare (ſaith St. *Barnard*) O good Ieſus, it doth well appeare, that I doe not liue in thee, ſeeing that thou didſt die without me: for if I did liue with thee by grace, my life would alſo end this day with thee. *Rabanus* ſaith, That *Naboth* was iudged, becauſe he would not giue his vineyard vnto King *Achab*; *Suſanna* becauſe ſhe would not yeeld to the laſciuiouſneſſe of the old men of *Babilonia*; but Chriſt was iudged to die, becauſe the Prieſtes did beare him great enuy: inſomuch that now adayes, enuie, lecherie, and couetouſnes, doe hinder the execution of Iuſtice. St. *Hierome* vpon the Prophet *Naum* ſaith thus, For a man to bee a naughty Iudge, there needeth no more, but to be affectioned and paſſionate; ſeeing that the Iudges condemned *Suſanna* becauſe they were enamoured of her, as the Iewes condemned Chriſt, becauſe they were paſſionate againſt him. *Chriſoſtome* ſaith, that to the end iudgement may be right, and the Iudge iuſt, it is very neceſſarie, that neither intreatie bow him, nor teares make him gentle, nor gifts corrupt him, nor threatnings feare him, nor anger ouercome him, nor hatred meoue him, nor affection deceiue him.

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When the Iewes ſaid vnto *Pilat*; We haue no King but *Cæſar*, it had beene better for them (as *Origen* ſaith) to haue cut out their tongues, than to haue vttered ſuch wicked words: becauſe that from that very houre and moment, they departed from the God of Iudea; and made themſelues vaſſals vnto *Cæſar* of Rome: Inſomuch that they loſt the libertie which they had, and fell into ſeruitude which they abhorred.

Saint *Auguſtine* vpon St. *Iohn*, ſaith thus; With whom are yee better contented, O ye Iewes, with the God which gouerneth Iudea, or with the Emperour which ruleth Rome? Doe yee not know, that the God of Iudea gaue you libertie, that you ſhould haue Captaines which you ſhould follow, Prieſtes which you ſhould beliue, Lawes which you ſhould obſerue, Temples where you ſhould adore, Scriptures wherewith you ſhould comfort your ſelues, and Countries where you ſhould remaine? And doe you not know that *Cæſar*, whom you acknowledge now for your Lord and King, hath made you Captiues, murdered your Children, throwne downe your Walles, burnt your Temples, ſpoyled your Kingdomes, and ſolde you all for Bondmen? Seeing (ſaith *Gregory Nazianzen*) before *Pilate* you asked that the bloud of this iuſt man ſhould come vpon your Children; and that you proteſted alſo in the ſame place, that you would bee ſubiect vnto the Romanes: maruaile not to ſee your ſelues perſecuted of all Nations, as you are; and be alwaies ſubiect vnto tyrants.

Cirillus vpon St. *Iohn*, ſaith thus; After that the vnhappy Iewes had ſaid, *Sanguis eius ſit ſuper nos*, Let his bloud light vpon vs; and alſo after they had ſaid, We haue no other King but *Cæſar*: they are naturally beaten downe of all the world, and alwaies gouerned by ſtrangers. The which curſe ſhall dure among them, vntill the end of the world; ſeeing that in Chriſts preſence they renounced their libertie, and asked vengeance of their wickednes.

It is to be waighed in this place, that there fell three feares at once into *Pilats* heart, which fought within him at one time, touching the crucifying of Chriſt, or not crucifying of him: the one, when he knew that hee was innocent; the other, when he heard that hee was the ſonne of God; and the laſt when they threatned him that he could not be a friend vnto *Cæſar*. But in the

the end he resolued, that Christ should rather loose his life, than hee would loose the rule and gouernment of Iurie.

A verbis viri peccatoris ne timueritis, quia omnis gloria eius stercus & vermis est, said the great *Matthathias* vnto his sonnes the Machabees; as if he would say, Feare not the threatning wordes of a naughtie man, because his power and dignitie is but a worme and dung. If *Pilate* would haue remembred these words, hee would neuer haue feared the Iewes threatnings; for when a good man doth that, which the Law doth commaund him, and that which reason doth prescribe him; let him bee sure, that if a naughtie man haue power to contradict him, yet he shall not be able to destroy him. For this being considered, that the number of the good is but small, the wicked would quickly make an end of them, if God would giue them leaue to destroy them. For as their intentions are wicked, and their tongues poisoned: so their handes should be very bloudy.

But seeing there doth not one leafe fall from the tree, which God will not haue to fall; how can any man hurt the iust, if hee doe not permit him? Who dare say, that our Lord hath not a greater care of the soules of his faithfull, than of the leaues of trees? The King ought not to omit to punish a malefactor, nor the Iudge to acquite the iust, nor the Prelate to beare a zeale to that which is good, neither for feare, nor threatning: seeing that no good thing can come vnto vs, but by his will; nor any euill happen vnto vs, but by his sufferance.

There had not beene one Saint, nor Martyr this day in the Church of God; if they would haue beene afraid of that which tyrants did vnto them. And thereupon the true seruant of our Lord will not say, What will they say of me, but, What will become of mee; because that hard wordes doe feare, but foule workes doe condemne. O how farre from these considerations *Pilate* the Vice-roy was, when onely for feare of man he violated iustice, yeelded vnto malice, condemned innocencie, and damned his owne soule.

CHAP. II.

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How Pilats *seruants, the better to mocke at Christ, did cloath him in a purple garment: and of the great mysteries which the Church gathereth of that garment.*

Mark 15, 20.

Postquam autem illaserunt ei, exuerunt illum purpura, & induerunt eum vestimentis suis, saith St. *Marke,* chapter 15. as if hee would say, After that they had whipped innocent Iesus in *Pilats* Court, and iniuried him in wordes, they put off the Purple robe, which in mockery they had put on him, and clothed him in his first garments, which they had taken from him. *Aulus Gelius,* and *Macrobius* write, that from the time that the Emperiall Monarchie began among the Assyrians, and went vnto the Romanes; the Roman Emperours did alwaies vse fiue notable priuiledges: by the which they were honoured and known of all men. These Emperiall and Princely priuiledges were; to weare a Crowne of gold vpon their head, holde a royall Scepter in their hand, weare a garment of Purple or Scarlet on their body, bee spoken vnto with the knees on ground, and that the Gods should keepe them from all perill and danger. *Plutarch* saith, That to be carried in a Horse-litter, cloathed with Purple, dine with his Gate shut, weare gold on his Gowne; was only lawful for the *Dictator* of Rome: Insomuch that they did not suffer men to liue according vnto their opinion, but conformably vnto reason.

The case then standeth thus; that when the sonne of God had confessed before *Pilat* that he was a King, although his kingdome was not of this world; *Pilats* seruants fell into a great laughter, and tooke Christ to be a very simple man, because that it seemed vnto them that to be a King, (as hee said he was) he was weake in power, poore in wealth, simple in his answers, mean of knowledge, and altogether without fauour. And the matter did not thus end, in that they did laugh to heare Christ say,

that

that he was a King, but they ſcorned much more at him, when they heard him ſay, that his Kingdome was not of this world. And the cauſe was, becauſe *Pilat* and his companions did not thinke that there was any other life, but that the ſoule did dye with the body: and ſo they tooke that anſwere for an exceeding great folly, and therefore they tooke occaſion to make a very ieaſting-ſtocke and a play of Chriſt. And therefore comming to play their partes, they brought in Chriſt for a King, and *Pilats* ſeruants for his vaſſals, and becauſe hee ſhould repreſent the perſon of a King, they put a ragged garment of purple vpon his backe, and a crowne of thorns vpon his head, and in his left hand a ſcepter of a Reede, and bowing their knees ſaide vnto him, All haile King of *Iury*.

St. *Auguſtine* vpon S. *Iohn* ſaith, If the ſon of God ſhould haue ſaid, My Kingdome is of this land, he might haue ſeemed to haue preiudiced the *Romane* common-wealth, but ſeeing he ſaith, that his Kingdome is not of this world, but of the other, tell me (O *Pilat*) what preiudice doth he to the Romane Empire? Where Chriſt ſaith, that his Kingdome is not of this world, S. *Ierome* ſaith, That in this ſpeech he hid a greater myſterie than *Pilat* was worthy to reach vnto or vnderſtand: ſeeing that thereby we are aſſured that there is another life to come after this; and that wee hope for another glory after this paine. If Chriſt had ſaid onely (ſaith *Ambroſe* vpon S. *Luke*) that he was not a neighbour of this world, hee had ſaid very little; but in ſaying that his Kingdome was not of this world, he ſaid much: becauſe that by thoſe words he gaue vs to vnderſtand, that as wicked men in this world haue many thinges to delight themſelues and reioyce in, ſo he alſo in the other, had a Kingdome to reward his withall.

Anſelmus ſaith, *Pilat* ſitting in his tribunall ſeat, and the theefe that was in the priſon heard theſe wordes alike, My Kingdome is not of this world; and yet *Pilat* laughed at them ſaying, How is it poſſible that thou ſhouldeſt be a King? And the Theefe vpon the croſſe ſaid, Lord remember me. *Oderunt Ægipty filios Iſraell illudentes eis: & ad amaritudinem perducentes vitam eorum*, ſaith the holy Scripture, *Exodus* 1. As if hee ſhould ſay, The children of *Iſraell* in the captiuitie of *Ægypt* were very much diſcomforted,

and without all hope: not ſo much for the troubles and vexations which they gaue them, as for the iniurious words which they vttered againſt them; iniuring them at euery word, with dogge, ſlaue, Iew, and ſuch like reproachfull termes, *Aſcende calue, Aſcende calue*, ſaid the children of *Samaria* in *Bethell*, ſcoffing and iefting at olde holy *Eliſeus*, 4. *Reg.* 2. Whether doeſt thou goe olde bald fellow, or from whence doeſt thou come olde pilled man?

When penſiue King *Saul* fled from the warre, through the mountaines of *Gilboa*, as the *Philiſtians* purſued him; he ſaid vnto his ſpeare-bearer, *Percute me, ne forte veniant iſti incircumciſi, & illudentes mihi interficiant me*; As if he ſhould ſay, Draw that thy ſword out of hand, and cut off my head with it in this place, before the enemies ouertake vs and ſley both thee and mee; for I ſhould be more greeued at the reproachfull ſpeech which in ſcoffing ſort they dare vſe againſt me, then for the life which they can take from me.

Of theſe notable examples we may gather, what a great offence it is to ſcoffe and frumpe one at another: which doth plainly appeare, in that, that euery man of a free and noble courage, and ſhamefaſt countenance, doth more greeue at a ſpightfull and contemptuous word ſpoken againſt him, then at tenne wounds giuen vnto his perſon. *Seneca* in an Epiſtle ſaith, That becauſe a noble heart doth regard nothing more in this life, then that all men ſhould make reckoning and account of him; there is no griefe which doth deeper wound his heart, then to ſee men ſcorne and ſcoffe at his words. *Plutarch* reporteth, that *Alcibiades* the Grecian ſaid; I ſweare by the immortall Gods, that I did not ſo much grieue for being baniſhed from *Lycaonia*, or that my goods were confiſcate, or my perſon wounded, as I did at one contemptuous word which *Cteſiphon* vſed againſt me in *Megara*; by the which he did let me vnderſtand, that he had a great preſumption of himſelfe, and of me ſmall reputation.

This being ſuppoſed, wee may well gather what griefe the Sonne of God felt, to ſee himſelfe ſcorned and mocked by *Pilats* ſeruants. The which iniurie and ſcoffing, good Ieſus did ſo much the more feele, then all others, by how much leſſe hee did deſerue

deserue it then all others. Saint *Bernard* in a Sermon of the Passion of our Lord, saith, Aboue all which were borne in this world, Christ did most of all feele euery iniurie which was said or done vnto him: because that in the labours and vexations which wee suffer, it doth much ease the paine which wee endure to compare it with the fault which wee committed. But because our blessed Lord could not compare his punishment with his fault, but with his innocencie; hee did not onely feele and grieue at the shame and reproach which they did vnto him; but also at the malice which came with it. Men are wont in Court to scoffe at such as are ill-fauoured in their personage, vnseemely in their doings, fooles in their speech, proud in conuersation, and therefore presume more then they deserue, and deserue lesse then they haue. Who dare say that there was any spot in Christ, or that hee was noted for any vnseemely thing? Those of *Pilats* Palace, had no occasion, and lesse reason to mocke at Christ, seeing that his personage was very beautifull, his conuersation very holy, his doctrine very catholicke, his words very circumspect, and his workes very orderly and vertuous. Mocke not O *Pilat* (saith *Chrysostome* vpon Saint *Matthew*) mocke not at Christ, neither doe thou consent, that those of thy house scoffe him, by cloathing him in purple: for there is more in him then doth now appeare, and hereafter there will more appeare of him then now doth: for as in vs that which wee presume, is more then that which wee are worthie of, so in the Sonne of God, that which hee hid of his goodnesse, is more then that which hee shewed to the world. Why (saith *Bonauenture in Stimulo*) doest thou continue to goe to the Palace, seeing thou wast euilly handled by those of that Palace? Doost thou not know, that in *Caiphas* Palace, they did buffet thee, in *Herodes Ascalonitas*, they would haue taken thy life from thee, in the other *Herodes Agrippa*, they put a white gowne on thy backe, and in *Pilats* Palace in scoffing manner they cloathed thee in purple? O comfortlesse mother, why art not thou present when they scoffe and iniurie thy sonne, and why doost thou not giue eare to the reproches they vse against him? and seeing thou canst not saue his life, why doost thou not recouer thy

goods from them? Is he not thy fleſh, ſeeing thou broughtſt him into the world? and his bloud thine, ſeeing thou gaueſt it him, and his coate thine, ſeeing thou didſt ſpinne it? If his fleſh be thine, why doe they whip it? if the bloud be thine, why doe they ſhed it? if his coate be thine, why doe they take it from him? O wicked *Pilat*, O vniuſt Iudge, in what Law of the Romanes didſt thou finde, that in one day and in one houre, they ſhould take away the ſonnes life and the mothers goods? had it beene much for you to haue left one coate vnto the ſonne of ſuch a mother? be not diſcomforted, O comfortleſſe mother; but conſider that which hee keepeth for thee, and that which thou doeſt keepe for him, that is, his heart and thy heart; and doe not feare that *Pilat* can take them from you, or the hangman diuide them in two.

Rupertus vpon S. *John* ſaith, The hatred which the Iewes bare Chriſt was ſo great, that by their wils they would haue changed him into another; and thereupon it was, that they changed his skinne when they whipped him, they changed his coate when they mocked him, they changed his eſtate when they crowned him, they changed his name when they ſaid, Behold the Man; they changed his family when they gaue him Theeues for his companions; and they changed his life, when they did put him to death. *Tu ſcis opprobrium meum, & confuſionem meam, & reuerentiam meam*, ſaith the Prophet in Chriſts name, *Pſalme 68.* as if hee ſhould ſay, O my eternall Father, thou and no other doeſt know well the nick-names they vſe againſt mee, the iniuries they doe vnto me, the confuſion they put me vnto, and the falſe witneſſe that they beare againſt mee: inſomuch that, that which I ſuffer by them is very much, and that which I deſerue to ſuffer very little. *Caſſiodorus* vpon theſe words ſaith, The ſonne of God had reaſon to ſay vnto his Father, *Tu ſcis opprobrium meum*, becauſe the iniuries which hee ſuffered were ſo many, and the torments which hee felt ſo greeuous, that there was none of the Martyrs able to abide and ſuffer them, nor any tongue to rehearſe them.

Neither doth it want a great myſterie for the ſonne to ſay vnto the Father, *Tu ſcis confuſionem meam, & reuerentiam meam.*

Thou

Thou knoweſt the reuerence and reſpect which is due vnto me, and the confuſion and diſpight which I ſuffer of the wicked; of which wordes we may gather, that Chriſt did not greeue leſſe for the honour which they tooke from him, than at the puniſhment which they gaue him. For the ſonne to ſay vnto the father, *tu ſcis confuſionem meam*, is to let vs vnderſtand, that when he ſaw himſelfe in *Pilates* pallace with a crowne of thorns vpon his head, and a garment of thrid-bare purple clapt on his body, a hollow reed in his left hand, his perſon mocked at, his doctrine ieaſted at; his ſhame was ſo great, that if it had beene offered vnto any other of leſſer courage than himſelfe, hee would haue died for griefe and ſhame in the place. St. *Cyprian* ſaith, That the ſonne of God had great reaſon to ſay vnto his father, Thou doeſt know my confuſion, *& meam reuerentiam*, for if we will confeſſe that which Chriſt did merit, together with that which he did ſuffer for vs, we ſhould not onely, not be able to reckon it, but alſo not to thinke it.

The iniuries which we did ſpeake of before, which the Ægyptians did vnto the Iewes, the Philiſtines vnto King *Saul*, the children vnto the Prophet *Eliſeus*, and *Michol* vnto King *Dauid*, were all common iniuries, and ſuch as men indure daily; but thoſe that were done to good Ieſus, were not onely grieuous to beare, but alſo ſuch as neuer were before ſuffered by any. Who will not ſay, but that Chriſt had great reaſon to ſay vnto his father, *tu ſcis confuſionem meam*, ſeeing that with the purple robe, with which in times paſt they clothed Princes for an honor, they clothed Chriſt for diſhonour? Was it not a great kind of martyrdome, to vſe as an infamie and a diſcredit vnto Chriſt, all thoſe badges of honour with the which all other Princes ſhewed their greatneſſe?

We know well that the vaile of *Sanctum ſanctorum* was of purple, and the curtains of the Arke of purple, and the Captaine *Holofernes* his pauilion of purple, and that in *Pharao* his houſe they cloathed *Daniell* with purple, and that on the marriage day *Ionathan* was cloathed in purple, inſomuch that before Chriſt came into the world, all ſuch as apparelled themſelues in purple, did it as a great honour due vnto them. Shall the purple then, that was had for an honor in *Sanctum ſanctorum*, and was an ornament to the Temple, looſe his reputation, and be counted vile, becauſe

the sonne of God was cloathed with it? Why did God permit that there should be purple in the olde Temple, seeing that his son should be mocked with it before *Pilat*? considering that it is said by thee, O good Iesus, If any man honour me, my Father which is in Heauen, will honour him. Why dost thou promise honour and credit vnto those which serue thee, and yet doest suffer the poore purple which cloathed thee, to loose it? In payment of that, that the poore purple did couer thy naked and wounded body, wilt thou therefore that for that cause it loose his old honour? O that in me and vpon me, the purple is not abased but exhalted! not dishonoured but highly honoured! for in suffering that in my passion, I should be cloathed with it, there is a great mysterie signified, which is now vnknown to *Pilats* seruants, and shall be hereafter reuealed vnto the martyrs of my Church. *Caput tuum vt Carmelus, & come capitis tui, vt purpura regis iuncta canalibus, cant. 7.* saith the bridegroome vnto Christ, as if he should say: When I settle my selfe to behold thee, I see that thy head is as big as the hill Carmel, and thy throat as high as a high tower of Yuorie, and the colour of thy haire as it were of princely and fine purple, when it is dyed with the blood of the Oyster.

Before wee come vnto the sence of this speech, it shall be necessary to declare the letter of it, because there be many thinges in holy Scripture so obscure, that they cannot be vnderstood, vnlesse they be declared and laid open from the bottome. It is then to be noted, that in times past they called nothing purple, but the garment which was dyed with the blood of a Sea shell-fish. And because the garment might bee the better dyed, they threw the blood of the Fish into wooden conduits, and then the garment dyed of that wooll there, they called royall purple, because that kind of sea-fish (called a sea Oyster) was only found in the sea that cõpasseth Cyprus: as those Oysters were few, so it followeth that there was but little purple. And thereof proceeded the Law, that no man should be so bold as to weare purple, vnlesse hee were a Prince or of royall blood. Applying then the figure vnto the thing figured, we will say that by the head is meant Christ, by the conduits, his precious wounds; by the dye of the Oyster, his precious blood; by his long haire, his holy glory; and also by his purple

locks,

locks, his glorious martyrs; who were died and made red, not with the blood of the Oysters of Cyprus, but with the blood which ran from his side, when he was tyed at *Pilats* pillar. St. *Cyprian* in his booke of martyrdome saith, For the sonne of God to suffer himselfe to be iested at, and cloathed in a purple garment in *Pilats* house: what other meaning had it, but only the blood, which the martyrs should shed for him throughout the world? And what other meaning had his cloathing of purple, and the couering of all his naked flesh with the same bare garment, but onely that hee would esteeme so much of the blood shed by them, that he would cloath himselfe with it, and honour himselfe with it, as with his owne?

It wanteth not a mystery, and that a great mystery, that the garment wherewith they cloathed and mocked Christ, was first died with the bloud of the Oyster, and then with that which ranne from Christ, thereby to giue vs to vnderstand, that all our workes are of no value, if they be not first bathed in the grace and blood of Christ. And that in *Pilats* house the bloud of the purple should meete with the bloud of Christ without spot, and there giue die vpon die, colour vpon colour, and painting vpon painting; It was to let vs vnderstand plainly, that when Christ did bathe that purple with his owne precious bloud, that then he did allow and receiue for his owne, all the bloud that afterwards should be shed for him in his Church. *Theophilact* saith, As the Holy-ghost made *Caiphas* to say, It is expedient that one die; and *Pilat* to say, That which I haue written, I haue written; so hee made *Pilats* seruants to cloath Christ with a purple garment and no other. For it is no other thing for blessed Iesus to be cloathed with purple, but to be vnited with his Catholique Church. S. *Ierome* vpon S. *Matthew* saith, Not by chaunce, but for a great mysterie, Christ was cloathed with a garment of purple red, and mocked and scorned in it, becaufe that all which they did the more to dishonour and defame him, did follow after vnto Christ his greater honour and fame, seeing that afterward there were an infinite number of Martyrs that clothed themselues with the same bloudy purple, & which with good will lost their liues for his sake. O purple red garment! O happy purple! where did thy price rise to so high a

price as when thou wast clothed vpon Christs flesh? When wast thou so esteemed in Princes houses; or vpon Emperours persons so respected; as when thou wast worthy to couer that sacred flesh, vnder whose feet all the Seraphins doe lay their crownes? The eternall Father giueth his Angels no other licence, but vpon knee to adore his sonne; and doth he giue leaue to thee to couer him? And doest thou not know, O purple, that in times past thou didst honour him whom thou didst cloath? and that now he whom thou doest couer, doth giue the honour?

O good Iesu, O the loue of my soule, wilt thou not make a skarlet garment of my stonie heart, with the which I may couer thy whipped flesh, and thou with the same couer my wounded soule? Die then, O good Iesus, die this my heart with thy precious blood; and make of it a purple or a skarlet garment, with the which thou mayst couer thy selfe, and cloath me. For if thy bodie be hurt with woundes, is it not worse that my soule is loaden with offences? It cannot be said then that purple hath lost his estimation, because Christ was cloathed with it: for it was neuer so much set by when a Prince wore it in earnest, as when they cloathed Christ with it iest.

It is also to be weighed, that in *Pilats* house Christ was couered all ouer with purple, and in the figure which we spake of before, his haire was onely coloured with that colour; whereby he doth giue vs to vnderstand, that our Lord doth as well accept of good desires, which are figured by the haire, as he doth accept of workes which are figured in the garment of purple. S. *Barnard* in an Epistle saith, That he is cloathed in purple red, on whome the blood of Christ is well bestowed; and then the blood of Christ is well bestowed, when he doth conforme his life vnto the Gospell: because it doth little auaile a Christian, that Christ his blood was shed for him, if he doe not bathe his owne life in it. Then the seruant of our Lord hath his haire died in purple, when he hath all his thoughts occupied in thinking on the blood of Christ.

CHAP. III.

CHAP. III.

How Christ was crowned with thornes, and of diuers sorts of crownes, and of the great mysteries which are meant by them.

Et plectentes coronam de spinis, posuerunt super caput eius, saith S. *Matthew, chap.* 27. As if he should say, After that the hangman had cloathed Christ in purple red, and taken his owne garments from him, they put a crowne of thornes vpon his head; which they did the better to mock him, and laugh him to scorne. It was without all doubt a greeuous scoffe, and a cruell inhumanitie, to crowne and hedge in Christes head with thornes. For if an olde troden thorne doe hurt and pricke the hardest heeles; how much more should they hurt and rent in sunder Christes tender temples? This crowne was made of certaine dry bulrushes of the Sea, hard and sharpe; of the which they wreathed a crowne, placing the sharpe pricking ends one against the other, which they put vpon Christes head, like a crowne, or an *Aester* garland. Math 27

If *Aulus Gellius* report a trueth, they had in Rome one kinde of crowne, which they called *Triumphall*, which they gaue alwaies vnto him who had wonne King or Kingdome: Another called *Militarie*, or belonging to a souldier, which they gaue vnto him, who had slaine another in a challenge: there was another called *Obsidionall*, which they gaue vnto him, who had leuied a siege, and so deliuered the people: Another called *Nauall*, which they gaue vnto him, who had ouercome by sea: Another called *Ciuicall*, which they gaue vnto him, who had set the Common-wealth in peace and quietnesse: And one other there was also, which they called *Castrensis*, or belonging to an Armie, which they gaue vnto him, who had appeased mutinies in the Campe.

Among all these kindes of crownes, haue you heard of any made of thornes? *Cyprian* saith, The crowne which they put vpon Christ his head, either was put for dishonour, or for honour, for a punishment, or for what other cause you will; and yet from the

the beginning of the world, vntill the comming of the sonne of God, there was neuer any crowned with a crowne of thornes, neither for honour, nor dishonour, nor yet for a punishment. But because these men were the members of the diuell, they inuented that new kinde of torment. Was not (thinke you) that inuention of the crowne, a new kinde of torment, seeing that they did so fix it, and place it vpon Christes head, that all the ends of the thornes were bloudied with the bloud of the Lamb: and euery prickle enamelled with the skin of God? *Theophilus* saith, When Christ was cloathed in purple, that went no further than to a ieſt: but when they did put a crowne of thornes vpon his head, that went further than a ieſt; and became a greeuous paine and punishment, and such as neuer was heard of before. For looke how many thornes did enter into Christ his skin; so many streames of bloud did issue out of his head. The thornes went in, where the bloud issued out; and bloud issued out, where the thornes went in. Insomuch that as the lether thongs did open his shoulders when he was whipped at the pillor, so the thornes did likewise pierce his head in the palace.

Bernard saith likewise, That the greateſt torments which Christ did feele in his passion, and that which most of all went to his heart, were his sweating of bloud through the pores of his body, the piercing of his braine with the thornes, the breaking of his sinewes with the nailes, and his mothers swooning before his face. Tell me, O good Iesus, tell me I pray thee, what disease hast thou in thy head; that they should search it with sharpe thornes? hast thou any putrified bloud in it, that requireth letting of it out in so many places? If thy head be broken, O good Iesus, seeke no cure in *Pilats* palace; for his Courtiers doe not stanch bloud, but let bloud; they binde vp no wounds, but open them; they heale no sores, but make them: yea they cure not, but kill. O how well thou didst pay the Lieutenant *Pilat*, for remaining one night in his house, seeing thou didst hallow the greateſt part of it with thy bloud! For there was no porch, gallery, nor hall, which thou didst passe through, which thou didst not leaue sprinckled with it. *Anselmus* saith, When the time came to crowne the sonne of God with thornes, the hangmen went so carefully to seeke one out, and so quickly they wreathed it, and so furiously put it vpon his

his head, and ſo cruell they were in preſſing it downe, that they did not fauour their owne hands, although they did hurt them with the thornes: in ſuch ſort that they did wipe the bloud which ranne downe their curſed hands, either on the purple which he ware, or elſe beſmeared and annointed Chriſt his face with it.

Vngit Moſes digito ſuo altare ſanctum, & omnia vtenſilia eius oleo vnctionis, ſaith the holy Scripture, *Leuiticus* 8. and the meaning is; That day in which God commaunded *Aaron* to be made the chiefe Prieſt, good *Moſes* did annoint all the holy Altar with holy oyle, and all things elſe which were within the Tabernacle. That high figure doth very well anſwere vnto the thing figured, ſeeing that the holy Altar is Chriſt, the ornaments, his ſacred members, which were all annointed and hallowed, not with oyle of Oliues, but with the bloud which ranne out of his bowels. And as *Moſes* left nothing about the Altar, which hee did not hallow with that holy oyle; ſo there was no one member of Chriſt, which was not bathed with his owne precious bloud; inſomuch that if at that time, there had beene an Anatomie made of Chriſtes bodie, they ſhould haue found more of his bloud ſhedde vpon the ground, then there remayned within his vaines.

What other meaning hath it, that the Altar was annointed with holy oyle, and the very ſame day to make *Aaron* high Prieſt; but onely that the ſelfe ſame day, that Chriſt did annoint his body with his owne bloud, hee choſe the Prieſthood of his Church? There is great difference betwixt the vnction of the Church, and the vnction of the Sinagogue; becauſe that *Moſes* did ſpend no more oyle, then would wet one finger onely; but in the vnction, which our great Redeemer made, of his Church, hee did not ſpend his bloud by drops, and ſmall quantities, but by pintes and quartes: inſomuch that although hee could haue annointed all the world with one onely drop; yet hee ſhed all that was in his body. Conſidering how Chriſt his garment was bathed in the inſide, with the bloud which ranne from his ſhoulders, and on the outſide bebloudied with that which ranne from the prickes of the thornes: it is little to bee doubted that who

ſhould

should haue beholden Christ all that time, he would haue seemed rather some beast panched, then a man which were aliue.

O what difference there is betwixt seeing and writing it, speaking and tasting it! that is the narrow straight that thou diddest see thy selfe in, and the sad and sorrowfull agonie which thou didst passe through, when in *Pilats* house, some did pull off thy owne garments, and others cloath thee in purple; some put the crowne on thy head, and others presse downe the thornes to thy head, and some put the Reed in thy hand, and others strike thee on thy head with it. And to what end did they strike thee with the Reed on the head, but because the thornes should pierce deeper into thy braines? What should I say more? but that some called him King of the Iewes, some a Captaine of theeues; some did reach him a stoole to sit on, and some tooke it away againe by stealth, because he should fall: insomuch, that considering the hast which they made, and extremitie which they put him vnto, we may well say, that they neither gaue him time to rest, nor place to breath in. What will a rowe of thornes put together doe, being as they were thrust into the flesh of his most sacred temples: when any one of them was sufficient to teare his skinne, and did in verie deede shed his bloud, rent his flesh, breake his scull, and make his very braines to flie out? If thou canst not suffer thy head to be loaden with haire, what thinkest thou good Iesus should feele, being loaden with brambles and thornes? *Maledicta terra in opere tuo, spinas & tribulos germinabit tibi*, said God vnto our father *Adam*, when hee had sinned; as if hee had said, I did blesse the earth, when I did first create it, and now I curse it, seeing I see thy sinne: and the curse which I giue it is, that in stead of giuing thee good wheat, shee giue thee many brambles, and in lieu of many eares of corne, she giue thee many briers and thornes; insomuch that thou mayst loose that which thou hast sowen, and that thou mayst plough and digge, and not receiue the fruit of thy trauaile. O high mysterie, and vnspeakeable secret! seeing that in the old Law the Crosse was cursed, and hee likewise which died vpon it; and seeing the earth was cursed, & the thornes which she brought forth, but when good Iesus his pleasure was to end his life vpon the Crosse, and after he had suffered them to crowne his holy head

with

with thornes, all was healed, euery thing made able and good, all things blessed, all things reconciled, and hallowed with his precious bloud.

Cyprian vpon the Passion of our Lord saith; For God to say vnto our first Father, that the earth wherein hee dwelled should bring forth thornes and briers, was to say that our cursed flesh should bring vs forth sinnes and offences; all which, like vnto sharpe thornes, should prick our consciences, and make our soules to bleede. Then the sinfull soule doth bleede, when the bloud of Christ doth not benefit her, and then the bloud of Christ doth not benefit her, when the thorne of sinne doth not come out of the conscience: insomuch that he first endeth his life, then he giueth ouer sinne. The earth of my owne flesh is cursed, and out of fauour: for if I take from it the brambles of pride, shee bringeth forth presently thornes of enuie, If I weede it of the nettles of couetousnesse, immediatly springeth vp thistles of anger: and if I grub the bushes of gluttonie, straightway shee bringeth vp swelling bubbles of leacherie; and if shee rest but one day, shee casteth vp by and by the grasse of sloath.

Theophil. saith, What weapons thinkest thou hath the diuell but onely the thornes of our consciences? These wicked weapons Christ tooke away from him, when hee was crowned with thornes: and thereupon it is that how much the more, blessed Iesus did loade his head with thornes, so much the more hee did vnburden our soules of sinnes. What other meaning was there for the Sonne of God to put so many thornes vpon his head, but onely that hee would loade himselfe with all our offences? Why didst thou consent, O my good Iesus, that with the thornes they should as it were with awgers bore thine head: but onely thereby to take away from thence, in vs, the matter and corruption of sinne? that matter and corruption then is poyson, that is to say sinne, seeing that a small sinne is enough to poyson all the world. O how much greeuouser a paine the crowne of my sinnes and offences gaue Christ, than all the thornes which the Iewes put vpon his head: because the thornes wearied him but one day, but the crowne which I giue him doth greeue him euery houre and day.

Abstaine

Abſtaine then O my ſoule, abſtaine from ſinning, and thou my heart abſtaine from vncleane deſires: becauſe that how many ſinnes thou doeſt euery day commit, ſo many thornes thou doeſt weaue, and put into the crowne of thy God: and that which is worſt of all, is, that *Pilats* thornes were faſtened onely vnto his head, but your ſinnes goe through his ſoule. *Baſill* ſaith, As the thornes which entered into Chriſt his head, were ſo many fountaines of bloud, which did runne from him: ſo in like manner the Martyrs which ſhed their bloud for God, did put ſo many precious crownes vpon his head. What other things were the ſtones with the which they ſtoned S. *Stephen*, S. *Andrewes* Croſſe, the coales they broiled S. *Lawrence* on, but ſharpe thornes with the which they tooke away his life, and made a crowne of glory for bleſſed Ieſus? who doubteth, ſaith S. *Auguſtine*, vpon S. *Iohn*, but that that by the crowne is vnderſtood glory, and by the thornes wreathed in it, the fleſh of Martyrs rent and torne in pieces? Not without a great myſterie Chriſt did put the crowne of thorns vpon his head, rather then elſe-where; becauſe there is nothing in this mortall life, which giueth ſo much honour to Chriſt and to his Church, as the Martyrs which loſt their life for him. It ought to be deepely conſidered, that it is neuer read, that Chriſt did at any time put a garland of Roſes vpon his head: and yet wee know well that he put a crowne of thornes: whereby we are giuen to vnderſtand, that in high roomes of the Church, delicate ſoft men, like vnto Roſes, ought not to be placed; but penitent, auſtere, and rough men like vnto thornes. *In ſpina horti omnes aues ſedebant*, ſaith the Prophet *Baruch: Chap. 6.* As if hee ſhould ſay, I ſaw in a great garden a buſh of thornes very ſharpe and bigge; vpon which buſh, there ſate and made their neaſts, all the birdes which could flie.

Saint *Ierome* vpon theſe words ſaith, The buſhes and thornes are nothing elſe, but the temptations which fight within vs, and the aduerſities which we endure; both which we haue no reaſon now to feare: eſpecially ſeeing that the ſonne of God would crowne himſelfe with thorne, becauſe he did caſt no trauaile vpon himſelfe, whereof hee did not firſt disburden mee. Did hee not (pardie) loade all that vpon himſelfe, whereof he did vnloade me;

when

when hee tooke vpon himſelfe the puniſhment which I deſerued, and gaue me the grace which himſelfe poſſeſſed, and alſo when he tooke my death and gaue me his life? For the Prophet to ſay, that all the birds made their neaſts in thoſe buſhes, is to tell vs, that all the thornes of our tribulations were broken, and were made blunt in Chriſt his head; by reaſon whereof wee haue no cauſe to feare them, becauſe that all thoſe which were ſharpe thornes in his head, be vnto vs very ſweet and ſoft Roſes. It is much to be noted, that the Prophet did not ſee any of thoſe beaſts fall vpon the thornes, which goe vſually vpon the ground, but onely thoſe birds which flie in the ayre; to let vs vnderſtand thereby, that all ſuch which Chriſt will put vpon his crowne, muſt ſuffer many thornes of aduerſitie; becauſe that ſweet Ieſus doth put our pleaſures vnder his feete, and our trauailes and paines vpon his head. If thou wilt therefore my brother, haue Chriſt to put thee vpon his head, and haue place in his holy crowne, make vnto thy ſelfe a thorne of auſtere life, and in thy aduerſities haue great patience, becauſe that vnder crownes of gold many pleaſures are ſuffered; but vnder the crowne of thornes, there is nothing but paine and trauaile admitted. *Rupertus* vpon *Abacuck* ſaith: For the Prophet to ſay, that the birdes did light, and make their neaſts in that buſh of thornes, is thereby to teach vs, that becauſe all mans life is nothing but a continuall tentation, we may ſay truely, that he hath no neaſt in the crowne of Chriſt, who is not compaſſed with trauaile and tentation.

The Prophet ſaw none of thoſe birdes which hee ſaw, light vpon the greene flouriſhing trees, but onely vpon dry thornes; wherein hee doth ſignifie, that if wee will be perfect, and make our neaſt in the crowne of our Lord; it is conuenient for vs firſt to wreathe a crowne of thornes, hardening our ſelues againſt all aduerſities: becauſe that looke how many tentations wee ſhall ouercome in this life, ſo many precious ſtones doe wee gather together, to enrich and beautifie our owne crowne withall.

What other thing were the ſtones, with the which they did ſtone S. *Stephen* vpon earth, but certaine precious ſtones with the which they did crowne him in heauen? O good Ieſus, O my

ſoules

ſoules delight, I would to God it would pleaſe thy infinite goodneſſe to giue me this thy crowne, and if not, yet to impart vnto me ſome part of it: for although I be not a King worthy to be crowned; yet I am a ſinner worthy to be puniſhed, and how vniuſtly thou waſt crowned, ſo iuſtly ſhould I be mitred with a ſcrowle of my offences. What meaneth this, O good Ieſus, what meaneth this? Vpon Palme-Sunday laſt, as thou didſt enter into Hieruſalem they did caſt Oliue branches vnder the Aſſes feete thou didſt ride vpon, and doe they now put dry thornes vpon thy head? Why doeſt thou ſuffer or yeeld thy conſent, that they ſhould doe more honour vnto the earth which the Aſſe treadeth, then this day they doe vnto thy ſacred head? O cruell thornes! O vngratefull creatures! I coniure you by that God which made you, and by that which you owe vnto piety I aske you, that you giue ouer piercing of thoſe holy temples, and that you would enter into my ſinfull bowels: for out of Chriſt his head you ſhall draw nothing but bloud, but out of my wofull bowels, you ſhall draw thouſands of ſinnes: ſeeing you will let any man bloud: O cruell thornes, I am he whom you ſhould doe it vnto! I am he of whom you ſhould make the Anatomie; for looke how vniuſtly you did let my God bloud from the veine of the head; ſo iuſtly you might let me bloud from the veine of my offences: I haue ſaid very little, in ſaying that you might let mee bloud in one veine: for I might better haue ſaid, that you ſhould let mee bloud in all: for the ſinnes which I haue committed are ſo many, that without compariſon they are more in number then my veines, and my wickedneſſe more then all the members of my body. I doe not aske thee, O good Ieſus, I doe not aske thee with our mother *Eue*, that thou wouldſt giue me of the tree which was forbidden, nor with S. *Peter*, that thou wouldſt take mee into the Boat with him, nor with the *Zebedees* that thou wouldſt place me on thy ſide, nor with the Ruler that thou wouldſt goe to my Palace; that which I aske and entreat thee for is, that thou wouldſt giue me thy holy crowne for my pillow, and that thou thy ſelfe wouldſt be the Downe to ſtuffe it. O mighty Redeemer! O my Lord crowned with thorne! tell me I beſeech thee whereof wilt thou be liberall and magnificent, if thou be hard for thornes and brambles? Giue mee leaue then,

then, giue me leaue, in this thicke platted hedge to make my abode, giue me leaue among these thornes to make my neast: if not, yet at the least suffer me to sleepe in the shadow of the bushes; and that if there fall not to my lot, part of the thornes which are on high, yet that there come vnto mee some of the bloud which runneth downe vnto the ground.

CHAP. IIII.

How for a mockery and a ieast, the Iewes did put a reed in Christs right hand: and of the high mysteries which are gathered thereby.

Posuerunt arundinem in dextra eius: & per- Math 27 2
cutientes caput eius, salutabant eum, dicentes, aue rex Iudæorum, saith S. *Math.* chap: 28. as if he would say, The Iewes not being contented, to haue cloathed the sonne of God in a thread-bare purple red garment, and put a crowne of thorne vpon his head, did also put a hollow reede in his right hand, and bowing their knees, stroke him on the head with it, and saluted him for King of Iury. This was the third mocke which they gaue vnto the diuine person of Christ, and in the first when they cloathed him in purple, they coated him like an ambitious man: In the second, that is, when they crowned him, they quipped him of pride: and in the third, to weet, in the reed, they noted him for a dizard.

Cyprian vpon the Passion saith, As among great Princes, their soueraigne dignitie was signified in wearing of purple, and shewed their power in putting a crowne on their head, and made their vpright iustice knowne by the Scepter which they bare: those of *Pilats* court would represent all this in Christ for a mocke, and in a ieast serue him with it. We might say better that they did offend him, rather than serue him; seeing they put an olde coate of purple on his backe, and a crown of sharpe thornes vpon his head, and in his hand for his scepter, a hollow reed: meaning thereby to let men know, that as he was a great mocker, so his kingdome was

alſo a great mockery. Chriſt did much greeue at this iniurie, and had great reaſon ſo to doe; becauſe the iniuries which were paſt, tended onely vnto the puniſhing of his body, but this of the reed touched his reputation and credit; becauſe thereby they would haue giuen men to vnderſtand, that as the reede doth naturally want pith or marrow, ſo the perſon and head of Chriſt did want braine and wit. What greater iniurie can there be offered vnto any man, then to call him a foole? *Plutarch* reporteth, that *Plato* was wont to ſay, that as long as the Gods would keepe him a woman to ſerue him, and his eyes to read with, and his iudgement to gouerne himſelfe by, all other vexations and trauels of this world might tempt him, but not diſquiet him. What hath he who hath no wit? and what doth hee lacke which wanteth not his iudgement? *Theophil.* ſaith, To put a reed in Chriſt his hand, is to mocke him of being a foole, and of folly; which could not be in him, and was contrary vnto his dignity to commit; ſeeing that it is he in whoſe ballance all things are waighed, and by whoſe wiſedome all things are gouerned.

Chryſoſtome vpon Saint *Mathew* ſaith: If it ſhould be true, that this man in whoſe hand you doe put a reede in token of folly, could commit any folly; there ſhould be neither heauen nor earth: For if a foole had the gouernment of all this workmanſhip in his hand, the world would haue beene at an end many dayes agoe. Saint *Ierome* in an Homily ſaith: Theſe words coſt Chriſt very dearely, when he ſaid, My kingdome is not of this world: for from the time that before *Pilat*, he ſaid that hee was a king; but yet that his kingdome was not of this world, they reputed him preſently to be an infamous dizard: for according to the roughneſſe of his perſon, and pouerty of his life, he ſeemed rather to haue a diſpoſition to put him in a houſe of Bedlam, then commend vnto him the gouernment of kingdomes. Chriſt ſaid vnto *Pilat*; *Regnum meum non eſt de hoc mundo*; As if hee would ſay, Although thou doe ſee me, O *Pilat*, ſold like a ſlaue, apprehended like a thiefe, bound like a foole, [illegible] on my knees like a ſeruant, accuſed like vnto a malefactor, and defamed like vnto a ſeditious perſon; yet know thou that I am a king, and haue alſo a kingdome, although it be not of this world.

Saint

Saint *Ambroſe* vpon Saint *Luke*, ſaith; When the Sonne of God ſaid that his kingdome was not of this world, hee did plainly vndeceiue the Iewes, and ſhewed them, that he pretended nothing at all the kingdome of Iſrael: And likewiſe *Pilat*, that he aſpired not vnto *Tiberius* Empire: but neither of them both did vnderſtand this high ſpeech, ſeeing they ieaſted at him who ſpake it; and likewiſe at the ſpeech which hee vttered. *Rabanus* ſaith, When good Ieſus ſaid, that his kingdome was not of this world, he did no leſſe vndeceiue the Church then he did the Synagogue; and principally in that point, that for the aduerſities which they ſhould paſſe through; and for the martyrdome which they ſhould ſuffer for his ſake, they ſhould hope for no reward in this life, but in the other; becauſe our Lord doth ſo much eſteeme of the goodneſſe of thoſe which are good, that for to requite one of them alone, hee thinketh it too little to make him Lord ouer all the world. *Bernard* to this purpoſe ſaith, Seeing that the ſonne of God doth confeſſe before *Pilat* the Deputie, that his Kingdome is not of this world, what doeſt thou aske of him? what doeſt thou intreat of him? what doeſt thou hope for of him in this world? If thou doeſt aske a quiet life of him, much honour, ſtore of wealth, great fame and credit; he may well anſwere, that thou ſhouldſt aske for theſe things of the Princes of this world, becauſe he is King of the other world, which is euerlaſting. *Theophilactus* ſaith, To ſay that my Kingdome is not of this world; Looke how much this ſpeech was ſcandalous vnto the Iewes, ſo much it is comfortable vnto the Chriſtians: ſeeing that hee doth aſſure vs thereby, that there is another world, and another Kingdome, whereof he and no other is King, and that for no other cauſe, but to take vs with him to raigne, he came into this world and ſuffered death in it.

Cyprian ſaith, Thou ſayſt very well, O good Ieſus, thou ſayſt very well, *Regnum meum non eſt de hoc mundo*. For if it were thine, thou wouldeſt not conſent, that there ſhould be in it the proud with the humble; nor the humble with the cholericke; nor the cholericke with the patient; nor the couetous with the quiet man and pitifull; nor the carnall with the chaſt man; nor yet the ſimple and harmleſſe with the malicious. Becauſe it is an inuiolable

law in thy Kingdome, that there is no wicked men admitted, nor naughtinesse suffered. *Rupertus* vpon S. *Iohn*: for Christ to say, My kingdome is not of this world, is an exceeding great comfort vnto the good, and a great terror vnto the bad, seeing that thereby he doth put vs from all the thinges of this life, and giue vs hope of the other, because it is great ease, vnto such as can doe little, and haue little, to thinke that ease and pleasure doe not consist in the things of this world.

Aymon vpon S. *Marke* saith, I doe not know which is a worde of greater force, or a sentence of greater terror to say, as thou doest say; my Kingdome is not of this world, or to say as thou didst say, that the Deuill is the Prince of this world: seeing that in one speach thou doest declare vs not to be thine, and by the other, thou doest tell vs, that we are slaues vnto the Deuill; and yet for my part, I thinke, that if it be an euill thing to serue the Deuill, it is farre worse that thou accept me not for thine. *Anselmus* to this purpose saith, This speach of thine, my kingdome is not of this world, *Pilats* seruants did not so much take in iest, as I, good Iesus, doe in earnest: for seeing I esteeme of my selfe because I am thine, and thou saiest that thou hast nothing in this world, how dare I be a worldling, or desire any thing of this world? how shall I dare to praise, or goe about to get any thing of this world, seeing hee denyeth himselfe to be Lord of the world, who made the world?

We haue spoken all this, to proue and shew, what small reason and lesse occasion *Pilats* seruants had, to mocke at Christ as at a foole, and put a reed in his hand, because that when he saide, that he was a King, and that his kingdome was not of this world, he spake more heauenly, than they thought for, and vttered greater mysteries than they did reach vnto. The text saith: *In dextra eius posuerunt arundinem.* As if hee would say, After that they had set the sonne of God in a chaire, and cloathed him in purple, and crowned him with a crowne; they put a reede in his right hand: all which those ministers of wickednesse did, because the play which they did represent with Christ, should bee more pleasant, and the iest more commended, and set by.

It is an olde custome among men, and also vsuall in the holy Scripture,

Scripture, that the right hand is much more esteemed then the left; because wee alwaies place him, whom wee loue best, on the right hand, and with the same hand wee embrace him whom wee loue best. *Salomon* did put his mother on the right hand: *Moyses* saw the *Mosaicall* Law on his right hand: and *Raguel* and *Tobias* married themselues with their right hands, and *Zebedea* did aske that her sonnes should sit on the right hand, and S. *Stephen* saw Christ on the right hand, and in the last day, the good shall sit on the right hand of God: insomuch that it is a common and an old thing in the world that the right hand is most esteemed.

Ambrose vpon S. *Luke* saith, Because they tooke Christ for a great mocker, and this for a great ieast, to say that he had a Kingdome; they ieasted at him in good earnest, and scoffed him from the heart: and thereupon they did put a reede into his hand as a Scepter of iustice; giuing vs thereby to vnderstand, that as the reede is very barren to yeeld fruit, and little worth to put in building: so the Kingdome which Christ said hee had, was without power to helpe himselfe, and without any fruit at all to benefit others. *Cyrill* vpon S. *Iohn* saith, As the reed is tender and weake to leane vpon, and without all fruit to eate of; so *Pilats* seruants seemed to mocke and scorne at Christ, as though hee had beene a vagabond, not able to helpe his Common-wealth, and a silly body not able to giue aduise or counsell to others: insomuch that by putting a reed into his right hand, they touched him to the very quicke in his credit and reputation. Saint *Ierome* vpon Saint *Matthew*, saith; To put in the right hand of the Sonne of God, a hollow and a dry reed, was to put into his hands the olde Law which was without fruit, and which was more hollow and dry, then that reed was; because all the *Mosaicall* Law contained nothing but the rinde, which was the letter; and wanted the marrow, which was the true Christ.

Ipsum altare non erat solidum, sed intus vacuum, saith the holy Scripture, *Exodus* 28. As if hee should say, When the people of Israel were in the Desert, *Moyses* made them a Tabernacle to pray in, and erected them an Altar to doe sacrifice on: the which he made not of lime and stone, to the end it should be sound, but of

the wood *Shtim*, which was all hollow. If wee giue credite vnto great *Gregory* vpon this place, hee saith that for the Altar of the olde Law to be hollow and emptie, signifieth nothing else, but that the Synagogue wanteth the true Christ: because there is nothing firme and stable in this life, vnlesse it be that which our Lord doth approoue and make firme. All was hollow, all was emptie, all was without life which was in the olde Testament; and if they could bragge of any thing, it was not of that which it had, but of that which it hoped for.

They gaue Christ in his Passion sharpe vineger, stinking gall, a hallowed reede, insomuch that they offred him of that which they had, and gaue him that which they themselues were. The synagogue was sharpe vineger, seeing she had degenerated from the wine of her good beginning; she was stinking seeing her worshipping was all turned into Idolatry, she was now a hollow reede, seeing that there was not so much as one vertue in the synagogue; insomuch that such as themselues were, such seruice they did to Christ.

In the right hand of the sonne of God, the hollow reede of the *Mosaicall* law was made sound and firme, when hee gaue vs for the Letter, the Spirit; for Prophets, Apostles; for Sacrifices, Sacraments; for the olde Law, the new Testament; for the Figure, the Truth; and for a hollow Altar, a sound and holy Gospell.

Was not the *Mosaicall* law thinke you, a dry and hollow reed, when as in their best time, the Synagogue and the Law fell together to the ground? *Origen* saith, In the olde Synagogue, the boords of the Altar were more worth than the Altar it selfe; but in our sacred Altar, which is Christ, although the boords of his sacred Humanitie bee very perfect and good, yet his most holy Diuinitie is much better; Insomuch, that for Christ to take the reede in his hand, was a token that by his hand, it should remaine strong and sound. O good Iesus, O the loue of my soule, to what end doest thou seeke for any other drie and hollow reede, seeing that my sinfull soule is so neere at hand? What is in the reede that is not in my soule; she is drie without all doubt, seeing she hath no deuotion; she is hollow, seeing she wanteth charitie; she is without fruit, seeing she doth no good workes; there is

nothing

nothing but leaues in her, seeing she hath nothing but wordes.

What is there this day in the world so hollow, as that which wanteth thy grace? Is not my sorrowfull soule a drie reede, and an olde and hollow reed, seeing her careleſneſſe and naughtineſſe hath made her to fall from thy grace, and fall into thy disgrace? Is there any reede in the world so drie, or so hollow as this my soule, the which is mooued at the first winde of temptation; and at the first touch of tribulation is broken? Leaue then O good Iesus, leaue that drie reede, and take this my hollow and emptie soule: and if thou wilt take her, I beseech thee that thou wouldest take her in thy hand, and giue her a good buffet of thy hand; because that she will neuer be massie and full of good and vertuous workes, vntill she be well chastised by thy hand.

CHAP. V.

Here followeth the same matter, and sheweth how they did strike Christ on the head with the reede.

ET percutiebant caput eius arundine, saith St. Marke, as it hee would say; they did not onely put the reede into the hand of the sonne of God, but they tooke it from him againe to strike him with it: Insomuch that in the beginning they gaue it him in ieast, and afterward they stroke him with it in earnest. *Theophilact.* saith, For the Euangelist to say that they stroke Christ with the reed, is to say that their ieasting turned into earnest; seeing that some of *Pilats* seruants did put the reede into his hand to mocke him, and some tooke it from him to hurt him; insomuch that they saluted him as a King, and stroke him like vnto a dizard.

For the sonne of God to suffer himselfe to bee crowned with thornes, is out of all doubt a maruellous thing, but to suffer a reed to be put in his hand, and yeelde to be striken with it, is a thing to bee wondered at, and also feared: for if no man willingly doth heare a word of iniurie spoken vnto him, with a worser will he wil

giue the ſtaffe to breake his owne head with. O wonderfull obedience! O vnſpeakeable patience of the Sonne of God! who would haue ſuffred that which he did ſuffer; or who would haue diſſembled that which he did diſſemble? that is to ſay, when they put a reed in his hand to ſcoffe at him, as if hee had beene a foole, and when with the force of blowes with the ſame reede they did driue the thornes into his braine.

There are ſome things ſpoken of, which are not done, others done and not ſpoken of, but they were done and ſaid at one time with the Sonne of God: which is very manifeſt, ſeeing that by putting the reed into his hand, they defamed him in his credit, and ſtriking him with it on the head they ſhortned his life. Put thy ſelfe O my ſoule, betwixt the blow of the reede, and the ſharpe piercing of his holy head, put thy ſelfe betweene, to waite for ſome blow with the reed: for looke how many blowes they giue the Sonne on the crowne of thorne, ſo many thruſts they giue the mother in the bowels. O good Ieſus, O redeemer of my ſoule, what patience may be compared vnto thine, ſeeing thou doeſt yeeld that they put the reede into thine hand to ieaſt at thee, and doeſt let them take it againe to ſtrike thee on thy head! S. *Bernard* vpon the Paſſion of our Lord ſaith; The Iewes would willingly, that the Sonne of God had had more members in his body, to the end they might haue taken them one by one, and haue tormented them: but when they ſaw the time grow ſhorter and ſhorter, they remembred themſelues to adde torment vnto torment, as it did here fall out: for ouer and aboue, the bufteting of him with their fiſts, beating him with a cudgell, pulling him by the haire, pricking him with thorne, and defaming him with a thouſand inſolences; they ſerue him a new with a reed, and preſently breake it on his head.

Let thy torments ceaſe, O my good Ieſus, let thy torments ceaſe, for that which thou haſt already ſuffered, is ſufficient to repleniſh heauen, and diſinherit hell. What doeſt thou aske for, O my ſoule, what doeſt thou aske for? giue ouer thou thy ſinne, and they will giue ouer to beat Chriſt; for thou muſt vnderſtand (if thou know it not) that to the compaſſe of thy ſinnes, the reeds play vpon him: inſomuch that how many wickednesſes are in thy

thy soule, so many reedes thou doest breake vpon his head. *Pro eo quod fuisti baculus arundineus domui Israel, quando apprehenderunt te manu; ego adducam super te manum meam*, Said God by *Ezechiel*, threatning King *Nabuchodonozor*, as if he should say, When thou shouldest haue beene vnto my people of Israel, as it were a strong staffe, vnto which hee that leaned should not fall vpon the ground; thou wast a hollow reede which falleth to the ground with him who leaned vnto it: and therefore I will send thee such a punishment as is wont to come with bloud and fire. If we compare *Nabuchodonozor* the tyrant with S. *Iohn Baptist*, we shall finde for a trueth, that God did rebuke the one, because he was a hollow reede, and Christ did commend the other, because he was not like the reede which was moued with euery winde: wherein wee are plainly giuen to vnderstand, that a man of euill life and conuersation, is nothing else but an hollow and fruitlesse reede, which occupieth a place where it is planted, and yeeldeth no fruit vnto him which planted it.

Aymon vpon S. *Iohn* saith, that euery man of an euill life, is without all doubt a very hollow and dry reede, seeing that there is nothing else in him but the name of a Christian: and that which is worst of all, that he changeth his affection euery houre, like the leafe of a reede. It is here to be noted, that *Pilats* seruants did offend Christ three manner of wayes with the reede, that is to wit; when they did put it into his hand to scoffe at him, when they stroke him with it; and when they gaue him vineger and gall with it to drinke; in so much that with the speare he was once hurt, and three times with the reede. Hee who is noted of hypocrisie, doth put a hollow dry reede into Christ his holy hand, who like vnto the reede, hath nothing but a leafe which sheweth without, his soule being hollow within.

The second which strike Christ on the head with the reede, are heretickes, which sowe heresies in the Catholicke Church, who doe so many times breake Christes head, and draw bloud of his person as they doe wrest and falsifie the holy Scripture.

By such as with the reede gaue Christ wine mingled with Myrrhe and Gall, are vnderstood all such as do Christ any seruice, remaining obstinate in any sinne; who make account of the wine which

which they offer, which is a good worke, and doe not marke that it is mingled with the gall of ſinne. It is alſo a property of the reede, to moue and wagge with euery winde, although it be neuer ſo ſmall and light, and truly ſuch are all vaine Chriſtians, and euery light perſon; the which becauſe they haue no conſtancie in that which is good, nor reſiſtance in that which is euill, vice doth no ſooner knocke at the gate, but they open; nor any appetite or deſire preſent it ſelfe, which they doe not fulfill. Are not they happily hollow reeds, and vaine and light reeds, which are ſo long time vicious, as the diuell doth tempt them? *Anſelmus* ſaith, What meaneth this, O my ſoule, what meaneth this? Thy God is wearie of diſſembling, the Church is wearie of teaching, thine Elders are wearie of chaſtiſing thee, thy brothers are wearie in ſuffering thee, the diuels are wearie of tempting thee, and thy members are alreadie wearie of liuing, and yet art not thou a wearie of ſinning.

Beda ſaith, That a wound in the head is the moſt dangerous wound which may be giuen vnto any man: then we may ſay with truth, that they wound Chriſt in the head, when they denie him to be true God, and affirme him to be onely a bare man. *Rabanus* ſaith, Then thou dooſt ſtrike Chriſt in the heart, when thou dooſt denie that he knoweth all things, and thou dooſt ſtrike him in the eyes, when thou dooſt imagine that hee doth not ſee all things, then thou dooſt ſtrike him in the feete, when thou dooſt thinke that he paſſeth not through all, then thou dooſt ſtrike him in the hands, when thou ſayeſt that hee doth not prouide for all things, and then thou dooſt ſtrike him in the head, when thou dooſt denie him to be God and Lord of all.

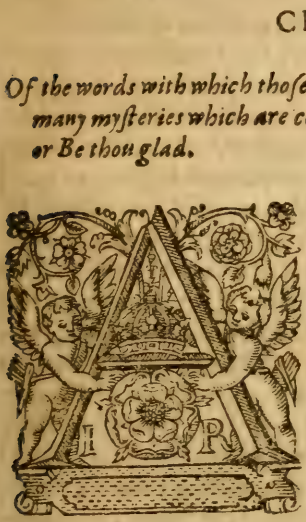
Cyprian ſaith, he breaketh the higheſt part of Chriſt his head, who doth denie his Godhead, and doth beleeue no more in him but that he is a meere creature: whereupon it ariſeth, that in theſe dayes they doe much more offend Chriſt which detract from his Godhead, then thoſe which laide hands vpon his manhoode. *Damaſcene* ſaith alſo, Thoſe ſtrike Chriſt on the head with a reed, which put themſelues to iudge & ſearch out the inſcrutable iudgements of his wiſedom; wherof it followeth, that ſuch doe oft draw blood to their condemnation, when it ſhould haue bin to their redemption.

Theophil.

Theophil. saith, So many times a man doth strike Christ with the reede, as hee doth omit the doing of a good worke, hauing time and place to doe it; and hereupon it is, that the idle man doth alwaies draw bloud out of Christes head. *Hylarius* saith, When I thinke with my selfe that I am hollow and emptie of vertues, as the reede is, a great pensiuenesse commeth vpon me: but when I remember that Christ did not disdaine to take it in his hand, there fell great hope vpon mee, because the Sonne of God is hee alone who can fill all our hollownesse, and giue vs part of his goodnesse.

CHAP. VI.

Of the words with which those of Pilats Court did salute Christ, and of many mysteries which are contained vnder this word, Aue, *All haile, or Be thou glad.*



VE rex Iudæorum, said *Pilats* seruants vnto Christ, as S. *Mat.* reports, *cap.* 27. Matth 27. After that they had cloathed Christ in purple, and put a crowne vpon his head, and set him downe in a chaire, because hee might perceiue that they did not all that to giue him honour, but to shame him: they determined to bow their knees before him, and put off their Caps vnto him, and vse much counterfeit reuerence vnto him, saluting him as a King, and scoffing him as a foole. That which *Pilats* seruants spake, is not to be meruailed at in this place, but the euill intention with the which they spake it; because it is no lesse iniurie to a good man, to entitle him vnto that which hee is not, then not to call him that which hee is. *Væ impio in malum,* saith the Prophet, as if he would say, Woe be to the naughty man, which was borne onely to doe mischiefe, and who thinketh on nothing but mischiefe, and doth nothing but that which is hurtfull, and speaketh nothing but that which is wicked, nor vaunteth himselfe of nothing but of that which is nought. It is a great gift

of

of God to be of good conditions, and of a good inclination: for as there are some men in this world, which serue for no other thing but to doe good to all men; so there are some others that were borne to no other end but to molest all men. *Seneca* speaking of ill tongues, saith, There are many men who haue lost the conditions of men, and put on those of dogges, whose customes are, to barke indifferently at all which passe by, although they passe a farre off, as well as if they had threatned them with a staffe, and this they doe not for the hurt which men doe vnto them, but for the euill custome which they haue of barking at all men. There are some men of such an euill disposition and bad condition, that although it concerne not their substance, nor touch their soule, yet delight in nothing but in doing hurt, and speake alwaies against that which is well done. Of the condition of these men were *Pilats* seruants, whom Christ had neuer rebuked, nor euer dealt withall, and yet in manner of passe-time (or rather in loosing of time) iested and triumphed ouer Christ, and compassed him in, and did hold a Court on him, as if hee had beene a foole. It is here to be weighed, that to kneele before Christ was no errour, to salute him with *Aue*, haile, was well done, to call him King, was no lye, in saying that the Kingdome of *Iurie* did appertaine vnto him, was truly said; but that wherein they erred and hit not aright, was, in saying, All haile King of the Iewes, in a mockerie; and bowing their knees for an iniurie. Tell me, I pray thee, if they had done that in good earnest, which they did in iest, that is, if they would haue serued him on their knees, and beleeued him from the heart, and worshipped him with, All haile King of the Iewes, what memorie should they haue left of themselues, and what could they haue asked that hee would not haue yeelded vnto? But because they did all this in a scoffe, Christ did not accept of it, but did impute it for a sinne vnto them.

Thou shalt (saith *Damascene*) my brother in this point see the inspeakeable excellencies of the Sonne of God, that not onely his friends doe publish them, but his enemies doe crie them abroad, which is manifestly seene in that that *Pilat* said, That which I haue written, I haue written. And in that that *Caiphas* said, It is expedient that one man die. And in that that *Pilats* wife said, What

hast

haſt thou to doe with this iuſt man? And in that, that thoſe of his owne houſe ſaid, All haile King of the Iewes. And in that which the Centurion ſaid, Truly this was the Sonne of God; in ſo much that his goodneſſe was of ſuch ſtrength and force, that if the good did like and approue it, the wicked did likewiſe confeſſe it. *Theophilact.* vpon the Apoſtle ſaith; The Iewes were very glad, that *Pilats* ſeruants did mocke at Chriſt, but it did greeue them very much, that they did call him, and ſalute him by the name of their King: for Chriſt yet liuing and not being dead, they imagined among themſelues; that conſidering the great miracles which he had wrought, and the multitude of people which followed him, it might be, that as they did then ſalute him as King in ieaſt, they would chuſe him afterward King in earneſt. *Cyrillus* ſaith, that the curſed Iewes doe ſtop their eares, becauſe they will not heare *Pilat* ſay, *Regem veſtrum crucifigam?* Shall I crucifie your King? nor heare his ſeruants ſay, All haile King of the Iewes. And from hence it commeth that they confeſſed, that they would rather haue the tyrant *Tiberius* for their Lord and King, then their owne true Lord and Maiſter. *Cum cognouiſſet quod venturi erant vt facerent eum regem, fugit in deſertum orare*, ſaith S. *Iohn, chap. 6.* As if hee ſhould ſay, At the very inſtant when the Sonne of God did know, that the Galileans purpoſed among themſelues to chuſe him for their Lord and King, he remembred himſelfe to goe vp preſently to the mountaines to pray, for no other cauſe but that they ſhould not conſtraine him to raigne.

It is not without a great myſterie, that when Chriſt was in the Cradle, the Kings and wiſe men ſaid of him, *Vbi eſt rex Iudæorum?* Where is the King of the Iewes? And entering into Hieruſalem, the people ſaid of him, Bleſſed be the King of Iſrael; and in *Pilats* houſe, they ſaid, All haile King of the Iewes; and *Pilat* wrote in the title of the Croſſe, Ieſus of Nazareth King of the Iewes; in ſo much that this high name of a King, did belong vnto him by the right line of the royall Tribe, and hee did deſerue it by the merit and valure of his perſon.

S. *Auguſtine* vpon S. *Iohn* ſaith, Ye lie, O ye Iewes, you lie, in ſaying aloud, We haue no other King but *Cæſar*; for ſeeing that in the houſe of *Herod* your King, they gaue Chriſt the name of a King;

King; and afterward thoſe of *Pilats* Court called him King, and all Hieruſalem confeſſed him to be a King, and *Pilat* himſelfe called him King; why doe ye onely denie the Kingdome to be his, and him to be your Chriſt?

And becauſe we may draw one myſterie out of another, it is to be noted, that the Sonne of God did neuer gaine-ſay thoſe which called him King, and yet for all that hee did neuer conſent, that they ſhould make him King: wherein hee gaue vs to vnderſtand, that hee did forſake the dignities and honours of this world, becauſe it was his will, and not becauſe he deſerued them not. *Hylarius* touching this point ſaith, When the Sonne of God is called King, and yet refuſeth to be King, it is to let vs know, that hee would well deſerue the eſtate of a King, and all other honours of this world; and that he would alſo deſpiſe them; for in matters of eſtate and rule, hee is mote honourable which doth deſerue it, and hath it not, then he which hath it and deſerues it not. *Chryſoſtome* ſaith, It is a greater myſterie then it ſeemeth to be, That Chriſt doth yeeld to be ſaluted King, and yet refuſeth to be a King; the which our good Lord did, to the end that in the one they ſhould know his Godhead, and in the other praiſe his humilitie: for in being called King, hee ſhewed that he was more then that which he did ſeeme to be, and in deſpiſing the Kingdome, he did ſhew the humility which he preached. Chriſt hath very few Diſciples now adaies in renouncing and contemning of dignities, to whom we giue leaue from this time forward, to take whatſoeuer Kingdome and dignity ſhall be giuen vnto them, with this condition, that with promiſes and skilfull cunning they procure them not. It is greatly to be noted, that as ſoone as Chriſt had fled from the Kingdome, and forſaken it, he went preſently alone into the Deſert to pray. If thou wouldſt giue mee the choiſe of theſe two things, O good Ieſus, I ſhould rather deſire that thou wouldſt carrie me vp with thee to the mountaine to pray, then leaue me in Galilee to raigne. What doth it auaile thee, O my ſoule, to renounce all rule and dignity, and deſpiſe all the world, if thou doe not goe vp to the hill with Chriſt to pray? Goe vp then, O my ſoule, goe vp to the mountaine with Chriſt to pray, and to follow an Euangelicall life; becauſe the perfection of the ſeruant of our Lord

Lord doth not consist in that which he leaueth in the world, but in the vertues which he taketh in religion.

If thou say, my brother, that thou hast no rule nor Kingdome to forsake, let it suffice thee, that thou hast a will to despise, for in the house of our Lord, it is much more esteemed to ouercome a mans owne will in that which hee desireth, then to set light by that which he possesseth.

Transiuit rex eorum coram ipsis, said God by the Prophet *Hosea*, as if he should say, Take heede and watch, O Synagogue, because I tell thee, that when the King and Messias promised in the Prophets, shall come into the world, he will goe before all men, like vnto one which goeth a iourney, and will not stay nor rest in any Kingdome. It is to be noted that he saith, *Rex*, a King, and also *transiuit*, he is ouergone, or gone before, that is to weet, that hee calleth Christ a King, and that hee will but goe through the Kingdome; because the great goodnesse of the Sonne of God came not from heauen downe into the earth to rule, reigne, and command, but to be commanded: neither to take Kingdomes, but to giue them, seeing that to the thiefe which hanged with him on the Crosse, he gaue all his Kingdome.

Saint *Cyrill* vpon S. *Iohn* saith, Christ did not say in vaine to the Iewes, Search the Scriptures, because that in them they should finde that Christ should be called king, for no other cause but because he would giue credit vnto his Godhead; but yet that hee would not rule according vnto his manhood. And hereupon it is, that *Pilat* oftentimes for his confusion, did call him king, and all such as were of his house did salute him as king. O wicked Synagogue, O vnhappy Hierusalem! seeing that according to the propheſie of *Hosea*, Christ went before thee, and thou knewest him not; hee came to thy house, and thou receiuedst him not; he gaue thee his doctrine, and thou beleeuedst him not; he spake vnto thee things belonging to God, and thou vnderstoodst him not; yea he did also die for thy liberty, and thou didst not thanke him for it.

The words which the Prophet *Hosea* saith, Your king is gone before you; and the words of the Euangelist S. *Matth.* Behold I am with you vntill the worlds end; doe differ very much, because that

that in the first he doth threaten the Synagogue, that he will passe through her, and in the last he doth promise his Church that hee will abide with her vntill the end of the world. O good Iesus, O my soules delight! I most humbly beseech thee, that thou wouldest stay and looke vpon my sinfull soule, and that thou wouldest not with speede goe by mee, seeing I am the feiture of thine owne hands, and the least of thy Christians. What doth it auaile mee that thou goe by my eyes, O the light of my eyes, if thou goe by, angry with the offences which I haue committed, and I not remaine cleane of the sinnes which I haue done? Stay therefore, O good Iesus, stay a little time in my heart, to the end that if thou shouldest call mee, I may open; if thou shouldest speake with me, I may vnderstand thee, if thou shouldest preach vnto me, I may heare thee; if thou shouldest giue me any counsell, I may beleeue thee; and if thou shouldest desire me, I may desire thee; because that thou canst liue very well without me, but I cannot so much as breath without thee.

To come then vnto our purpose, the words which the Iewes saluted Christ with, were, All haile King of the Iewes, or Be thou glad King of the Iewes; or, God saue thee King of the Iewes: And such ioy come vnto them, as they gaue Christ, seeing they said once vnto him, that God would keepe him; and at another time, that *Pilat* should condemne him to death: How can these two stand together? Haile King of the Iewes; and crucifie, crucifie him; seeing that in one petition thou doost pray that God would saue him, and in the other thou doost request that *Pilat* would crucifie him.

It is a very olde property of treacherous men, and a common Law among traytors, to vse very good words, and doe very bad deeds; a sure safety to entrap; salute, to deceiue; promise, and not giue; and giue faire words to kill. With this word *Aue*, All haile, Captaine *Ioab* did salute the Captaine *Amasa*, whom at the same time hee did embrace about the body, and thrust through with a dagger. With this word *Aue*, All haile, the mother of God was saluted, and with the same word *Aue*, the Sonne of God was scoffed: in so much that the selfe same word by the mouth of the Angell was hallowed, and by *Pilats* ministers prophaned. With this word

word *Aue*, *Iudas* the traytor helped himselfe in the Garden, and with the selfe same word *Pilats* Ministers did benefit themselues in the Palace. In so much that our blessed Lord was sold with *Aue*, All haile, and mocked with *Aue*, Be thou Glad. With this word *Aue*, Christ did salute his disciples after his resurrection, and the Angell saluted his mother with it, when he was incarnate: in so much that this word *Aue*, was the beginning of his incarnation, and was the witnesse of his resurrection. This word *Aue*, All haile, was a very holy, and an approued word, seeing that the Angell was the first that did pronounce it, and the virgin the first that heard it, and our heauenly Father the first which did send it, and his precious Sonne he for whom it was inuented, and the Catholike Church she who first did keepe it for vs. That *Iudas* durst say vnto Christ, *Aue Rabbi*, and *Pilat*, *Aue rex Iudæorum*, was without all doubt a wicked thing, and worthie of eternall damnation, for it is no other thing for noughty men to haue holy words in their mouthes, then to cast pearles before Swine.

CHAP. VII.

How in Pilats house they bowed their knees before Christ, and how there are knees of the soule as of the body.

Lectebant genua ante eum, saith S *Math.* As if he should say, *Pilats* seruants kneeled before Christ, because the ieasts which they vsed, might be in good earnest; and because the words which they spoke against him, might grieue him the more. It is much to be noted, and not a little to be weighed, how farre mans malice doth extend, and how hee is enclined vnto all wickednesse: seeing wee see by plaine experience, that a wicked and noughtie man doth abase himselfe vnto many vile trickes, and baseneſſe of minde, and offer his person vnto a thousand toiles and trauailes, for no other reason, but to hurt; and besides that, he will not lift a straw from the ground to doe good. Math. 27.

Seneca in his booke of Anger ſaith, I know many in Rome which are very glad to faſt, becauſe others ſhould not eate, and are content to goe naked, becauſe others ſhould be ragged, and miſlike not to be in lowe and meane countenance, becauſe others ſhould not come into fauour, and doe rather ſtay behinde, then others ſhould goe before them, yea, and which conſent that peace and quietneſſe ſhould goe out of their owne houſes, becauſe warres ſhould enter in at another mans gate. What will not a paſſionate man and a troubled minde doe to reuenge himſelfe vpon his enemie?

When King *Saul* was at variance with King *Dauid*, what waies did he goe, what waits did he lay, what warres did he inuent, what Prieſts did hee kill, and how often did hee beſiege him, to ſee whether he could kill him or baniſh him of his Kingdome? what end is there with *Pilats* ſeruants, to what end ſhould they ſerue Chriſt on their knees, and how did they ſcoffe and mocke at him continually?

It is to be beleeued, that according vnto the ſmall reckoning they made of Chriſt, and great account they made of themſelues, that if they ſhould haue giuen him a cup of water to drinke, they would not onely not haue bowed their knees before him, no nor ſo much as to haue done him any reuerence at all. Saint *Bernard* ſaith, For mine owne part I thinke that *Pilats* ſeruants would neuer haue bought the purple with their owne money, nor wouen the crowne with their owne hands, nor ſent to the fields to ſeeke for a reede, nor ſerue Chriſt with the knee on ground, if their Maiſter had commanded them, and yet in the end they did it onely for their paſtime. We ſay not without cauſe that they did it for their paſtime, and for no other reſpect, for ſeeming to them that Chriſt was a foole in ſaying that he was a King, and that he was a dizard in not anſwering the Deputie, they determined to hold a counſell with him, although it were to the great coſt of Chriſt his perſon and honour.

Per memetipſum iuraui, dicit dominus quod mihi flectetur omne genu & omnis lingua confitebitur domino, ſaid God by the Prophet *Eſay, Chap.* 44. As if he would ſay, I haue ſworne by my ſelfe, and haue determined in my eternall wiſedome, that no man ſhall be ſo bold

bold to open his mouth, but onely to praise me, nor bow his knee before any, if it be not to worship me. To vnderstand that which *Esay* saith, we must note that the Apostle saith, I kneele to the Father of my Lord; and of the three Kings or wise men it is said, that falling downe they worshipped him. And it is reported of *Daniel*, that hee kneeled three times a day; and it is read in the Apocalyps, that the foure and twenty Elders which were before the throne, kneeling did worship the Lamb, with great deuotion. We may gather very plainly by these examples, how that in Scripture the knees were alwaies dedicated vnto God, and that him alone and no other wee should worship and reuerence with them, because wee neuer doe a more gratefuller sacrifice vnto our Lord, then when we doe worship him on our knees, and serue him with all our heart. It is here greatly to be weighed, that God is not contented onely that we should kneele before him on our knees, but commandeth vs also to praise him with our tongues: and of these two things hee had rather that men should praise him with their tongues and not kneele, than kneele and not praise him.

Those of *Pilats* house did the contrarie of all this vnto Christ, all which bending their knees before Christ, did not onely not praise him, but did blaspheme him; did not honour him, but scoffe him; did not confesse him, but denie him; and that which was woorst of all, vpon their knees they denied Christ to be iust, and vpon their knees they would haue proued him to be a foole. *Rabanus* saith, As in holy Scripture the word *Aue*, All haile, was hallowed and dedicated vnto God to praise him withall, so likewise the knees were offered vnto him to serue him withall. And herevpon it is, that those Ministers of wickednesse in saying *Aue*, All haile King of the Iewes, did prophane the word with which wee salute God, and in mocking him vpon their knees, did violate the reuerence with which we doe adore and worship God.

All the hypocrites of this world, are disciples of *Pilats* seruants, who to deceiue the people withall, cloathe themselues in rough attire, and bow their knees before all men, and yet on the other side, they spit out false witnesse against their brother, and hurt his head with a reede, in so much that their knees are bowed on the ground, and their meanings very hurtfull and

dangerous. Saint *Barnard* ſaith, With thoſe of *Pilats* houſe, thoſe blaſpheme Chriſt vpon their knees, who at the ſame time in the Church of God are vpon their knees praying, and yet their minde is occupied vpon ſome euill thing: in ſo much that we may very well ſay of ſuch, That if they ſerue Chriſt with their knees, they ſpit at him with their thoughts. *Baſill* ſaith, All vndiſcreete Prelates doe ſpit vpon Chriſt his face, and ſtrike him with a reede vpon their knees, when vnder the colour of an holy and honeſt zeale, they reuenge the anger which they had hidden in their mindes, and call their vniuſt reuenge a brotherly correction.

Peccaui ſuper numerum arenæ maris, & multiplicatæ ſunt iniquitates meæ, & nunc flecto genua cordis mei ad te Domine, ſaid ſorrowfull *Manaſſes*, being captiue in Babylon; as if he ſhould ſay: O mighty God of Iſrael, O great God of *Iacob*, my offences are ſo many and ſo enormious, that they exceede in number the ſands of the ſea, and in ſtead of amending them, I heape euery day fault vpon fault; and therefore ſeeing I haue no other remedie or helpe for my ſinne, I am determined to bow before thee the knees of my bowels.

For the better vnderſtanding of this point, it is to be noted, that in all the workmanſhip of mans body, there is nothing more harder nor fuller of ſinewes, then the hollow place where the knee plyeth, and hereupon it is, that if nature would not haue giuen vs, as ſhe did, our feet and legges, yet we might very well haue gone vpon our knees. I think we ſhould not goe much awry if we ſay, that the hard knees are nothing elſe but noughty and obſtinate conſciences, of which we may ſay with truth, that then we bow them to the ground, when we make them cleane from any ſinne; and what other thing is an obſtinate and noughty conſcience, but a cold and rough ſtiffe legge, which cannot bow in the knees? Vnderſtand my brother, that then thou dooſt bow thy legge, when thou dooſt forgiue an iniurie; and then thou dooſt bend thy knees, when thou dooſt acknowledge thy fault, and then thou dooſt begin to pray when thou dooſt begin to mend, and then thou dooſt worſhip thy Creator, when thou dooſt confeſſe thy ſelfe to be a ſinner. When ſhall we ſay truely, that thou art proſtrate on the ground,

ground, and on thy knees, but when we shall see thee amended of thy vices, and become humble with all thine heart? What doth it auaile thee to bow thy knee on ground, if thy sinne stand vpright on foote? If thou wilt then, O my soule, serue thy God and Lord, and if thou wilt pray vnto good Iesus with King *Manasses*, from thine heart, it is conuenient that thou first throwe downe to the ground all thine offences before thou bow thy knees to the ground: because our Lord doth heare them with a better will, which pray with cleane consciences, then those which pray with their lips onely, with their knees bowed. If thou wilt haue an example at hand of all this, looke vnto *Pilats* men, and how they kneeled before Christ, and marke the great thiefe, and how he is on foote by Christs side, and yet thou shalt see plainely how those vnhappy soules vpon their knees procured their damnation; and contrariwise the good thiefe standing vpright obtained saluation. Then the seruant of our Lord doth bow the knees of his heart with King *Manasses*, when he doth amend his faults, and encline his heart to forgiue iniuries: and then we will also say that he is stiffe and on foote, when he will not pardon his enemie nor flee from sinne: but vaunteth himselfe rather in defending it then in amending it. *Ierome* vpon *Esay* saith, how bad so euer it be to sinne, yet it is worser to perseuere in sinne, and farre worser than this, to be so bold as to maintaine sin, for whosoeuer doth defend & maintain a fault, doth very late or neuer amend it. It is much to be noted that *Manasses* in his prayer, did not say that he bowed one knee alone, before our Lord, but both together, to giue vs thereby to vnderstand, that it doth little auaile vs to desire to be good, if in deede and in effect we be not, seeing it is most certaine, that heauen is full of good works, and hell inhabited with good desires.

If with the force of good desires, and wishes, euerlasting glory might be bought, who hath better desires, O my soule, then thou? what vertue or what goodnes is there this day in heauen or earth which is not desired of my eyes, wished of my heart, and asked for by my tongue? I desire to be holy, I desire to be iust, I desire to be good, I desire to be amended, but woe be vnto mee (O good Iesus) woe be vnto me, because I see all other men occupie their

time in nothing but in good workes, and I onely employ mine in certaine vaine hope? What greater folly is there, or what vainer hope can there be, then to adde euery day offence vpon offence, and deferre amendment vntill olde age? hee doth bow his right knee vpon the ground, who in one reſpect is of a good life, and yet cannot be induced by any man to forgiue an iniurie? and contrariwiſe he doth bow his left knee before, Chriſt who eaſily forgiueth him who hath offended him, and yet will not goe out of that ſinne which he is faſt entangled in. *Gregorie* in his Paſtorall ſaith, It is very conuenient, that wee harken with attention vnto that which our Lord doth ſpeake, and fulfill diligently that which hee doth commaund vs, ſeeing that to condemne vs it is enough to commit one deadly ſinne, and yet to be ſaued we ought to keepe all the commandements. Then the ſeruant of our Lord, doth kneele on both knees, when he employeth his body in honeſt exerciſes, and hath his heart occupied in holy thoughts: in ſo much that he may ſay with the Apoſtle, I liue, but not I, Chriſt onely liueth in me, whom I loue better then my ſelfe.

It is likewiſe to be waighed, that King *Manaſſes* did not ſay, I bow the knees of my body, but the knees of my heart, whereby he gaue vs to vnderſtand, that it would auaile vs very little, if wee ſhould bow theſe materiall knees, if the knees of our ſoules ſhould remaine ſtiffe, and on foote; becauſe that to ſay the trueth, our Lord doth make more reckoning, of the leaſt thought of our mind, then of all the members of our body.

O how many there be in this world, which in the Church kneele on both knees, and yet ſtand vpright with the knees of their hearts. What are the knees which the heart doth goe vpon, but onely the will and the nill, which it hath in all things? What knees in the world are ſo ſtiffe and hard, as the hatred which wee beare vnto others, and the loue which we beare our ſelues? If ſinfull King *Manaſſes* doth not pray but vpon the knees of his heart, and the knees of the heart are loue and hatred, the will and the nill, tell me I pray thee, why ſhouldeſt thou aske any thing of God vpon thy knees, if thou wilt loue that which thou liſt, and liſt that which thou oughteſt not? Then thou mayſt commend thy ſelfe for bowing the knees of the heart, and praying to our

Lord,

Lord, when thou dooſt not follow thine owne liſt, and dooſt nothing but what thou oughteſt.

Take heede therefore my brother, take heede, and doe not proſtrate thy ſelfe before Chriſt with *Pilats* Eſquiers, who at one time did ſerue him on their knees, and blaſpheme him with their tongues: which thou dooſt likewiſe, when in outward ſhew thou ſeemeſt to be a Saint, and when thou art touched, thou art proud within, in ſo much that the preſumption which thou haſt in thy bowels, is greater then the humility which thou ſheweſt in bowing thy knees.

It is alſo to be noted, that King *Manaſſes* ſaid, I bow the knees of my owne heart, and not of another mans; wherein hee doth let vs vnderſtand, that our owne buſineſſe wee may commit vnto other men, but in thoſe which belong vnto God, wee ought to truſt none but our ſelues: for ſeeing it pleaſeth our Lord to humble himſelfe ſo farre, as to make reckoning and keepe an account with me; it is reaſon that in priuate prayer I keepe it particularly with him. Hee doth pray and meditate with other mens knees, which hath no regard but vnto that which toucheth himſelfe in worldly buſineſſes, and that which concerneth the ſeruice of our Lord, commendeth vnto others: whereof it followeth afterwards that as we waxe colde in his ſeruice, ſo hee likewiſe doth neglect that which is expedient for our good. Hee onely doth bow the knees of his owne heart, who hath no other loue in his bowels but the loue of Chriſt; and he prayeth with the knees of another mans heart, who hath another loue hidden in his bowels, beſides the loue of Chriſt: becauſe that (if we beleeue *Mimus* the Philoſopher) a man doth neuer ſerue nor worſhip any thing, but that which he loueth from the heart.

CHAP. VIII.

How Christ would not goe out of the Palace with the garments which there they cloathed him in, and of the mysteries which are contained therein.

Mark 15 20

INduerunt eum vestimentis suis, saith the Euangelist Saint *Marke*, as if he would say, When *Pilats* seruantes had mocked their fill at Christ, and *Pilat* had condemned him to die, they remembred themselues to put off the purple which he had on him, and put on the apparell in which they had taken him. It is to be presupposed in this place that Christ was cloathed with three garments, the night of his Passion; that is to weet, with one which was white, with the which *Herod* scorned him; with another of purple, with the which they crowned him in *Pilats* house; and with another, which was of scarlet, in the which they leade him, when they said *Ecce homo*, in so much that they iested and scoffed at him as at a foole, and vnapparelled him at their pleasures. Saint *Ierome* vpon Saint *Mathew* saith, In this is knowne the malice of the Iewish nation, and the great patience of the Sonne of God, in that that in his life time no man gaue him a coate (if hee would haue had any) and at the houre of his death, they procured him three to mocke him with; whereof wee may inferre, how much more liberall men are in prophane matters, then in almes giuing vnto the poore.

Theophil. saith, As the Iewes and *Pilat* gaue Christ no coate when hee had neede of one, but onely when they would crucifie him; so the rich couetous men of this world, will not giue the poore a farthing whilst they liue, and after they be dead, command apparell to be giuen them, so that therefore they doe almes deeds of those goods, because they cannot carrie them with them to the graue. *Dilectus meus candidus & rubicundus*, said the Bride asking for her Bride-groome, *Canticor 9.* As if he should say, Know ye,

ye, O you Children of *Hierusalem*, that my true bride-groome, and my onely welbeloued friend, hath his face as white as snowe, and his cheekes coloured like skarlet: where it is much to be noted that the same colours which the bride saith her bride-groome hath, were the colours that Christ was cloathed with in his passion, that is in a white gowne, in which he was skoffed at, by *Herod*, and a purple, in which hee was crowned with of *Pilats* seruants. St. *Bernard* vpon the Canticles saith, Not without a great mysterie the bride-groome is praised of the bride, being white and red, and Christ in like manner in his passion clothed in white and red; to giue vs thereby to vnderstand, that in these two colours are signified, the cleanneſſe and whitenes which confessors haue, and the aboundance of bloud which the martyrs shall shed. What other thing doth attyre signifie, with the which a man is honored, but only all the Saints which Christ hath in his Church? what man is euer so much honored with rich apparell as Christ is honored with a iust and vertuous man? Let no man maruell then for saying, that the white garment, did signifie the confessors, and the skarlet, the martyrs, for the sonne of God hath so many garments, to honour his person withall, as he hath iust and holy men in his Church. Vntill *Constantine* the great, Christ was attyred in skarlet, becausе vntill that time the greatest part of the Church were martyrs; and from thence hitherward, he doth attyre himselfe in white, which are the confessors and virgins which haue sprung vp in the Church: and thereupon it is, that in the booke of *Canticles* his garments were prophecied; and put vpon him in *Pilats* house, and honoured in his holy Church. We haue said all that aboue out of S. *Bernard*, *Quare rubrum est indumentum tuum, & vestimenta tua sicut calcantium in torcular? quoniam torcular calcaui ego solus*, said God the father, speaking with his Son, chap. 64. As if he would say, Tell me, O my beloued sonne, why is thy gowne so red, and of so skarlet a colour; and what is the reason that this thy coate, is like vnto the coate of one who treadeth and squiseth grapes in the presse? Becеuse that I onely did plant the vineyard, O my father, I onely did come alone to rid the vines about the roote, and make them cleane, and I alone went to gather the grapes when the vintage came, and I alone was in the fatt at

the

the time they were troden, and for that cauſe my gowne is ſo died, and alſo this my fleſh thus bloudied.

It is to be conſidered in this place, that Chriſt ſaid not, that hee had rayed his coate at the time of planting, or pruning the vineyard; but when he troad the Grapes in the Fat, to let vs thereby vnderſtand, that when the Sonne of God did ſeperate vpon the Croſſe, the rind and hull from the Grape; that is to ſay the Church from the Synagogue, then he waſhed and died his holy coate in bloud, and moreouer there he loſt his life.

It is likewiſe a thing worthy to be noted, that the Prophet would not compare Chriſtes coate to ſcarlet, which is a red colour, nor to the red Oker colour, which is plaine red; but vnto the colour of a Country-mans coate, who treadeth Grapes in the Fat, whoſe garments is neuer ſoiled nor died, but with that which leapeth from vnder his feete, and that which hee treadeth vpon. The Prophet *Eſay* did let vs vnderſtand in an exquiſite ſtile, what was the reaſon why Chriſt would die, and what was the occaſion why the Iewes would put him to death; and the occaſion was, that as with the Grapes, which he hath vnder his feete, hee that treadeth the Grapes doth die his owne garments; ſo the death of our Redeemer was inuented by the Scribes and Phariſees: inſomuch that if Chriſt would haue diſſembled, and not haue preached againſt them, they would neuer haue riſen againſt him. *Cyprian* ſaith, As the Iewes knew little, and preſumed much; ſo the Sonne of God, did not onely not feare them, but made ſmall reckoning of them. And hereupon it groweth, that becauſe hee did reprehend them in his Sermons, and vndeceiue the people of their hypocriſies, they roſe againſt Chriſt as it were vnder his feet, not onely to hinder him to preach, but alſo to procure him to be crucified.

What other meaning hath it, for him who treadeth vpon the Grapes to die his gowne in treading them, when he doth ſeperate the huske from the wine, but onely that Chriſt his enemies tooke away his life from him, becauſe he would ſeperate and take away vices from thoſe which were vicious? *Rabanus* ſaith, For the Sonne of God to ſay, that therefore hee hath his garment red, becauſe he alone vpon the Croſſe did tread the Grapes vnder his

his feete, may be as truely said, as to say, that therefore his body was all to be bloudied, because he was troaden vpon and kicked at in *Pilats* house: For to say the trueth, as in all the time of his Passion, hee did neuer open his mouth to speake one vnseemely word; so there passed no houre nor moment, in which hee receiued not some notorious iniurie? What is Christ his garment, but onely the humanitie of the same Christ? And what other thing would *Esay* say, when he said, that this garment was coloured red, but that that sacred manhood was all to bebloudied? And what is it to say, that the die, whereof Christes garment was died, was troaden out of Grapes, but that no other thing did put the Sonne of God to death, but our owne onely faults and offences?

If there had beene no Grapes in the Fat, his garment in which he had troad it, should not haue beene fouled; and if there had beene no offences in the world, the Sonne of God should neuer haue died: in so much that his garments were bloudied in the Grapes of our offences. Speaking morally, wee should not say amisse, in saying that the Vine is the Church, the Grapes the faithfull, the presse his Passion, the beame his Crosse, the stone his Sepulchre, the treader Christ; vnder whose feete it is conuenient for vs to put our selues, to the end hee may tread vs and seperate the stone of our faults, to weet, the hardnesse from our hearts, beause it is farre better for vs to be spurned at, and troaden downe of God, then to be crowned of the world.

O my soule, O my heart, looke well to thy selfe, and take heede of thy selfe; that if good Iesus would tread thee downe with tribulation, or wring thee with temptation, take heede that there leape not out of thee, some drop of blasphemie and impatience, wherewith thou mayst befoule and bloudie the garment of our Lord: for in so doing, O my soule, thou shouldest be troaden, but not amended. How wouldest thou that the drosse of sin should depart from thy soule, as long as thou doest remaine in pleasure and delight, if the huske cannot be seperated from the Grape but by force of stamping and treading? If the most blessed soule of the sonne of God, did not goe out of the rinde and barke of his body, before that his flesh was wrung and troaden,

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how wilt thou that the offence of thy soule goe from thee, she being vicious, and cockered with sinne? suffer thy selfe O my soule, suffer thy selfe to be wroong of thy Creator, suffer thy selfe to be troden by thy God: for as they doe not put vp their Wine in Tunnes, nor vse it before it bee troden; so our Lord doth not crowne the iust vntill hee be tempted. O what a great comfort it is to heare Christ say, *Torcular calcaui ego solus.* To weet, that hee alone and none with him, doth treade and stampe the grape in the Fat, and doth seperate the huske from it: wherein he doth let vs vnderstand, that there commeth no tribulation vnto vs in this world, which commeth not first directed by his hand, and which is not sent for our good: Insomuch that to put vs vnder his feet, is to desire to put vs vpon his head.

Saul would willingly haue had the authoritie that Christ had, vtterly to destroy and ruyne *Dauid*; and *Pharao*, *Moses*, and *Salmasar*, *Tobie*; *Iesabell*, *Elyas*; and the deuill *Iob*; but seeing the soone of God saith, *Torcular calcaui ego solus*, I onely haue stamped vpon the presse; they could reach no farther, nor their power extended no farther to afflict them than the diuine prouidence would permit them. *Bernard* on the Canticles saith; Cary me O good Iesus, to the place of thy passion, and put me in the presse of thy correction, to the end that thou mayst there seperate the golde from the drosse, the rose from the thorne, the bone from the marrow, the huske from the grape, and sinne from my soule: and in this case it is no reason, that thou shouldest haue pittie on me in treading me, seeing that I haue none in offending thee. *Eductus de carcere Ioseph, totonderunt eum, & veste mutata, obtulerunt regi*, saith the holy Scripture, speaking of holy *Ioseph*, when he was in prison; as if hee would say, After that innocent *Ioseph* had interpreted the dreame which the baker had dreamed and had expounded the Kings butlers vision, they pouled his haire off his head, and changed the apparell which hee wore, and so presented him vnto King *Pharao*, in his palace. If we will at length explicate this figure of *Ioseph*, we shall finde many and very deepe mysteries in it, because that among all the Patriarkes which went before Christ, he is prefigured in none so liuely as in *Ioseph*. And because it may not seeme that we speake at randome,

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it is to be knowne, that as good *Ioseph* was cast into prison, because he would not commit adulterie with his Lady and Mistresse, so the Sonne of God was caried to death, because hee would not consent vnto the errours of the Synagogue: Whereof it fell out, that they did put *Ioseph* in prison betwixt two malefactors, and they did put Christ on the Crosse, betwixt two theeues; one of *Iosephs* companions was condemned to die, and the other who was the Cup-bearer was restored vnto his office; and so was it with those which suffered with Christ, the one was condemned and the other saued. Before they should carrie *Ioseph* to the Palace, or giue him the gouernment of Ægypt, they pould his head, and tooke away his haire: so likewise they pouled the haire of the Sonne of God, when they tooke from him all the Disciples which he had with him; so that as they left *Ioseph* no haire to doe him credit and honour, so there remained with Christ no disciple to doe him seruice. O good Iesus, O my soules delight, how well should I hit, if I should say that this figure was fulfilled in thee literally? For although thou wast not pouled in *Pilats* house, as *Ioseph* was; yet thou wast well pulled and haled by the haire; and if *Ioseph* went out pouled, thou didst escape pulled. *Ioseph* was handled with greater pitie in King *Pharaoh* his house, then Christ in *Pilats*, seeing they pouled *Ioseph* with a Combe, but they pulled Christes haire away with their fistes, and that which cannot be spoken without teares, they brake them not off, but pulled them vp by the rootes.

Isidorus vpon Genesis saith, What other signification had it to present *Ioseph* before King *Pharaoh* pouled and spoiled; but that wee should send the Sonne of God out of this world spoiled and bereaued of this life, and pouled of his merits? The gowne and couering of the soule, is the body with which wee liue, and the haires of the head are the merits which wee possesse; whereof it is, that to poule *Iosephs* haire, before he should goe to the Palace, was a token that Christ would leaue vs all his merits, before hee went into heauen; in so much that *Ioseph* did bring forth haire to giue to the Ægyptians, and Christ did heape merits to leaue to his Christians.

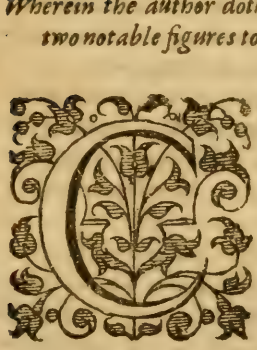
What should become of vs, O good Iesus, what should become

come of vs, if thou shouldest not leaue vs the merits of thy haire? If thou didst merite, in fasting, and watching, in praying, and preaching; it was done without all doubt for my sake, and not for thine owne; because that thou, as thou wast God couldest not merit; and as thou wast man, hadst no neede to doe it.

CHAP. IX.

Wherein the author doth prosecute the same matter, and expoundeth two notable figures to the purpose.

2 Sam 18/9.



Vm ingressus fuisset mulus subter condensam quercum, adhæsit caput Absalon quercui, & mansit suspensus inter cœlum & terram, saith the holy Scripture, 2. *Reg.* 8. As if he would say, Prince *Absalon* flying from the battell, which hee had with his father *Dauid*, as he should passe vnder a great Oake which had thicke lowe bowes, his horse went on, and he hanged by the haire; so that the Oake serued the sorrowfull yong man for a gallowes, and his bush of haire for an halter. The high secrets of God are much to be noted in this place, and how that want of friends was not cause of *Absalons* death: nor yet the waite which his enemies laid for him; but onely because he did suffer his haire to grow so long: for if he had gone to the battel, with his head pouled; or his haire shauen, at the worst hee should haue escaped from thence with a broken head, and should not haue stayed there as he did, hanged.

What other thing is the haire, which hang downe our head, but the thoughts which hang in our mind? For without all comparison the heart is more cruel martyrized with his owne thoughts, than the body with all the foure elements. It is expedient for vs then to poule the haire of our thoughtes, yea and if they be dishoneſt, pull them vp by the rootes; for at the day of our death the Angels shall giue vs an accompt of all the haires, which we had in our head; and we vnto our Lord, of all the good and bad, which we thinke in our heart.

Saint

Saint *Barnard* in a sermon saith, Thou sayst, O my good Iesus, that there shall not a haire be lost off my head, and I say also that there shall not bee lost one moment of a moment: and therefore in this case I shall bee glad that at the day of iudgement, thou wouldest not restore me the haires which I was woont to haue; so that thou wouldst not aske me an accompt of that which I was woont to thinke. O my good Iesus, O the loue of my soule; if holy *Ioseph* durst not appeare before King *Pharao*, with long haire; how dare I shew my selfe before thee with so many foule and filthy cogitations? *Anselmus* in his meditations saith, O how many more in number, are the thoughtes which lye hidden in my minde, than the haires which hang at my head, and that which is most to be lamented is, that I wash my head euerie weeke, and defile my soule euerie day: insomuch, that if I were brought to be sould, without comparison, men would giue more for my haire than for my thoughts.

Seeing then that we haue prooued, much haire to be many thoughtes; and that it is nothing else to let them grow long, but onely to let the heart thinke what hee listeth: the seruant of our Lord ought to denie him that libertie, as a thing very hurtfull for him; because our bodies growe dissolute for no other reason, but because we keepe not our thoughts in subiection.

Saint *Barnard* vpon *Qui habitat* saith, If thou wilt serue thy God, (O my soule) thou must first set thy thoughts in good order and suertie, before thou take the weede in a Monasterie; and thou shouldest rather looke vnto that, that thou thinkest on, than vnto thy selfe which doth thinke it: for it may be that the Deuils will laugh thee to scorne, if they should see thee pray with thy tongue in the Church, and see thy heart wander abroad in the market-place. Wee may truely say of him that hee nourisheth long haire, who perswadeth himselfe that hee shall liue many yeares; and in the end at vnawares, our Lord so suffering it, and his sinnes so deseruing it, when his haire was at the longest, death came vpon him, and tooke away his life. Hee likewise doth suffer his haire to growe very long, who thinketh very highly of himselfe, imagining that in time, hee shall bee a great personage, and haue the charge of all the affaires of the common wealth:

and

and because all that smelleth of vanity, and sauoureth of lightnesse, when he doth least thinke of it, all his discredit came by that wherein he most of all hoped.

O, of how many we may say now a daies; that they are hanged by their thoughts, as Prince *Absalon* was by his haire, vnto whom the tree of their folly hath beene more dangerous, then the thicke Oake was vnto sorrowfull *Absalon*! for after that their businesse and affaires hath not fallen out as they thought, although they hang not vpon an Oake; yet they returne to their houses and die desperate.

Take heede then, O my brother, take heede to bring forth long haire with *Absalon*; and if thou hast done it, be glad that they cut it thee off, as they did *Iosephs* in Ægypt: for being shorne he became to be a great fauourite; and Prince *Absalon*, because he nourished his, came to die vpon the Gibbet. *Barnard* vnto the Monke *Rupertus*, saith; What other thing doth it signifie, that *Ioseph* was spoyled of the gowne which hee ware on his body, and that hee pouled off his haire, with which hee beautified his head withall, but onely that it is conuenient for the seruant of our Lord, before hee enter into Religion, to forsake all the wealth, which hee possesseth; and poule and wipe off the nobilitie and ableneſſe, on which he presumeth. They doe not suffer holy *Ioseph*, in *Pharaoh* his house to weare his owne garments, and wilt thou liue in Christes house with thy goods and wealth? They doe not suffer him in *Pharaohs* house to foster long haire, and darest thou in Christes house entertaine foolish thoughts? Hee doth entertaine foolish thoughts, who doth presume much of himselfe, and make small reckoning of his brethren: for if we beleeue *Chilo* the Philosopher, there is no man which erreth so much as hee who thinketh that hee neuer erreth. What doth it benefit the seruant of our Lord to poule the haire of his head, if those of his heart remaine and growe in his heart?

If then thou wilt, my brother *Rupertus*, enter into Christes Palace, which is better then *Pharaohs*, King of Ægypt, suffer thy selfe to be spoiled of thine owne will, and giue men leaue to sheare the haire of thy lightneſſe: for oftentimes the heart is busied in such

ſuch vaine and light thinges, that a haire is of greater waight than his thought. Hitherto St. *Barnard.*

Vidi Ieſum Sacerdotem magnum ſtantem, indutum veſtibus ſordidis, & ait Dominus ad me, num quid non eſt iſte terris erutus de igne. Zach 3 2. Theſe are the wordes of the Prophet *Zacharie*, Chap. 3. As if he would ſay, I ſaw in a viſion which our Lord ſhewed vnto me one night, the great Prieſt called Ieſus, who was on foote, and not ſat downe; and I ſawe that he was attired with very foule apparell; whereat maruelling, our Lord ſaide vnto me, This Prieſt Ieſus, whom thou doſt ſee ilfauouredly attyred, is the only and ſole firebrand, which eſcaped out of the fire, becauſe al the other firebrāds are either quite burnt vp, or elſe could not be put on fire at all.

If this be a wonderfull figure, the fulfilling of it is much more marueilous: for ſeeing it doth name the Prieſt Chriſt by his owne name, in the Text; the figure is to be vnderſtood of bleſſed Ieſus and of no other. It wanteth not a high myſterie to ſay, that he is called Ieſus, that is to ſay a Sauiour, and that he is a Prieſt, that is, holy or ſacred, and that he is a great Prieſt, that is, ſtrong and mightie, and that he ſawe him ſtanding, which is a ſigne of care. Whereof we Chriſtians may thinke our-ſelues happie, ſeeing we haue a Redeemer, which can deliuer vs; a Prieſt which can abſolue vs; and one that is mightie, who can defend vs; and who is alwaies ſtanding, to the end he may guard vs. St. *Stephen* in his paſſion, and *Zacharie* in this his viſion, ſawe the Sonne of God hard by the ſame God, not ſitting and ſporting, but ſtanding on his feete, and praying; inſomuch that with great reaſon we may ſay of good Ieſus, that euen as, *non dormitabit neque dormiet qui impugnat Iſrael:* euen ſo he neither hath ſlept, nor will ſleep, who will defend Iſraell. Saint *Barnard* vpon *Qui habitat*, ſaith; As he ſleepeth neither little nor much, who fighteth againſt Iſraell, ſo he doth neither ſleepe little nor much, who defendeth Iſraell, becauſe that the ambuſhes with which the Deuill layeth waite for vs, are ſo many, and the ſnares ſo dangerous, that if the Sonne of God would abſent him-ſelfe, and be careleſſe of vs, we ſhould not be able to helpe our-ſelues againſt the Deuill, but yeeld and fall into euery vice.

O then we be happie, if we be grateſull vnto our Lord, ſeeing

th at we haue ſuch a Redeemer, and ſuch a watch-man for vs, who watcheth becauſe I ſhould ſleepe; faſteth, becauſe I ſhould eate; taketh paines, becauſe I ſhould be at reſt; ſtandeth on foote, becauſe I ſhould ſit downe: inſomuch, that the great care which he hath ouer me, maketh him vtterly careleſſe of him-ſelfe. I ſpeake not all this, O good Ieſus, to attribute any vaine glorie vnto my ſelfe, but to giue thee greater glorie: for if thou ſhouldſt not defend me vnder thy mightie hand, the Deuill would haue me in his power.

It is alſo to be noted, that *Zacharie* did not ſay in his viſion, that Ieſus the Prieſt was a coale, nor that he was fire; but that he was a fire-brand lighted: Wherein he gaue vs to vnderſtand, that our bleſſed Sauiour was not all coale; that is to weet God: nor all wood; that is to weet, pure man; but that he was a true fire-brand, kindled and ſet on fire, in which there was the wood of his man-hood, and he fire of his God-head. *Rupertus* the Abbot, vpon *Zacharie* ſaith, That the holy Ghoſt could not haue given vs more fitter compariſon, than this of the firebrand; becauſe that as in the firebrand, the fire is ſo vnited and transformed with the wood, and the wood with the fire, that there is at one time and together, both fire and wood; ſo in the hypoſtaticall and diuine vnion, Chriſt our Sauiour is true God, and true man; and true man, and true God Before Chriſt was incarnate, he was all pure fire: but ſince he tooke fleſh, he changed into a fire-brand ſet on fire, in which his meaning was, that the wood of his humanitie ſhould burne, and that the fire ſhould be his vnſpeakable charitie; inſomuch that it was neceſſarie, that in that holy fire-brand, the wood of his body ſhould be burned, and that the fire of his God-head ſhould pardon vs.

O how much we are bound vnto bleſſed Ieſus, ſeeing that in the olde lawe he did not ſuffer himſelfe to be ſeene nor felt, but was all fire, and hid himſelfe from all men: but after that he tooke our redemption vpon him, and for our ſakes made himſelfe a light and a holy fire-brand, he ſuffreth himſelfe to be ſeene; ſuffereth himſelfe to be handled; ſuffereth himſelfe to be taken: in ſomuch that now he is not a coale which doth burne, but a fire-brand which giueth vs light. It is the propertie of a fire-brand to

giue

giue light vnto him who bloweth it; burne him who toucheth it, heate him who commeth neere vnto it: all which, sweete Iesus doth, who giueth light vnto those which followe his councel, burneth those which search out his deep iudgements, and giueth heate vnto those which keep his commaundements.

It is also a propertie of the fire-brand, to let it selfe be touched on that end which is not on fire, and on that end which burneth, he will not be so much as touched with the finger: which propertie also God vseth with the wicked and naughtie persons, vnto whome he bestoweth his mercie, whileſt they liue in this world, and sheweth his iustice after they be dead: insomuch that in this world he doth nothing but pardon, and in the other he doth nothing but punish.

Zacharies figure saith farther, *Quod iste est torris erutus ab igne.* To weet, that this fire-brand and no other, through speciall priuiledge, did escape the generall fire: Wherein he giueth vs to vnderstand, that the Sonne of God onely, was hee who was conceiued of the holy Ghost, and in whome there was neuer any smoake of sinne, nor euer knew how to doe any man hurt at all. Who dare say that the Sonne of God did euer hurt any man, seeing that hauing reason to doe it, and being able to doe it, did alwaies suffer hurt, and neuer did any?

From the fire of originall sinne, as St. *Ierome* saith, wherein all the world was burnt, onely this holy fire-brand escaped, from being burnt or sindged; becausse the fire of pride came not vnto him, nor the coale of enuie, nor the smoake of anger, nor yet the sparkles of lecherie: insomuch that he was not ouercome by sinne, but sinne by him.

O high mystercie! O vnspeakable Sacrament! that the Sonne of God hauing escaped an vniuersall fire, should come to fall into an other greater fire, that is to say, that although the fire of sinne did not compasse him; the fire of loue did compasse him and burne him, which is manifestly seene in that, that onely becausse he was striken with the loue of vs, he consented to be crucified vpon a tree for vs.

CHAP. X.

Heere hee prosecuteth the figure touched before, and there is also expounded an authoritie of the Apostle in it.

Zach 3,2.

IESVS autem indutus erat vestibus sordidis, saith *Zacharie* in the figure which we haue alleaged: as if he would say. It was a great iniurie to see the honourable olde Priest Iesus, cloathed in olde bare apparell, and especially being very filthy and foule. Vndoubtedly we should say very truely, if we say that this figure was literally fulfilled in Christ, seeing that the white gowne which *Herod* gaue him, and the purple gowne which *Pilate* gaue him, were the oldest, the most ragged, and the foulest that they had in the Palace, because they did not cloath Christ in them to doe him any new honour, but the better to skoffe and ieast at him.

Blessed Iesus was in birth noble; in age young; in condition cleane; in life honest; and in reputation and accompt wise: the which being so, euery man may see what a shame and griefe it was vnto him, being a noble man, to be cloathed in a torne coate; and being a young man, in an olde iacket; and being neate and cleanly, to haue a foule shirt; and being a sacred person, to put on him a prophane cloake; and being a wise man, to be skoffed at in a fooles garment.

S. *Chrysostome* vpon S. *Mathew* saith, In this miserable life, there is nothing in which men are more honoured, than with the garments they weare, and companies which they leade about with them; and from hence it commeth, that the ministers of wickednesse not without great wisdome, and excesse of malice, did accompany Christ with two theeues, to accuse him of wickednes and sedition, and cloath him with vile and base attyre, to note him of ambition and folly. *Rabanus* to this purpose saith, The Iewes did much more pretend the taking away of Christ his honour and credit, than the seeking of his life; and for that cause they did accompanie

company him with theeues, becauſe men ſhould account him a thiefe, and cloath him in fooles coates, becauſe men ſhould reckon of him as of a foole; and they accuſed him of naughtineſſe, becauſe they ſhould hold him for ſuch a one; and they raiſed vp ſlanders vpon him, becauſe he ſhould be made infamous. *Cyprian* ſaith, In the firſt thirty yeares, that Chriſt liued in the world, becauſe he did neither preach, nor reprehend any man, no man was offended nor grieued at him, nor any man moleſted him; but after he began to preach and reprehend vice and vicious men: the Iewes perceiuing that their credit went daily to decay, and that the Sonne of God grew in fame and credit, they determined among themſelues to take away his life, ſeeing they could not leſſon his reputation and fame. *Auguſtine* vpon S. *Iohn* ſaith, The end that the Iewes intended, in putting a crowne vpon Chriſt his head, and a hollow dry reed in his hand, and a purple red on his backe, was not ſo much to kill him, as to diſcredit him, and ſcoffe him as a foole and a dizard, and thereupon they ſought but one onely torment of the Croſſe to take away his life, and inuented ten thouſand to take away his credit.

Theophil. ſaith, The miniſters of wickedneſſe did cloath Chriſt in a threed-bare gowne, to empaire his credit, in a torne one, to breake his doctrine, & in a fouſe one, to ſpot his life, yea, they cloathed him in other mens apparell, to impute other mens faultes vnto him. Leauing the letter, and ſearching out *quid ſpiritus dicat Eccleſijs*, What the ſpirit telleth the Churches, it is to be knowne that oftentimes in holy Scripture, are figured our good and euill workes, by good and euill garments, inſomuch that ſuch as our garments are which wee weare, ſuch is the life which we leade. When the Pſalmiſt ſaith, *Induit ſe maledictionem:* And the wiſe man, *Veſtimenta tua ſint candida*, And the Apocalypſe, *Beatus qui cuſtodit veſtimenta ſua.* In the literall and true ſenſe; the Scripture doth not ſpeake there of attire which wee weare, made of wooll and ſilke, but of the good and euill conditions which we haue.

When God ſaith as he doth, Let thy garments be white at all times, hee regardeth very little, whether I goe in white or a died garment: but hee careth very much that my life be chaſte, and

my soule cleane, because that in the house of our Lord, they call a blacke garment a naughty life; and a white, a pure and holy life: for our Lord to say, Blessed is that man who keepeth his garments, that he walke not naked, is to aduise vs that then a man doth keepe garments a long time, who knew how to keepe his innocencie from his childhood, and that he is altogether naked, who is fallen from the innocencie and grace of our Lord.

Saint *Augustine* vpon Genesis saith; If our first Father had not fallen into sinne, he should neuer haue grieued that he was naked, so that at one time he lost his innocencie, and got shame and also at one time, he did learne to sinne, and vsed to cloathe himselfe. When the Psalmist saith, *Induit confusionem*, he doth tell and aduise vs, that then a man doth put on the cloake and coate of confusion, when hee goeth lost in the way of perdition, and maketh no reckoning of his saluation; and that which is worst of all, hee hath so oft hardened his conscience, and hath cast away so farre all shame, that he doth no more loath to sinne then to speake; nor to speake then to sinne.

Cassiodorus vpon the Psalmist saith; Thou doest so oft cloath thy selfe with so many confusions, as thou doest times sinne against thy GOD; and thou doest sinne so many times as thou doest impugne reason; and thou doest so many times impugne reason, as thou doest yeeld vnto sensualitie; and as oft as thou doest not contradict and gaine-say thy appetite: in so much that thou doest then put on confusion, when thou doest impugne reason.

Being then presupposed, that the garments which wee weare, are nothing else but the workes which we doe, it is to be vnderstood that Christ our Redeemer, did with one kinde of garment cloathe his body, and with another kinde his soule; because hee cloathed his soule with grace, but hee couered his body with paine insomuch that Christes soule receiued that which he deserued, and his glorious body payd that which he owed not.

O good Iesus, O the loue of my soule, how is it possible that my tongue can rehearse, or any penne write the making of thy garments, if my eyes doe not first become a fountaine of teares? What other signification had it, that the great Priest was cloathed

thed in foule apparell, but onely that thou, O my good Iesus, wast to lay vpon thy body, all my naughtinesse and offences? The garment of thy humanity, which thy Father made thee, and the holy Ghost woaue thee, and thy glorious mother gaue thee, was made without sinne, and giuen thee without spot: but woe be vnto me, woe be vnto me; because I am he who doth spot him, I am hee who doth defile and soile him, I am hee who doth breake him: which I doe as oft as I doe sinne against thee. The sonne of God then did put on my pride, my anger, my enuie, my gluttonie, my fault, and also his owne paine, and arrayed himselfe with all my offences and faults, as it were with olde spotted garments which he did wash in the Altar of the Crosse; not with sope and water, but with his owne precious bloud. *In similitudinem hominum factus, habitu inuentus est vt homo*, saith the Apostle, writing to the Church of the Thessalonians, Chap. 2. As if hee would say. When the Sonne of God came into this world, hee did nothing else but like vnto other men, cloathe himselfe with mans garments.

Beda saith, the Apostle doth not say, that the Sonne of God tooke the likenesse of flesh; for so he should haue beene a fantasticall and not a true body; but he said, that he tooke vpon him the likenesse of man, which was said, for sinne and not for flesh; seeing that he was true man, and not a fantasticall body: in so much that he tooke the shape of man, but of sinne hee tooke onely the likenesse. And he saith further, He tooke not the forme and shape, but the likenesse of sinne; seeing the Church doth beleeue of him, and the faith doth preach, that he was true God, and true man, and a true redeemer; but a fained sinner.

He was vndoubtedly the true Redeemer, seeing he tooke mans flesh to the end to suffer in it; and he was a sinner in shew and fainedly, seeing he did put our sinnes vpon that flesh, to crucifie them with himselfe; and because that for the true redemption there should be one which should suffer, and another for whom he should suffer: we did lend him the fault, and he added the punishment of his owne. For the Apostle then to say, that Christ *habitu inuentus est vt homo*, is to say, that he bare the sinnes of man vpon his backe; in so much that as man doth weare a garment on

him to doe him credit withall, so the Sonne of God tooke vpon him all our offences, to bragge and vaunt of them, because that we are not so infamous in committing them, as good Iesus is glorious in forgiuing them.

And because that by the white garment, and the purple garment, and skarlet garment, and the coate without seame, were signified our sundry faults; the sonne of God would at one time put them on him, and at another put them off, to giue vs to vnderstand, that it lyeth onely in his hand to forgiue vs, or not to forgiue vs, and that life and death is in his owne power, and also the accepting of our workes or disliking of them.

Cyrillus vpon S. *Iohn* saith, It wanteth not a great mysterie that the sonne of God, tooke the garments which they gaue him in *Pilate* and *Herods* Palace, although they were neuer so olde, ragged and foule, and how peruerse and wicked soeuer the ministers were which gaue them him: wherein it seemeth that hee doth make them equall with his blessed Mother, who gaue him a coate without seame to weare vpon his backe, as they gaue him a purple one to skorne and skoffe him withall. O good Iesus, O my soules delight, tell me I pray thee, if thou hadst need of a new garment, why doest thou not ask for one of thy blessed mother? didst thou goe in one garment 33. yeares; and for three houres, which they gaue thee to liue, doest thou put on a new one? Thou who doest cloth and decke the Heauens with starres, the Seas with waters, and the Earth with trees, and Birdes with feathers, why doest thou abase thy selfe to take garments of tyrants? If thou take them for olde garments, what is elder than my soule, who is aged in wickednesse and sinne? If for a ragged and torne one, what is more ragged than my sorrowfull soule, which knoweth not how to shut the gate against any vice? If thou hast them for a foule garment, what is fouler than my soule, the which will neuer wash her selfe in the fountaine of thy grace, nor euer giue ouer wallowing in the dirtie puddle of vices.

St. *Bernard* vpon the Passion of our Lord saith, For the sonne of God to take garments of his mother, who was holy, and receiue them also of *Pilat* who was a sinner, is to let vs vnderstand that his mercy is so great, that he admitteth all sorts vnto him, and

and diſpiſeth none ; that is to ſay, the workes of the good to reward them, and the workes of the bad to amend them; inſomuch that the ſinner findeth pardon in him, and the iuſt his reward.

Baſill, in a ſermon ſaith; Chriſt tooke more garments of *Herod* and *Pilat*, than hee did of his moſt bleſſed mother, to let vs thereby vnderſtand, that there are more ſinners than iuſt men; and that the ſinnes with the which wee offend him, are more in number, than the ſeruices which we doe vnto him : Whereupon it falleth out, that our Lord hath more to puniſh than to reward.

It is likewiſe to be waighed, that Chriſt did alwaies weare the coates which his bleſſed mother gaue him ; and thoſe which *Pilate* gaue him, he wore but one night onely ; wherein he did let vs vnderſtand, that the works which good men doe, he doth alwaies accept : but thoſe which wicked men doe, hee doth not alwaies forgiue. And in this eaſe *Seneca* ſaith, That it is an exceeding great folly, and want of diſcretion for any man to offer, and put himſelfe into perill and danger with an hope of remedie. *Cyprian* ſaith, Let no man forget to note, that the ſonne of God did weare the garments which his mother gaue him thirty and three yeares; and thoſe which *Herod* and *Pilat* gaue him, hee ſcarce wore one whole day ; whereby our Lord doth admoniſh vs, that as for the naughtie workes, with the which wicked men doe cloath themſelues, hee is glad for a time to diſſemble them ; but yet for many yeares he will not ſuffer them. It wanteth not likewiſe a myſterie, that of all the garments which they gaue Chriſt in *Pilats*, and *Herods* houſe, he would take none from thence with him, but as hee put them on in the palace, ſo hee left them in the palace: wherein our good Ieſus did ſignifie vnto vs, that we ſhould hold for ſuſpected all the fauours of the wicked, and all the conuerſation which we haue with them in token whereof, hee ſcarce gaue them one word, and much leſſe tooke away one haire of their garments with him. Let vs then leaue *Herod* his white garment, and let vs leaue *Pilat* his skarlet garment, becauſe that thereby we are taught to leaue the world, and all that which ſmelleth of the world, becauſe it is ſmall reaſon that any man ſhould cloath himſelfe with other mens garments, ſeeing that the ſonne of God would not die with his owne proper ones.

Aymon

Aymon ſaith, For the ſonne of God not to goe out of *Pilats* houſe, but with the ſame attyre which he had when he entered into it, is to ſignifie vnto vs, that we ſhall not take more out of the world, than we brought into the world. If the ſonne of God did take any thing with him out of that wicked palace, it was his ſhoulders opened and rent with ſtripes, his head crowned with thornes; and the like is of vs, when we depart out of this world, out of which we depart whipped with a thouſand griefes and vexations, and hedged and compaſſed in with many ſinnes.

CHAP. XI.

Of the manner how they did leade Chriſt to be crucified: vnto which purpoſe there is a notable figure expounded.

ET baiulans ſibi crucem, exiuit in eum qui dicitur Caluariæ locum, Hebraicè autem Golgotha, ſaith S. *Iohn*, chap. 19. as if he ſhould ſay, The ſonne of God hauing put off the purple garment which they gaue him in *Pilats* palace, and putting on that which he brought thither with him, he tooke his croſſe vpon his ſhoulders, and went towards the place, where they would crucifie him, which is called *Caluarie*, in Latine and Hebrew, *Golgotha*.

The Deputie had ſcatce giuen ſentence that they ſhould crucifie Chriſt, but all thoſe which ſtood at the gate of the Palace, gaue a loude cry, as it were of ioy and victorie: for their reaſon was ſo darkned, and their hatred toward Chriſt ſo great, that there was not one which did ſo much deſire life vnto himſelfe, as he did couet to procure good Ieſus his death. *Plauſerunt ſuper te manibus, ſibilauerunt & mouerunt capita ſua*, ſaid *Ieremie* ſpeaking of *Hieruſalem*, when it was ſpoiled and deſtroyed by the *Aſſirians*, as if he would ſay, Thy enemies were not content onely to burne thy Temple, throw downe thy Walles, rob thy Treaſuries, impriſon thy Children, but the more to mocke at thee, and ſhew a greater ioy at thy deſtruction, they hiſſed at thee, as at a Bull, they made mouthes

mouth at thee, as at a foole, they skoffed thee as thou hadst bin a dizzard and leaped and clapped their hands for meere ioy.

How is it possible for me to expound these lamentable words, if my eyes doe not first turne into a fountaine of teares? Giue ouer, O *Ieremie*, and bewaile and weepe no more ouer the captiuitie of thy people, and let thou and I weepe and bewaile the imprisonment and sentence which was giuen vpon my Christ; for if they carryed the people to Babylon, it is for no other cause but because they should abide there; but they carry innocent Iesus to the mount of Caluarie to be crucified: insomuch that if strangers doe take away their countrie from thy Nation, thy Countrimen doe take away life from my God. That which happened to *Hierusalem* by the *Assirians*, did happen vnto Christ by the Iewes; who felt such great pleasure to see Christ condemned to death, and that he was deliuered vnto them by Iustice, that they did presently publish it through the streets, and aske for a reward of their good newes; they commend *Pilat* to be a iust Iudge, they allow of his sentence, and did perswade themselues that that iudgement of *Pilat* against Christ, would take away all scruples out of their mindes.

Chysostome vpon S. *Mathew* saith, that immediately after Christ was condemned to die, the ioy which the woorser sort of people did shew, was exceeding great, because they thought that the life which they tooke from him, they gaue vnto themselues and their common-wealth. *Origen* saith, When the sonne of God was iudged to die, some went to seeke a tree to make the crosse, others to seeke a Carpenter to make it, others went to breake the rocke where it should be put, others to seeke nailes to crucifie him with, others to agree with the Hangmen to put him to death, and others to stirre vp people for feare least he should be taken away from them.

Although by reason of the Offices which they had distributed among themselues, they were scattered and seperated the one from the other, yet touching the death of Christ, they were all at one, and of one minde, insomuch, that when they brought him forth to crucifie him with their nailes, they had already crucified him in their hearts. *Barnard* saith, The sonne of God being iudged

iudged to die, becauſe they would take away his life with all ſpeede, and put the iudgement in execution out of hand, their heades did not ake with crying, nor their feete were not wearie with going, nor their tongues with ſpeaking, neither did it grieue them to ſpend their money, becauſe they were in a great feare, that if Chriſts death ſhould haue been deferred, *Pilat* would haue repented himſelfe of his iudgement.

When a man departeth out of the world, as ſome goe to prepare his graue, and ſome ſtay to ſhrowd him, ſo did the miniſters of wickedneſſe at Chriſts death, for ſome went to ſeeke the place where they ſhould crucifie him, and ſome ſtayd behind, to giue order how they ſhould carry him to be crucified, ſo that hee who laboured moſt, did thinke he had deſerued beſt.

There is much to be weighed in this matter, and thou, O my ſoule, haſt much more to weepe for in this caſe, for if they will lead thy Lord and God to ſhame, is it thinkeſt thou for his owne fault or for thine? Thine is the fault, O my ſoule, thine is the fault, and his the puniſhment; thine the ſinne, and his the hurt; thine the theft, and he is hanged; thine is the bloud, and he it is who ſheddeth it; thine is the life, and his the death; thine the prize, and he payeth for it; thine is the glory, and hee is the man that buyeth it for thee. Be not abſent, O my ſoule, in that hard and narrow paſſage; accompany your God in that pittifull way, and by my poore counſell, you ſhall ioyne your fault with his innocencie, and load your ſinnes vpon his precious members; for woe be vnto thee, and woe be vnto mee, if at the ſame time that they tooke thy precious fleſh to puniſh, they did not alſo crucifie my grieuous offences with it.

What iniuſtice is this, O *Pilate*, what iniuſtice is this? doeſt thou diſſemble with me, which can doe nothing but ſinne euery houre a thouſand times? and doeſt thou carry him to execution who knoweth no other dutie but to forgiue ſinnes? Commaund them that I be led foorth, command them to carry me, and command them to doe iuſtice vpon me: for how much ſoeuer thy torments be, yet my ſinnes be farre more, and what haſt ſoeuer thou doeſt make to torment me, I will make greater to ſinne.

Anſelmus in his meditations ſaith, Before that they did lead out the

the ſonne of God to be crucified, they tooke off the skarlet garment which was in ſtead of a cloake, and alſo the purple which ſerued him for a coate: and they pulled it off ouer his head, and pulling it haſtily, his head being beſet with thornes, as if it had bin ſtudded with nailes, ſome leapt out, ſome went in further, ſome were wreathed about, and the points of ſome broke, and ſtayed in his braine, the bloud running downe from Chriſt like a ſtreame.

The reaſon why they tooke from the innocent Lambe the purple garment, and cloathed him in his owne coate, was becauſe he ſhould be well knowne of all men, the which they feared, if they ſhould not haue changed his attyre, by reaſon that hee was ſo disfigured by the multitude of torments. How doe you thinke that he ſhould no be knowne betwixt two theeues? ſeeing that he carrieth a greater croſſe than the others, and hath a crowne of thornes which the other had not; and goeth in the midſt which the others doe not; and watereth the ſtreets with his owne bloud, which the others neuer did.

Barnard in a ſermon ſaith, Seeing that bleſſed Ieſus hath his coate rent by often pulling at it, his ſhoulders opened with often whipping of them; his face foule, with much ſpitting on him; and his eyes dazeled with the blowes which they gaue him; and his haire thinne, by pulling it; how ſhould he not be knowne, ſeeing among all he is ſo mocked? *Bonauenture* in his *Stimulo* ſaith, O good Ieſus, O the loue of my ſoule, tell me, I pray thee, what fauour did they vnto thee in that infamous Palace, when thou didſt talke in ſecret with *Pilat* the Deputie? That which I brought out of the Pallace was a Croſſe vpon my ſhoulders, in company of theeues, a halter about my necke, a crowne on my head, many blew wales in my face, a cryer at my left hand, and a hangman at my right: inſomuch that they lead me to be crucified in as good order, as they leade a bride to be married. If thou haſt tolde vs what thou didſt bring out of the Palace, wilt thou not tell vs alſo what thou didſt leaue there behinde thee? That which I left in *Pilats* houſe, was many haires ſowne in his parlours, and much of my bloud ſhed in his court, much of my skinne cleauing to his garments, and peeces of my gowne among his ſeruants, and all my Diſciples fled among the people, inſomuch, that if *Pilat* did giue iudge-

iudgement in my fauour, I paid him there presently with my owne bloud. *Abscíderunt palmitem cum vua sua, quem portauerunt in vecte duo viri*, saith the holy Scripture, speaking of the spies which *Moses* did send to discouer the land of promise; and it is as if hee would say, After that *Iosua* and *Caleb* had viewed the Citties, and walked ouer all the bounds of *Chanaan*, to the end that the fruitfulnesse of the land should animate the Israelites to conquer it, they did cut a braunch with a cluster of grapes on it, and put it ouer the middle of a staffe, and the cluster of grapes was so heauy, that it was enough for two men to carry into the towne.

To the end that the letter may agree with the sence, and the figure answer vnto the thing figured, and the truth follow the prophesie, we must stay a little in this figure, and expound it word by word: because that the truth of it being well knowne, there will many secrets be discouered by it, and we shall be thereby much lightned. *Origen* vpon this place saith, That the land of Promise doth signifie happines or felicitie, the bunch of Grapes doth represent Christ, the skinne or huske his blessed Humanitie, the wine of the grape his God-head, the two men which carryed the grapes to shew, are the two Theeues which they carried with Christ to bee crucified; and the staffe on which they carrie the grapes, is the Crosse on which they crucified Christ.

And what did it signifie, that in that day in which they carryed this bunch of Grapes to the campe of the Israelites, was the day in which God was more angry with them, than at any other time in all the desert, but that in that day which they hanged his Sonne on the tree, the greatest sinne in the world was committed? As of those two men which carryed the grapes hanging vpon the staffe, the one of them went behind, and the other before, so the naughtie theefe turned his backe vnto Christ, and condemned himselfe, and the good theefe turned his face vnto Christ, and saued himselfe. I say not this which now I say, without griefe of minde, that is that none of those which did cut the grapes, nor none of those which did hang them vpon the staffe, did deserue to eate of them; and so in like maner, few of those which did crucifie Christ, did deserue to enioy the benefit of his bloud.

Augustine vpon S. *Iohn* saith, What are the two spies that carry

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on their ſhoulders the grapes hanging on the ſtaffe, but the Iewe and the Gentile which leade Chriſt to be crucified ? of theſe two, he that went before was the Iew who turned his back vnto Chriſt and would not beleeue in him; and he which went behind, was the Gentile, who had him before him in his eyes to worſhip, inſomuch that from that time the Church remained bleſſed with holy *Iacob*, and the Synagogue abideth mocked with *Eſau*.

As the firſt fruites which the Iſralites ſaw in the land of Promiſe, was that faire bunch of Grapes; ſo the firſt iewell which we did ſee come from Heauen into the world, was the perſon of Chriſt, and what difference there is betwixt that grape and this, cannot heere be ſpoken of. *Theophil.* ſaith, Who is the grape which is hanged on the ſhoulders of the two ſpies, but the true ſonne of GOD which did burne betwixt two loues ? The one loue was, that which hee bare vnto his Father to ſatisfie him, and the other was that which he bare vnto vs, to ſatisfie and pay for vs, inſomuch, that with the grape of his body which he ſuffered to be hanged on the wood, the world was redeemed, and his Father well fatisfied.

Rupertus the Abbot ſaith, Not without a myſterie the Scripture doth tell where that grape was cut, and who carryed it, but did not ſay that they did eate him, or that they did keepe him: whereof we may inferre, that the vnhappie Iewes had the grape to hang vpon a ſtaffe, and to preſſe out the Wine out of him, but yet they were not to drinke it, nor yet to keepe it, but that they were onely to preſſe it, and others to tunne it vp.

O how happy we Chriſtians bee, that not hauing planted the vine-yard, nor gathered the grape, nor preſſed the grape, yet doe deliuer out the wine of the Sacraments, and ſequeſter vnto our ſelues all holy myſteries: inſomuch, that the Iewes beare the fault of his death, and with vs there remaineth the fruit of his bloud. Hath the Church peraduenture any other ſuch high treaſure, as is the fruit of this grape? The grape which the Iewes trod vnder his feete, haue not the Angels thinke you vpon their crownes ? We worſhip thee then holy grape, and praiſe thee, ſeeing that with the wine, which was wroong out of thee, thou didſt redeeme the world.

Cyrill

Cyrill vpon S. *Iohn* ſaith, The olde fathers made ſmall reckoning of the grape, which the ſpies brought them to the deſart, and their children did much leſſe ſet by the grape Chriſt when he came into the world. And as there aroſe a great noiſe in the campe of the Iſralites, touching that which the ſpies reported of the holy Land: ſo the Iewes raiſed a great ſcandal vpon that which Chriſt preached, of his future glory and bleſſedneſſe: ſo that when his comming ſhould haue beene *In reſurrectionem*, it was to their fall and ruyne. That they did not reioyce and giue thankes for the rich grape, which they brought into the deſart, was a figure of the ſmall fruit which they ſhould drawe of the death of Chriſt, and from hence it commeth, that when that holy grape was wroong and preſſed in the preſſe of the Synagogue, all the wine which came out of it, the Church receaueth in the Sacraments.

Vpon thoſe wordes of the Canticles, *Botrus dilectus*, St. *Bernard* ſaith, As the true ſpies did bring the ripe grape from the vallie of *Cades*, ſo they carryed to the mount of *Caluarie* the heauenly grape, to be preſſed betwixt two theeues: Inſomuch that thou O my good Ieſus, betweene ſinners, and with ſinners, and for ſinners, and like a ſinner, wouldſt die vpon the Croſſe, and beſtow thy death vpon me being a great ſinner.

Anſelmus ſaith, When they did leade thee, O ſacred grape, from *Pilats* houſe, to preſſe thee on the mount of *Caluarie*, tell me I pray thee, which did grieue thee moſt, either to ſee thy ſelfe crowned with thornes, or finde thy ſelfe compaſſed with theeues? The ſonne of God did much more grieue at the euill company which they gaue him, than at the crowne which they put vpon him; for if the thornes did pierce his braine, the company of the wicked did breake his heart; for in this point a good man dooth greeue more to be touched in his fame and credit, than for handes to be laide vpon his perſon.

Ambroſe vpon Saint *Luke* ſaith, The ſonne of God did giue almes of that almes which was giuen him, and he gaue almes when he preached his high Doctrine vnto the people, and he gaue almes when hee went from one Hoſpitall to another to viſite the ſicke; and therefore this being true, as true it is, Chriſt had great reaſon to complain of the Iewiſh nation, ſeeing that they defamed him

him for a theefe, hauing beene the greateſt almes giuer in the world. What greater almes can there bee than to bring the ignorant out of his errour and ignorance? what greater almes than for to ſpare out of his owne mouth to giue vnto another? what greater almes than to heale the diſeaſed, ſicke in his bed, and raiſe him who was dead in his graue?

If then the ſonne of God doth giue almes of theſe kinde of almes, vnto all ſuch as are ignorant and poore, why doe they carry him like vnto a theefe betwixt theeues? The theſts which they raiſed vpon the Son of God, were the greateſt theſts in the world, to wit, that he ſtole the name of God by calling himſelfe his Son; and he ſtole likewiſe the name of *Cæſar* by calling himſelfe King; and the name of *Moſes*, in giuing a new Law; and hereupon like vnto a famous theefe they did crucifie him betwixt two theeues.

O good Ieſus, O the loue of my ſoule, what a change of degree is this? that being ſerued in the Heauen with Angels, and accompanied vpon Earth, with the Apoſtles, doeſt goe now thorow the ſtreets of Ieruſalem beſet with theeues? who doe accompany theeues but other theeues? Who but thou, O good Ieſus, haſt ſtollen the Eſſence of thy Father, the Innocencie of the Angels, Wiſdome from the holy Ghoſt, Chaſtitie from thy Mother, Fleſh from Men, Truth from Scripture, Holines from the Church, ſeeing there is nothing holy, but that which thou doeſt ſanctifie with thy hand? Art not thou a theefe, ſeeing thou didſt ſteale the Spirit from the Letter, the Truth from the Figure, Apoſtles from the Prophets, the Church from the Synagogue, and Paradiſe from thy Father? The Paradiſe whith thou didſt ſteale from thy father, vnto whom didſt thou firſt giue, but vnto the good theefe which ſuffered on the croſſe with thee. O glorious theefe! O happy robberies! ſeeing that all that, which thou didſt ſteale from Heauen, and take from the olde Teſtament, and all which thou hadſt by thy patrimonie, and all which thou didſt get with thy owne ſweat, all this I ſay, thou didſt diuide and impart with my ſoule, ſo that if thou haue the name of a Theefe, thou haſt the deeds of a Redeemer.

CHAP. XII.

Heere the same matter is prosecuted, and a propheſie of Esay, *expounded in a high ſtile.*

Abo clauem Dauid ſuper humerum eius, aperiet, & non erit qui claudat, claudet & non erit qui aperiat, ſaide God by the Prophet *Esay* in the 22. chapter, as if hee would ſay, The loue which I beare to my only begotten Sonne is ſo great, and I haue ſuch a confidence in my welbeloued Chriſt, that I doe not commit vnto any, but vnto him, great King *Dauids* key, the which he ſhall not beare in his hand, but vpon his ſhoulder: and it ſhall be giuen vpon this condition, that he ſhall ſo ſhut with it, that no man ſhall be able to open after him; and ſo open, that no man ſhall be able to ſhut. Becauſe theſe wordes of the Prophet are very deepe and full of myſteries, it is neceſſarie that we ſhape our pen very cunningly in opening of them, and that the reader heare vs with patience; becauſe that in Scripture nothing can auaile vs, if it bee not read with deuotion, and heard with attention.

The better to expound and declare who this key was, of whome the Prophet ſpeaketh of; and whoſe the ſhoulder on whome it was put; and who the wards, which this key doth open and ſhut; it is needfull for vs to recite the vexations and troubles which King *Dauid* paſſed through, and the great perils hee hath beene in, becauſe that how much the more he was in fauour with God, ſo much the more he was perſecuted of men. He was perſecuted by his owne bretheren, in the armie of the Iſralites; by his owne Lord king *Saul*; by his owne wife *Michal*; by his familiar friend *Shemey*; by his mortall enemie *Golias* the Giant; by his tender ſonne faire *Abſalon*; by his naturall ſubiects of *Ceyla*; and of his olde neighbours of the Land of *Amon*; inſomuch that if at his death hee could as well haue made a will of his paines and vexations, as he did of his riches, hee might haue left vnto his

ſonne,

ſonne, an inheritance and elderſhip of trauailes and griefes, as others doe of wealth and money.

It is alſo to be preſuppoſed, that King *Dauid* was not onely perſecuted and afflicted, but was alſo very poore and needy, which is eaſily perceiued, ſeeing that hee borrowed bread of *Abimelech* the Prieſt, and asked for milke and cheeſe of *Nabal Carmelus*, and ſtole a bottle of water from King *Saul*, and *Ionathan* his ſonne, for pure hunger did eate the hony of Waſpes, and tooke grapes and rayſens of *Abigail*, inſomuch, that if he was of all the afflicted, the moſt afflicted, he was alſo among the poore the pooreſt.

When *Gabriel* the Archangell ſaid vnto the virgin, *Dabit illi dominus ſedem Dauid patris eius*, The Lord will giue him the ſeate of his father *Dauid*. And when *Eſay* ſaide, *Dabo clauem Dauid ſuper humerum eius*, what did he meane by the key but his ſharpe croſſe? and what vnderſtood they by the ſeate or chaire, but his ſtraight pouertie? To ſay vnto Chriſt, that they will giue him *Dauids* key, is to tell him, that they will giue him *Dauids* troubles and griefes; and it is to tell him that they will giue him *Dauids* pouertie: in ſo much that *Dauid* had two famous heires, that is to weet, King *Salomon* who inherited his kingdomes, and the ſonne of God who inherited his trauailes and troubles.

Salomon and Chriſt are brothers in bloud, but not in the inheritance; for it fell to *Salomon* to bee rich, but to Chriſt not, but to bee poore; to *Salomon* happened peace, but to Chriſt not ſo, but warre; to *Salomon* it fell out to bee King, but vnto Chriſt not, but to be a ſeruant; to *Salomon* fell the throne of Power, but to Chriſt not, but the ſeate of miſerie: finally there came to *Salomon* all the treaſures with which hee might reioyce and be merry, but to Chriſt not, but onely the key of the Croſſe on which he ſhould die.

To what end, O good Ieſus, to what end, doeſt thou marrie with humaine nature, ſeeing they giue thee nothing in dowrie with her, but an olde key, and a broken ſeate? Doe they not giue thee a houſe to dwell in, and doe they promiſe thee a chaire to ſit in? doe they not giue thee a cheſt to poſſeſſe, and yet promiſe thee a key to open it? *Albertus* vpon *Miſſus eſt*, ſaith, Of

all that which King *Dauid* had in his house, Christ inherited nothing of it, but one colde key of yron, and a chaire of wood; by the which is vnderstood his most holy crosse vpon which he died, as if hee were seated in a chaire, and with the which he did open (as it had beene with a key) his perfect glory. What is it for *Esay* to say, That they would cast the key vpon the shoulder of the Messias promised in the Law, but that the Sonne of God should carry his Crosse vpon his backe vnto the mount of Caluarie? It is to bee noted also, that they did not commaund him to beare the key of his crosse, vpon both his shoulders, but vpon one shoulder onely, whereby wee are giuen to vnderstand, that the Sonne of God did not loade the death which hee did suffer, vpon the right shoulder of his Godhead, but vpon the left shoulder of his manhood: so that he suffered like a man, and had compassion on vs like God. For the Prophet to say, That no man should open that which hee should shut, and that no man should shut that which he would open; it is to let vs learne, that no man should be able to like and approue that which hee should condemne; and that no man should bee so hardie to condemne that, that he should approue, because the whole matter of our saluation or perdition, consisteth in nothing else, but in falling into his liking and grace, or by liuing in his dislike and disgrace.

St. *Ierome* vpon *Esay* saith, Wee haue neuer heard of any key, nor seene any, which hath been so heauie or loaden with yron, which a man might not haue carryed in his hand, except it were only the key which the sonne of God carried vpon his shoulder to the mount of Caluarie, the which was so heauie with yron, I say the yron of our offences, and not of the minerals, that the only waight of that key was sufficient to bereaue the sonne of God of his life. O glorious key! O happie key! is there any thing in Heauen, or vpon earth, so happy as thou art, seeing that thou art the secretary of all holy mysteries? Thou O glorious key, and precious Crosse diddest open Heauen and shut vp Hell; open vnto sinners, and shut from the deuils; open to the Church, and shut from the Synagogue; open to the Sacraments, and shut to the Sacrifices; open to the sence, and shut to the letter; and also open vnto grace, and shut from sinne.

Saint

Saint *Auguſtine* vpon the Apoſtle ſaith, For *Eſay* to ſay, that that which *Dauids* key doth open, no man doth ſhut, and that which it doth ſhut, no man doth open, is to teach vs that the myſteries which Chriſt wrought vpon the croſſe, and ſhut vp vnder the key, are ſo high and incomprehenſible, that no man reacheth vnto, more than that which he doth reueale, nor any man knoweth more, than that which hee doth teach. With this key they did open vnto the Apoſtle, when he ſaw thoſe ſecrets which were not lawfull for man to ſpeake of; and with that key they did open to Saint *Stephen*, when hee ſaw the Heauens open, and with that key they opened vnto Saint *Peter*, when hee ſaid, Thou art Chriſt the Sonne of the liuing God, and with the ſame key they did open likewiſe vnto the Centurion, when he ſaide, Truely this was the Sonne of God.

O my ſoule, O my heart, if thou wilt, and if thou deſire to enter into bliſſe, and felicitie, why doeſt thou not ſerue, and goe after good Ieſus, who keepeth the key of it? Thou muſt now vnderſtand, that the key of vice, vicious men keepe; the key of the world, worldlings haue; and the key of hell, the Deuils poſſeſſe, but the key of Heauen, none hath but Chriſt. O good Ieſus, O the loue of my ſoule, ſeeing that thou art the gate which is to be opened, and art the houſe, which wee are to enter into, and art the glory, which we ſhould enioy: why doeſt thou not open vnto this my ſinfull ſoule, who is weary with calling of thee? and hoarſe with crying vnto thee? O redeemer of my ſoule, O ſweetneſſe of my life, ſeeing thou ſayeſt, That thou didſt not come into this world, but for to ſaue ſinners, and goeſt about for to ſeeke none but ſinners, and didſt not die but for ſinners, and doeſt not repleniſh Heauen but with ſinners, why doſt thou not open vnto me, who am the greateſt ſinner of all ſinners?

To come then to our purpoſe. As the Iewes had a wonderfull deſire to ſee Chriſt crucified, and that Chriſt was apparelled and cloathed to goe to die, and like vnto another *Iſaac*, ready to goe to the common place of buriall, to bee ſacrificed, they determined to kill him by force, and hee determined to die willingly: inſomuch, that wee were firſt redeemed with his loue, before we were ranſomed with his bloud. That ſorrowfull houre being then

come, they brought forth innocent Iesus, into *Pilats* Court, and two theeues which were to beare him company, and there they tooke order what crie they should make, and the hang-man came, which was to execute him, and they brought him the crosse, which he was to carry, and those which were to guide him, armed themselues with an infamous precession, being set in order, they open the gates of the Pallace, and they leade Christ through all the people to be crucified.

O high secret! O inspeakable spectacle! the like vnto which hath neuer beene seene from the beginning of the world: that is to weet, that Ambition should treade downe Humilitie; and impatient Anger, reuenge vpon Patience; and mad Wrath, iudge vpon Almes; and infamous Cruelty, reuenge vpon Charitie; and pernicious Lying, preuaile against sincere Truth. It is wont to happen sometimes, that one innocent man kill another, but what patience can indure, that a Theefe which deserueth the gallowes, should vpon a crosse take away the life of a iust man? Among all the torments which Christ did most feele, the greatest was, when they did lead him out of *Pilats* house the first time, and when they shewed him vnto the people with such notorious infamie: and that not so much for the hurt which they did him, as for the credit which his Doctrine lost; for to say the truth, they did rather pretend his discredit, than his death.

Saint *Barnard* vpon the Passion of our Lord saith, Because they did esteeme the Sonne of God for the greatest deceiuer of all men, and of all theeues the greatest, they loaded his shoulders with the greatest of all the crosses, for it was in proportion longer than the others, and in making worser wrought, and nothing at all drie, and to carrie the heauiest of them all: insomuch that if they would haue weighed the crosse, it would haue weighed more than he which carryed it.

The sonne of God being come into the publique streetes, immediatly as hee began to set forward, the cryer began to cry: but not his wonderfull myracles which hee had wrought, but the false witnesse which they had raised vpon him, seeing that imperiall Iustice had condemned him for a vagabond, and for a deceiuer of the people. When Christ came out of *Pilats* pallace, and

and passed through the streetes, the multitude of people was so great which came to beholde him, that with vexing of him and thrusting of him, he had bin stifled among them, if he had not already determined to dye on the Crosse crucified.

Now that the innocent Lambe went sweating through the streetes of *Hierusalem*, some put themselues into windowes, some came to the doores, some waite at the corners of the streets, some giue eare vnto the cryer, some aske what strange thing it was, considering that vpon such a solemne day, and vpon the euen of such a high Sabaoth, it was not a custome to execute malefactors, but to pardon them. Some said, let the cousener goe to die; some saide, let him alone, because they put him vniustly to death; some said, that he Preached very roughly; some said, that he was a Prophet of holy life; some said, that he was a Foole; some, that he was wise; so that euery man iudged of Christ according vnto the opinion that he had of him.

Doth it not suffice thee, that *Pilat* hath condemned thee to dye, but that thou wilt passe also through the pikes and tongues of the people? Wherefore, O good Iesus, art thou so cruell against thine owne Humanitie, and doest hide thy God-head? and wherefore, being vniuersall Iudge of all men, doest thou yeeld to the opinions and iudgement of all men? *Theophilous* saith, that Christ felt greater torment to see that so many naughtie men made themselues iudges of his honour, than to see *Pilat* iudge of his life, because his body felt the one, and the other went vnto his heart.

CHAP. XIII.

Heere are declared the mysteries of these wordes, Caluarie *and* Golgotha, *and why the Sonne of God would dye on a dunghill.*

Xiuit in eum qui dicitur Caluariæ locum, Hebraicè autem Golgotha, saith St. *Iohn*, chap. 19. as if hee should say, Now that the sonne of God had lifted his crosse vp vpon his shoulders, and gone out of the Citty of Ieruſalem with it, he tooke his way, and his keepers conducted him vnto a mountaine which was called Caluarie, and also by another name was called Golgotha, on which hee was to be crucified, and all the world redeemed.

Before all thinges, we must presuppose, that oftentimes when the Catholike Church doth set foorth vnto vs any worde of holy Scripture, which is deepe to be vnderstood, and full of mysterie to bee interpreted, the Church careth not for the translating of it, but leaueth it in the same word as the holy Ghost did write it in.

This is easily seene by these wordes, *Amen*, *Apocalypsis*, *Racha*, *Hallelnia*, *Bethsaida*, and so of diuers others, whereof none is properly Latine, but Hebrew, or Greeke, or Syriack, or Caldee, insomuch that although he did command them to be written, yet the Church durst not interpret them.

Why thinkest thou, my brother, that the Church dareth not interpret them, or turne them into another language, but onely because the mysteries that they containe, are so high, that there are no wordes worthy to translate them, nor no tongue of man able to declare them? Put the case that this worde *Amen*, is Truth, and that the Reuelation doth answer vnto *Apocalypse*; and vnto this word *Apostle*, doth answer, Sent; and vnto this word, *Christ*, Annointed; yet notwithstanding they haue greater signification in the tongue which they are written in, than in that which they are interpreted in.

The Euangelist then, seeing the wonderfull mysteries which Christ

Christ wrought vpon the crosse, and the high Sacraments which hee celebrated in the mount of *Caluarie*, determined to call that mount *Golgotha*, which is an Hebrew worde, and also *Caluaria*, which is a Latine name, in which two wordes, he gaue vs to vnderstand, that hee had so much, and so high matter to speake, of this hill or mount, that the Latin and Hebrew tongue could scarce declare it. The holy Ghost will not haue vs binde our selues onely to this worde *Caluarie*, nor vnto the other *Golgotha*, but that we may thinke on the one, and muse on the other, to the end that by them both, we may drawe out, not onely that which the letter soundeth, but also that which the sence requireth.

Comming then vnto our purpose, wee must note, that *Caluaria*, and *Golgotha*, was all one thing, and was a place out of the Citty of *Hierusalem*, where they did hang Theeues, behead Traitours, shoote through Robbers and Pirats, and crucifie Blasphemers. In tract of time, the bodyes of them which were executed, fell from the gallowes and gibbets, and there lay in that place many bones of dead men, sowne as it were vpon the ground, and many heades and skulls: So that this worde *Golgotha* or *Caluarie*, doth signifie a place, or dunghill, where they did doe Iustice on the wicked, and where there were fallen downe many quarters of malefactors. O high mysterie! O neuer before heard of in the world! For that place, being as it was dangerous for those which passed by, fearefull vnto those which did behold it, infamous, by reason of such as there dyed, and stinking, by reason of such as there were cast abroad, yet the redeemer of the world, did chuse to die in that place, and there fight a combate with his enemie.

We read in holy Scripture, that *Arphaxad* King of the Medes, and *Nebuchadnezzar* King of the Assyrians, did fight in the field of *Ragau*, and *Iosias* King of Iuda, and *Nichaor* King of Ægypt did fight a battaile in *Megiddo*, and *Iudas Machabæus*, and the Captaine *Alchimon* fought in the fielde of *Thamos*: Insomuch that Princes which in olde time were wont to challenge one another, did alwayes make choise of spacious places, where they might be receaued, and faire fieldes, where they might encounter the one the other. It is not read of any Prince vntill this

this day, which hath chalenged and defied an other, or sommoned his enemie to the combat, who hath done it in a rotten stincking place, vnlesse it be Christ and the Deuill; the which two most valiant Princes, challenged one the other to the Mount of Caluary, and to the dunghill of Golgotha, and also there slewe each the other? Where but in the mixen of Caluary, did Christ and the Deuill fight and kill one another, seeing the one lost there his life, and the other his power? *Anselmus* vpon the Passion saith; It is so great and so incomprehensible a mysterie, to see the Sonne of God die, that it is not enough to say that he died, but to thinke also on the cause why he died, which was another mans offence; and to thinke with whome he died, which was with two theeues; and to thinke of the death which he died, which was infamous; and to thinke when he died, which was in the best time of his life; and what day he died, which was the great feast *Æster*; and where he died, which was in the dunghill of Golgotha; so that if his enemies should not haue killed him, yet the stinke of the dead bodies would haue done it. Tell me O good Iesus, tell me; that seeing thou dost die, why dost thou die in the dunghill of Caluary? seeing that there was a faire spacious place at the gate, called the salt gate, why wouldest not thou there end thy life? Thou saist that thou must die for the sheep of Israel, and yet dost thou goe to die among pilled skulles? *Rabanus* to this purpose saith, The Sonne of God would not yeeld vp his ghost, end his life, striue with the Deuill, tryumph ouer death, leaue his bodie in trust, redeeme the world within the holy Citie; but vpon the stincking dunghill of Golgotha, because that the sinnes which were committed within Hierusalem, were farre more stincking & noisome, than the dead bodies which were in Caluary.

Prosper in his sentences saith, That blessed Iesus would not die within the Citie but without, to giue vs to vnderstand, that none else did take away his life and honour from him, but such as are out of the walles and faith of the Church; insomuch that we kill him so oft as we doe not belieue in him. Saint *Barnard* vpon the Canticles saith; For the Sonne of God to suffer himselfe to be crucified in the foule dunghill of Golgotha, and not die in the faire market-places of Hierusalem, is to aduise vs, and giue vs warning,

warning, that our good Lord doth not liue but in thoſe ſoules which are pure and cleane by grace, and doth not die but in thoſe hearts which are ſtinking and foule with ſinne. *Teſta enim ſaniem radebat in ſterquilinio*, ſaith the holy Scripture ſpeaking of *Iob* in the ſecond chapter, as if he would ſay; Sathan was not contented to take away from the man of God, all his wealth, deſtroying all his flockes of cattell, remooving him from his friends, and killing his Children, but the more to hurt and greeue him, and vtterly to ſpoile him, hee carryed him to a publike ſtinking dunghill, where with a peece of a broken ſlate hee ſcraped off his skabbes.

Glorious St. *Gregorie* vpon this place ſaith, When I ſettle my ſelfe to muſe and thinke vpon the malice of Sathan, and the patience of *Iob*, and Gods ſufferance, I doe not know on which to maruell moſt; that is, of that which the deuill doth, or of that which God ſuffereth, or of that which *Iob* endureth, ſeeing that his patience is incomparable with other mens, and his miſerie intollerable.

Origen vpon *Iob* ſaith, What remained there for Fortune to take from the holy man *Iob*, after that hee had depriued him of the conuerſation of his friends, and caſt him vpon ſtinking dunghils? If holy *Iob* had had more, more Sathan would haue taken from him; but in the end, for all that he tooke from him, he could neuer take away the innocencie which he was borne in, the patience which he liued in, the conſtancie which he defended himſelfe with, nor the grace which hee obtained of God.

We ſhould not ſay amiſſe, in ſaying; That *Iob* his patience was a figure of Chriſt his patience, and as *Iob* his perſecution ended not vntill hee was caſt into the dunghill, ſo the paſſion of Chriſt ended not vntill he was crucified: and that which cannot be ſpoken without teares is, that the wormes did gnaw the fleſh of the holy man in the dunghill of *Caldea*, and the Iewes did rent and teare a ſunder Chriſtes fleſh in the dunghill of Golgotha. Holy *Iob* was more mildely handled of the wormes, than the Sonne of God was of the Iewes, for the wormes which *Iob* had, did gnaw but his putrified fleſh; but the enemies which Chriſt had, did gnaw the quickeſt fleſh which hee had, yea alſo his moſt glorious bowels. So many times they did gnaw his glorious bowels, as they

they did blaspheme his Godhead. How poore so euer *Iob* was, yet he had left him a piece of a tile-stone to strike off his wormes; but blessed Iesus had not so much left him, as one threed of a coate, to couer the parts of his holy body withall. How scabbie and sore so euer *Iob* was in the dunghill, yet he had an arme at liberty, to scratch off a boile, and wipe off the wormes with a bone; but Iesus crucified in the dunghill of Golgotha had not a foote which was not nailed, nor arme which was not crucified, nor any member which was not pulled one from another.

Origen vpon *Iob* saith, If holy *Iob* lay on the dunghill, sore and full of boiles, so Christ was full of leprosie in Golgotha; and to tell thee the trueth, his leprosie was no other thing but our most greeuous sinne; and his leprosie was not of his owne getting, but came vnto him like a catching and a cleauing disease, which hee was content should cleaue vnto himselfe, because it should vnloose it selfe from vs. O great goodnesse of infinite charity of the Sonne of God! considering that as holy *Iob* in the dunghill did wipe off the scabs, with a piece of a tile-stone; Euen so crucified Iesus did wipe away our sinne with his owne death: insomuch that at the very instant when he yeelded vp his ghost, all our sore made an end of being wiped. O good Iesus, O the loue of my soule, who is the Leaper but I? who is scabby but I? and who filleth thee with leprosie but I? and who sticketh the botch on thee but I? It is I and none other, who loadeth thee with my fault; It is I, and none other, who doth cast vpon thee all my punishment; and thou art he and no other, who was able with the bone of thy blessed death to wipe away all my sinne; which blessed wiping was the costing of thy life. Was not the blotting out of my sinne, happily the costing of thy life, seeing that thou didst more reioyce to see me healed, then to see thy selfe aliue? As it was a torment vnto the Sonne of God to die vpon a dunghill, so it was a mysterie vnto vs, because that of all his fiue senses, his sight had already suffered, in being couered; his eares also in hearing of blasphemy; his feeling, in whipping him, his taste, in tasting of vineger and gall; so that hauing no other sense left to torment, but this of smelling, he would also loathe and perfume that sense with those stinking sauours.

Hilarius

Hilarius saith, Because the determinate end of the Sonne of God was to die, to take away and wipe out of all men all sinne; hee would suffer with all his fiue senses, and if hee had had more, with more hee would haue died. S. *Augustine* vpon those words of the Prophet *Ieremie*, *Peccatum peccauit Hierusalem* saith thus, Our first Fathers did sinne in hearing, when they gaue eare vnto the serpent, they did sinne in seeing, when they did behold the tree; they did sin in touching, when they did cut the fruit; they did sin in tasting, after they tooke it from the tree; they did sin in smelling, when they did smel of the fruit, and they would haue exceeded farther, if they had had more senses to haue done it with. In recompence of these excesses and hurts, the Son of God would go to the dunghill of Golgotha to suffer death, to the end that in one day, and one houre his senses, and our sinnes should end together.

Anselmus vpon the passion of our Lord saith, As the sonne of God did suffer for vs, and also satisfie his father for vs, seeing that we had offended his Maiestie with all our members, he would also suffer with all his fiue senses; whereof it followeth, that as there was no part of him, nor sense with which he did not suffer; so there was no sinne in the world, nor sinner for whom hee did not die. S. *Basill* vpon those words *de stercore erigens pauperem* saith; Of all the things which we see, there is nothing more vile and base then the dunghils which are in the Common-wealth; and yet notwithstanding our Lord did his greatest fauours vnto holy *Iob* vpon a dunghill in Caldea; and Christ likewise did his greatest miracles in the dunghill of Golgotha.

Wee may inferre of that which is spoken, that it is conuenient for such as would be familiar with God, and receiue any fauours at his hands, to goe to liue in dunghils, seeing it falleth out oftentimes that such as liue most obscurely, and are forgotten of all men, are those vnto whom our Lord doth most of all communicate, and giue his holy comfort. O glorious mixen of Golgotha, when, but in thee, did we see the giuer of life, end his life; where but in thee, did wee see death die with death? What meaneth this, O good Iesus, what meaneth this? art thou so enamoured of malefactors and sinners, that at thy feete thou hast sculs and bare bones of robbers and Pirats, and at thy sides liue bodies of theeues?

theeues? Good Chriſtians are wont at the houre of their deaths to haue deuout and religious perſons at their feete and bolſter, and haſt thou thoſe which they haue hanged for theeues, and crucified for blaſphemers? What ſhould we doe liuing if thou didſt not that, dying? As men are wont to caſt things which are not ſeruiceable nor profitable vnto dunghils, and other ſtinking places, ſo we were caſt out of the houſe of the Lord, vnto the dunghils of the world, as a ſtinking thing which he could not endure, and whereof he would haue no more ſeruice. The Sonne of God then goeth to ſeeke vs out, in the Mount of Caluarie, and finding vs hanged in the dunghill of Golgotha, and rotten, and without haire naked and pilled, he gaue vs his bloud to reuiue vs with, hee gaue vs his fleſh to cloath vs with, he gaue vs his breath to breath with, he gaue vs his life to liue with, and gaue vs his heart with the which we ſhould loue him with. Who will not ſay, but this is *mutatio dextræ excelſi*, ſeeing that Ieſus crucified of ſtinking dunghils, hath made heauenly Palaces? Who will denie, but of a putrified dunghill, he did make a heauenly Palace, when hee ſaid vnto the thiefe, this day thou ſhalt be with me in Paradiſe. *Bernard* in a Sermon ſaith, I will not ſeeke thee, O good Ieſus, I will not ſeeke thee in the mountaine, where thou art a praying, nor in the Parlor where thou art a preaching, nor in the Garden, where thou art a ſweating, nor neere vnto Sicar, where thou didſt reſt thy ſelfe; but in the dunghill of Golgotha, where thou art a dying, becauſe thou didſt neuer open thy armes to embrace any, but in Caluarie where thou wenteſt to die. What wilt thou then, O my ſoule, haue more then an Oare to ſaue thy ſelfe with, or a corner to hide thy ſelfe in, ſeeing thou ſeeſt that crucified Ieſus doth embrace the dry bones of Golgotha, and doth whip thoſe which buy and ſell in the porches of the temple? If thou wilt (my brother) that Chriſt ſhould whip thee, returne into the world, and if thou wilt haue him embrace thee, liue quietly in a corner, becauſe our Lord doth neuer impart his holy grace, but vnto that ſoule which maketh reckoning of him and none other. If we will haue our Lord come to the dunghill of our hearts, it is neceſſary that hee finde them made dry naked bones; that is, without the fleſh of letcherie, without the bloud of vaine-glorie, without the haire of ſloath,

and

and without the sinewes of obstinacie. O my heart if thou wilt that the Sonne of God visite thee, and water the dunghill of thy sinnes, it is necessary that thou become a hard bone in constancie, a white bone in cleareneſſe, a dry bone in pouerty, and also stinking in the reputation of thy person, because that so much the better thou doest smell vnto God, by how much the noysomer thou doest stinke vnto the world. What heart is able to cocker himselfe in the world, seeing his God crucified in a dunghill? seeing that the Prophet doth say, That one depth doth call on another, and that one beast doth seeke out another: it is great reason that I, a stinking dunghill and sinner, seeke out the dunghill of my redeemer, seeing that poore *Lazarus* went from the dunghill into heauen, and the rich couetous man from a Palace into hell.

CHAP. XIIII.

Wherein he followeth the same matter, that is, why Christ would die on the dunghill of Golgotha: and there are two figures expounded to the same purpose.

PRoiecerunt cadauer in sepulchro Helisæi, & reuixit homo ille, saith the holy Scripture in the 4. booke of the Kings 13. chap. As if he would say, certaine men carrying the corpes of a dead man to bury, it fell out as they did cast it into the graue where *Helisæus* lay buried, in touching the bones of the holy man; presently he whom they carried thither dead, rose vp aliue. The mysteries of this figure, are to be marked with great heede, and the secrets of it deepely to be weighed; For, for one who is aliue to raise another who is dead, doth sometimes happen; but for one dead man to raise another dead man, is neuer read but of *Helisæus* in this miracle. Without all doubt *Helisæus* whom the Synagogue had, was a good man, but the *Helisæus* which our holy mother the Church now hath, is much better; for if the spirit of prophecie

was

was doubled in him, there was in the Sonne of God, and in no other, both manhood and Godhead.

In the time of the first *Helisæus*, no man durst call the Creator any thing but God onely, nor the creature more then a pure man; but we will not call our great *Helisæus*, pure God, nor pure man; but true God and true man. S. *Augustine* saith, that as the Prophet *Helisæus* did raise vp one dead man to life, after that himselfe was dead; so the Sonne of God because hee would die, was the cause of our liuing; and ouer and besides this, *Helisæus* was able to raise but one onely: but our good Iesus is able to raise all the world. *Rabanus* in his glosse saith, It is no small difference, that is betwixt the raising of him which *Helisæus* restored to life, and that which Christ did afterwards; for *Helisæus* which died first, did raise him who died after him; but the Sonne of God died after him whom he raised, and restored to life all mankinde which was dead before him. *Ambrose* in his *Hexameron* saith; Christ did much more gloriously raise his dead body, than *Helisæus* his: For *Helisæus*, if he did raise any being dead himselfe, did continue dead in his graue: but blessed Iesus did at the same time rise himselfe, and raise me; and he became aliue againe, and I did not remaine dead. *Rupertus* the Abbot saith, The manner of raising the dead began in *Helisæus* time; but the perfection of the resurrection did end in Christes time; because *Helisæus* did raise another from death to life, and remained dead himselfe; but the Sonne of God in one day, and one houre did raise the true body of his owne person, and the mysticall body of his Church. To come then to our purpose, not without a high mysterie, and a deepe secret, the crucified Iesus would goe to die at the dunghill of Golgotha, and suffer among those pilled bones, because that like vnto a true and a better *Helisæus*, he might restore them all to life, and giue them his owne flesh and bones: all which our great redeemer did, when he did vndoe himselfe, and when he suffered on the Crosse. O good Iesus, O the loue of my soule, is it not true, that thou didst vndoe thee to make me, when on the Altar of the Crosse, thou didst vnweaue the web of thy humanity, to make and weaue againe the web of my life? O who could bee with thee in the dunghill of Golgotha dead and buried, to be raised by thy hand; behold,

behold, O good Iesus, behold, if I be not dead in my graue, yet I am obstinate in sinne, and in such a case thou shalt doe a matter of greater cunning to pardon mee, then to raise thy selfe from death to life.

S. *Augustine* saith; that it is a farre greater matter to iustifie a naughty man then to create a new world; because the one proceedeth of power, and the other of mercy. *Portem sterquilinij ædificauit Melchias qui erat princeps Richaræ*, saith the holy Scripture in the second booke of the Kings. As if he would say, When the great Citie of Hierusalem was in building againe, after that the Iewes returned out of Babilon, the high Priest *Esdras* had for the Maister of the workes, one called *Melchias*, who, was a skilfull man in that which he tooke in hand, and trustie in that wherein he was credited. This famous worke-maister *Melchias* caused seuen gates to bee made in Hierusalem, through the which all the victuals should enter into the Towne, and all goe out to their businesse and farmes. The names of these seuen gates were, the gate of the Heard or flockes, the fish gate, the gate of captiues, the water-gate, the dunghill-gate, the Iudges gate, and the horse-gate. Through the Heard-gate, all the flesh which was eaten in Hierusalem entered in, and through the same gate went out all the flockes which were fed about the Towne; and the reason was, because their pastures were but few, and the flocke was counted and reckoned. At the fish gate entered in all fresh and salt fish, which was eaten in the Citie; and the reason was, because it might the better be distributed among all men, and nothing stoln out of the Kings tribute. Through the gate of captiues entered in all the slaues and captiues, which dwelled within the Citie, and there-about; and the reason was, because no slaue should be lost, nor strangers come into the Citie. Through the water-gate, all the water-men came in and out; and the reason was, because the Citie had certaine Cesternes to keepe water for the Sommer, and when the enemie should besiege the Citie; and therefore because the Cesternes were neere vnto that gate, it was called the water-gate. Through the mixen gate went out all the dust, rubbish and filth of the Citie; and because that hard by that gate the gardeners did heape vp and rot their dung, that gate was called the mixen

or dunghill gate. Through the Iudges gate, came in and out all such which came for matters of law to the Citie, and as now a dayes Iudges giue sentence in the streete or market place, or other iudiciall place; so then they sate in iudgement in one of the gates. Through the horse gate went in and out, those which led their horses to water, or went to recreate themselues on horsebacke.

To come then vnto our purpose, and gather the sense of the letter, and speaking of one gate onely. When did the sonne of God make the dunghill gate in the Church, but when on the dunghill of Golgotha hee did loose his life? *Cyrillus* vpon the passion, saith; The great redeemer of the world, would die where sinners died, and be iudged where malefactors were iudged, because from that time forward, death should in that place remaine hanged; where before they were wont to take away mens liues. S. *Ierome* vpon S. *Matthew* saith, The sonne of God was not content onely to chuse a terrible death, which was the Crosse, but made choise also of a terrible place where hee would die, which was the dunghill of Caluarie; all which our holy Lord did, because that as in the same place there stoode the gallowes and gibbets of offenders; so there should in the same place be now set vp the flagge and ensigne of martyrs. Who will not set more by the dunghill of Golgotha, than by the pillars and large Colossus of Rome, seeing that in this is fixed the streamer of Christ crucified; vnder which all iust men doe fight, and by which all sinners are saued. Goe then O my soule, goe and walke by the dunghill of Golgotha; for now it stinketh not, but smelleth sweetly; now it killeth not, but raiseth from death; now it hath no malefactors, but martyrs; now there is no gallowes in it, but a banner; nor bones of malefactors, but sinners iustified.

CHAP. XV.

CHAP. XV.

Wherein is expounded a figure of Leuiticus, concerning Christ his dying in the Mount of Caluarie.

Efferat pro peccato vitulum immaculatum: pellem & carnem, cum capite & intestinis & fimo efferat extra castra, said God vnto *Moses, Leuit.* 4. As if he should haue said: When the Priest shall haue committed any sinne, he shall offer a Calfe without spot, and hee shall take out of the campe his skinne, his flesh, his head, his entrailes, and his dung: and there hee shall burne it vntill it be turned into ashes. Before all things wee must note in this place, that man hauing sinned against God in the temple, hee commanded a bruit beast to be slaine, which knew not what sinne was; so that he who committed the offence was one, and he another vpon whom the punishment was laid. Leuit 4 1

How can the Scripture set forth more plainely, that which happened to Christ with *Adam*, and to *Adam* with Christ, seeing the one committed the theft, and another hanged for it? As the Priest was not absolued from his sinne, vntill the innocent Calfe was slaine & sacrificed; so the Father would not that the world should be pardoned vntill the holy one his sonne should be put to death and crucified, so that our fault could not be ransomed but with the price of his innocencie. *Esicius* vpon *Leuit.* saith, It is expedient that we note with great attention, that the Law-maker was not content that they should offer vnto him euery kinde of Calfe for sin, but such a one, as was of one colour onely, and without spot: the which he did literally forbid, because it was a custome of the Ægyptians, not to offer vnto their Gods any but spotted Calfes.

This figure and mysterie was fulfilled in none but in Christ; seeing that he, and no other was exempted and free from the spots of sin, because that all other men (himselfe onely excepted) haue so many spots as they haue sinnes. Before that the sonne of God

did take mans fleſh vpon him, what was the reaſon thinkeſt thou that the world was not redeemed? but becauſe there was no man found in the world which was not ſpotted with ſinnes. *Adam* was ſpotted with diſobedience, *Eue* his wife with gluttony, *Cain* with murder; the eleuen Patriarches with killing their brother; King *Dauid* with adulterie; *Salomon* with Idolatrie; all the Synagogue with couetouſneſſe: inſomuch that becauſe there was not found any vnſpotted Calfe to be offered vp vntill Chriſt his comming into the world, all were vnredeemed. O cleare and holy Calfe, why waſt thou and no other offered vp on the Altar of the Croſſe for the world, but becauſe thou and no other was found without ſpot of ſinne? Chriſt was not blinde of his eyes, ſeeing he did behold all men with mercie; hee was not deafe in hearing, ſeeing hee gaue eare vnto the penitent; hee was not lame of his hands, ſeeing hee cured the diſeaſed; hee halted not in his feete, ſeeing he viſited the Hoſpitals; he was not dumme in his ſpeech, conſidering that hee preached to all Nations. What is there in vs which deſerueth not to be reprehended, and what is there in Chriſt that deſerueth not to be commended? All the old Fathers which went before Chriſt, were either white for their innocencie, or browne for their ignorance, or blacke for their ſinnes, or of ſcarlet colour for their Idolatrie, or of purple colour, for their impatiencie: inſomuch that none of them could be the vniuerſall redeemer, becauſe they were not as Chriſt was, of one colour. The heire of eternity had but one onely colour, becauſe there was but one heauenly loue in him, and that was to redeeme our ſinne, and pay his father the puniſhment due for it: which is not ſo in vs miſerable men, ſeeing that we haue ſo many colours and ſpots in vs, as the loues and affections are, which we keepe in our hearts. The whole end and intention which this bleſſed Calfe had, was to mittigate the iniurie done to the Father, reſtore the ſeates of the Angels, open the gates of heauen, take away the forces from the diuels, fulfill the Scriptures which had ſpoken of him, and redeeme man which was alreadie condemned; And becauſe the ſonne of God did all theſe good deedes vnder one loue, therefore we ſay that hee had but one colour. S. *Barnard* vpon the Canticles ſaith, In the bridegrome which the Church hath, there is

but

but one colour, nor but one loue, with the which holy loue he loueth himselfe, and also loueth vs; insomuch that if with a better loue he could haue loued himselfe, with the selfe same hee would also haue loued vs.

It is also to be noted in the figure which wee handle, that the Scripture doth not say, Let him offer a Calfe for sinnes, but for the sinne, *Pro peccato*. By which word we are giuen to vnderstand, that of his owne nature sinne is so enormious a thing, and so vnpleasant vnto God, that if there were in all the world but one sin, and one sinner; yet for that alone Christ would suffer himselfe to be crucified. If the redemption of one onely sinner and sinne did consist in the onely bloud of Christ, what should so many thousand of sinners which were in the world haue done without it? when the Scripture doth say, Let him offer a Calfe for the sinne, it was to say that there was but one sinne committed in the beginning, which was of disobedience; and one against whom, it was committed, which was God; and one who did commit it, which was *Adam*; and one which did redeeme him, which was Christ: for the law to command them to offer a Calfe for one onely sinne; the reason was, that because he who was offended was very mightie, and hee who offended very noble, and the offence which he had committed very grieuous, and the hurt which it did, farre spread abroad and diuulgated; and the remedie for it, not found in all the world: therefore to set out the naughtinesse of the first sinne, the Scripture saith, Christ principally died. And the Scripture endeth not in saying, Let him offer for sinne, but addeth, his; that is, that if the Priest should offer any Calfe, he should offer it for his owne sinne: not making mention at all of another mans sinne. In this saying *offerat pro peccato suo*, Let him offer for his owne sinne: we are taught the infinite loue with the which Christ tooke flesh, and vnspeakeable charity with which hee died: for being the fault ours, he tooke the punishment for his owne; and we hauing committed the theft, he yeelded himselfe to be hanged: so farre forth, that he saith that he dieth for his sinne, because hee doth as willingly die for another mans offence, as if it should haue beene necessary for him to die for his owne.

Damascen saith, What will not the sonne of God doe, or what

did he omit to doe, considering that not committing the fault, yet gaue himselfe for faulty; and not doing any sinne, yet calleth himselfe a sinner; and not being guilty of any crime, yet casteth the paine vpon himselfe; and not hauing done the theft, bindeth himselfe to pay the dammage. *Barnard* vpon *missus est* saith, When I settle my selfe to thinke, O good Iesus, of the small number of yeares which thou didst liue in the world, and the great wonders which thou didst for me, and that if thou hadst liued longer, more thou wouldest haue done: I giue thee greater thanks for the loue with which thou didst redeeme me, then for the torments which thou didst suffer mee. Christ, in calling of himselfe God doth shew his excellencie; in calling himselfe Lord, doth shew his power; in calling himselfe Creator sheweth his wisedome; in calling himselfe Redeemer, sheweth his mercy; but in calling himselfe sinner, hee sheweth his infinite charity. Is not (thinke you) his humility exceeding great, and his charity infinite; seeing that of charity onely, and for to be praised of humility, he did consent that they should deprive him of his life, and also of his honour and reputation? What greater infamie could there be vnto him, who was of good credit, than to couple and ioyne the name of a sinner with the name of a redeemer? This name of redeemer is a famous and an honourable name, but the name of a sinner, is an infamous name, and a scandalous; and thereupon it is, according vnto *Chrysostome*; That if we be greatly enclined vnto Christ, because he did redeeme vs, we are also highly bound vnto him for suffering himselfe to be discredited for vs. One friend will easily venter his life for another, spend his substance, yea also damne his soule; but if they tell him that he must venture his credit, hee saith presently speake not one word to me touching my honour; swearing and forswearing, that hee will rather loose a thousand times his life, then that they should touch him in one haire of his fame and credit.

There hath not been since the beginning of the world, nor euer will be such another friend as Christ was, considering that for the loue of vs, he lost his life, and suffered men to put his body in the Sepulchre, shed his bloud vpon the earth, and suffered himselfe to be defamed throughout all the world. *Anselmus* in his meditati-

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ons faith; O how much I doe owe vnto thee my good Iesus! seeing thou takest my fault to giue me thine innocencie; loosest thy fame, to make me famous; callest thy selfe a sinner, to call me iust; makest my fault thine, to make thy goodnesse mine; yea and didst sacrifice thy selfe to redeeme me: so that in this high exchange thou art the looser, and I am the gainer.

We haue spoken all this to extoll that saying, Let him offer a calfe for his owne sin; and the praise of it is, that as among friends, no man taketh another mans faults, yet taketh his iewels: the sonne of God cleane contrary, would not take of vs any iewels, but tooke all our faults, not to punish them, but to pardon them. Following our figure, it is to be weighed, that when God commandeth in the law, that they should offer vnto him the head and the feet of the calfe, the flesh and the entrails, and the skin & guts; it was to let vs vnderstand, that the sonne of God did offer for vs all that euer he had, without hiding any thing at all for himselfe. All this did proceed of that, that our good Lord and great redeemer made no reckoning of that which he did suffer, but of the fruit which was gathered of his passion. Did he not make greater reckoning of me, than of himselfe, who hauing no sinnes of his owne, tooke those for his owne which were other mens? If Christ had had made account of that which he did suffer, and of the smalnesse of the fault which himselfe was in, it had bin enough to haue let himselfe bled a little, or at the most to haue suffered himselfe to haue bin whipped: yet notwithstanding feeling in himselfe, that the sorrowes which he suffered were more in number, than the members of his body, it could proceede of nothing else, but of the excesse of loue which made him forget some part of his griefe. For Christ to command in the law that they should burne the head and feete, and the flesh & skin of the calfe; what else did it signifie, but that it was in those members particularly, in which Christ suffered his greatest torments. This appeareth manifestly to be true, seeing they pierced his head with thornes, broke his flesh with the speare, opened his skin with stripes of the whip, bound his hands with cords, & fastened his feet with nailes Speaking then christian like, he doth offer vnto God the head of the calfe, who in all the works which he taketh in hand, putteth God for his foundation:

or otherwiſe, all that which is not grounded vpon our Lord, not being touched of any, will fall downe of it ſelfe. He offereth vnto God the feete of the Calfe, who continueth in good works vntill the end, and is not weary of well doing vntill death; becauſe the father did not exalt and lift vp his ſonne, onely becauſe hee was obedient, but becauſe he was obedient vntill death. He doth offer vnto God his owne fleſh, who doth chaſtiſe it with faſtings and diſcipline, becauſe this our humanity is ſo hardly pleaſed, that the more wee couet to content it, the more importunate it is with vs. He doth offer his entrails vnto our Lord, who neuer thinketh on any thing, but how to ſerue him, becauſe our Lord is ſo eaſily pleaſed, that ſometimes the deſires of the weake, are as acceptable vnto him, as the good works of the rich. He doth offer vnto God his owne hands, who doth not employ them in any thing but in pitifull and charitable works; becauſe there is nothing vnder heauen, wherewith the miſeries which our humane frailty doth fall into, is better remedied and helped then with the works of charity. He offereth vnto God the skinne of his body, who carrieth an eie ouer his affections and appetite. For as no liuing beaſt can be eaten vntill his skinne be taken of him, ſo God doth not accept of our hearts vntill they be flaine from their appetites.

All this which we haue ſpoken, is out of *Cyril*, and *Oſicius*, becauſe there is no ſuperfluous word in holy Scripture, nor which is not full of myſterie. It is to be noted in this place, that the poore Calfe which they did offer in ſacrifice, the Law-maker did not only command that he ſhould be killed, but did command alſo that he ſhould be burned out of the campe, and that in the dunghill of aſhes which were made of the ſacrifices. This needeth not to be expounded in this figure, ſeeing that all this was fulfilled in the ſonne of God literally, and when was it literally fulfilled, but when he loſt his life in the dunghill of Golgotha? for the ſinne of the Prieſt, they did offer a Calfe, and for the ſinne of the world, they did offer Chriſt; they ſacrificed the Calfe ſlaine, and they ſacrificed Chriſt diſmembred; they drew the Calfe out of the campe, and they did leade Chriſt out of Hieruſalem; they did burne the Calfe in the mixen of the ſacrifices, and they did crucifie Chriſt in the dunghill of thoſe which were hanged. S. *Auguſt.* 3. *de trinitat.* ſaith;

If

if we will compare the ſhadow with the truth, the figure with the thing figured, the letter with the ſpirit, and Chriſt with that which is written of him, wee ſhall finde for a certainty, that his workes doe exceed all that which the Prophecies ſpeake of him.

CHAP. XVI.

How Chriſt goeth to the mount of Caluarie, and of the great myſteries which happened vnto him on the way.

Ngariauerunt quempiam prætereuntem Simonem Cyrenæum, venientem, &c. Mark 15, 2
ſaith St. *Marke*, chap. 15. As if hee would ſay, the redeemer of the world going on his way, as the Iewes perceiued hee was ready to fall vnder his Croſſe, they hyred *Symon Cyrenæus*, whom they did meete on the way, and made him to carry the croſſe vnto Caluary, partly for money which they gaue him, and partly through threatning which they vſed towards him. There are repreſented vnto vs high myſteries to entreat of in this iourney, which Chriſt goeth towards Caluarie, worthy to be noted, and meritorious to meditate on: for by how much the more Chriſt his life waxeth ſhorter, by ſo much the more the myſteries of his paſſion doe growe greater. Good Ieſus being gone out into the field, two thinges did much trouble his heart; that is to ſay, to ſee vpon the ſodaine the place where he ſhould be put to death, and to remember what eſtate that curſed people continued in, and of theſe two thinges, it gaue him farre greater griefe that that holy Citty continued excommunicate, than to ſee the gallowes where they would take his life from him.

Now the ſonne of God beginneth to goe on his iourney, now he beginneth to be weary, although not loath to beſtow fauours and benefits; for, for Chriſt to commit this bloudy croſſe to *Symon Cyrenæus*, was to doe him the greateſt pleaſure that euer was done

done in the world. *Chrysostome* vpon this place saith, The wealth which Christ had, was no more but that which he carryed on his backe to Caluarie, that is to say, two coates which he ware, a crowne of thornes on his head, a halter at his throat, and a craggy crosse on his shoulders; the which becausse it was the thing which he most esteemed, and the badge wherof he most of all vanted, it is to be thought, that in departing from his own crosse, he dipossessed himselfe of the richest iewell which he had. Who will not say but that Christ loued the crosse, as hee did his owne life, seeing that embracing it hee ended his life? and vnto whom are the last embracements giuen in death, but vnto those which we loue best in our life? what loue can bee compared vnto the loue of the crosse, and the crucified; saying, They loued so exceedingly, that they died both of them embracing the one the other? Seeing that the crosse which Christ at that time did beare on his shoulders, was the guide which the world was to goe after; and the key with which Heauen was to be opened, and the sword with the which the deuill should be vanquished, and was the flag with the which Christ would be honoured; it is manifest, that in giuing *Symon Cyrenæus* his owne precious crosse, hee gaue him all the goods and honour which he possessed in this world.

Exite de medio Babilonis, ne perticipes sitis delictorum eius, saide an Angell to S. *Iohn*, talking with him of the euill which was done in *Babylon*: And it is as if hee should say I haue laboured to cure *Babylon*, and shee did not yeeld that I should cure her, but she hath turned againe to be a house of Deuils, and a den of theeues. It is necessarie for my seruice, that you goe out of such an excommunicated people, becausse that otherwise you shall bee partakers in their offences, and companions in their punishments.

Who is the wicked and excommunicate *Babylon*, but the Citty of *Hierusalem* the head of *Iurie*? Woe be vnto thee *Babylon* of *Iurie*, the which in times past was woont to bee a princely tower, which the Angels of Heauen did watch, and now art made an infernall den, which the deuils of hell doe guard. God goeth from *Babylon*, becausse she will not consent to be healed, and to day Christ goeth out of *Hierusalem*, becausse she doth not suffer her selfe to be taught, he willing to instruct her. And hereupon it is,

that

that oftentimes we sinne more by resisting God, than in neglecting to seeke him out.

O vnfortunate Hierusalem that thou art! O sorrowful Babylon! because ỹ to day there goeth out of thee the holy Prophet, which did heale thy children, he which did cure the diseased, he who did raise the dead, and hee who preached high sermons vnto thee, whome (because thou wouldest not heare, and much lesse beleeue) thou doest carry this day to Caluarie to crucifie. And doest thou not see that hee carrieth thine imperiall crowne vpon his head, and the garment of thy Priesthood vpon his person, and the royall standard of thy Kingdome vpon his shoulder? and dost thou not see that he carryeth his most blessed body to die at Caluarie? and that which cannot be spoken without teares, he departeth for euer from thy people, & goeth to seat himselfe among the *Gentiles*? O that with better reason we may say, that thou dost cast him out, than that he goeth out, seeing that it is now an olde custome of his goodnes, that he commeth vnto our soules not being called, and knoweth not how to goe frō them, vnlesse they cast him out. Vpon those wordes, *Curauimus Babilonem & non est curata*; *Rupertus* saith, It is deeply to be considered in this place, that God did first commaund that they should heale great Babylon, before they should destroy her, or make her a desart; whereof we may inferre, that our Lord doeth neuer lay the hand of his iustice vpon vs, but hauing first inuited vs, and made much of vs with his mercie; insomuch that after he is weary in waiting for vs, he beginneth by little and little to correct vs, *Basill* vpon the Psalmes saith, It is one of the greatest fauours that God doth to a good man, to seperate him from the company of the wicked: in token whereof God tooke *Abraham* from among the Chaldeans; *Ioseph* from among his enuious brethren; *Lot*, from among the infamous Sodomites; *Moses*, from among the Ægyptians; and *Ruth*, from among the Moabites; and *Daniel*, from among the Babilonians; and also Christ, from among the Iewes.

The heauenly father did holde it for a lesser euill, to see his welbeloued Sonne in the mount of Caluarie to die, than to see him among so peruerse a nation to liue. And *Seneca* vnto this purpose saith, For my rest and quietnes, I would rather choose to die,

than

than among naughty men to liue, because that in death there is but one bitter morsell to swallow, but the company of an euill man, is a continuall torment.

Damascen in his sentences saith, For our Lord not to bee willing to die within the Citty, but out of her, is cleerly to giue vs to vnderstand, that seeing the Iewes had so little regarded it, that he would liue amongst them, they would make small reckoning also that he should dye amongst them: and because the sonne of God did thinke to draw much more profit of his glorious death, than hee had done of his laborious life, hee would not credit so high a mysterie, to so vngratefull a people. What reason had hee to sanctifie cursed Babylon with his death, seeing shee would not bee gratefull for his death, nor benefit her selfe with his bloud.

Saint *Ieronie* vpon the Apostle saith, How bad soeuer the Gentiles were, yet notwithstanding they were lesse euill than the Iewes, by reason wherof, our Lord would rather die by the hands of those which were strangers, than liue amongst those which he did esteeme his, because that in the end the Gentiles did acknowledge the wickednesse which they had done, but the wicked Iewes did neuer confesse the errour which they had fallen into. Of all this we haue a figure in holy *Ioseph*, who was solde by his bretheren, and honoured of the Ægyptians; and *Moses* his owne Parents did cast him into a brook, and was afterward brought vp by those which were not of his bloud; King *Dauid* was farre better intreated of King *Achish* who was a Gentile, than of King *Saul* who was a Iew; and *Ieremies* owne countrimen did imprison him, and those of Babylon did deliuer him; insomuch that Christ and these were better with strangers than with their owne neighbors.

Saint *Ambrose* vpon St. *Luke* saith, The sonne of God would goe to die in a field, which should be large and wide, and not in a towne which should be straight and compassed about; plainly to shew, that he went not to shed his precious bloud for one onely Nation or Common-wealth, but for all humane nature.

St. *Barnard* vpon the Passion saith, Christ to die out of the Citty, and not among those which did liue in it, but among those which were dead on the dunghill, is to teach vs, that with those which haue no lockes of vaine cogitations, nor flesh of worldly affections,

affections, nor sinewes of deuillish obstinacie, nor skinne of their owne wils, with those hee will liue, and among those he will die, yea and among those hee will rise againe. *Exeamus ad eum extra castra, probrum eius portantes*, saith the Apostle to the *Hebrewes* the last chapter; as if he should say, It is conuenient for vs that we goe out of the camps and tumults of this world, to die with Christ, and also carry his shame and discredit. If the Apostle be curiously vnderstood, he doth inuite vs vnto three things in these words; that is to wit, that we goe out of the world, that we go to Christ, and that we carry vpon our shoulders his crosse and torment; insomuch that it is nothing else, truely to follow Christ, but to follow him in his passion. It is to bee waighed in this place, that the Apostle doth first say *Exeamus*, Let vs goe out, before he doth say *Adeum*, vnto him; that is, that before all thinges it is necessarie that we goe out of our naughtie life, before we presume to follow Christ, for otherwise we do rather persecute him than imitate him. Let vs goe then out of the world to seeke Christ, and the true going out ought to be not so much from the company of our neighbours, as from the naughtie inclination of our desires, because we doe oftentimes desire and couet that which would be conuenient for vs to abhorre, and also wee procure the getting of that, which would be conuenient we did eschew.

Beda vpon the Apostle saith, This speech, *Probrum eius portantes*, is to be waighed; that is, that of all his Passion, there is nothing that he would haue vs keepe in memorie so much, as his iniurie and discredit. Wherein good Iesus hath great reason, because we are honoured for no other cause, but because he is dishonoured; and we haue therefore credit, because he died with infamie. For the Apostle to commend Christ vnto vs, and his shame and infamie, is to discommend vnto vs the world and his vaine pomps; because that in the house of our Lord none is infamous but hee who procureth honour; nor none honoured, but hee who maketh no account of it. *Symon de Cassia* saith, In the words which the Apostle vttereth, *Exeamus extra castra*, hee doth not onely inuite vs to follow and imitate the sonne of God, but hee doth also teach vs wherein we are to follow him, that is to weet, not to goe bare-footed vpon the waters as he did, but in suffering as hee did

did many iniuries, becauſe there is no better medicine for a fault, than to haue patience in aduerſitie.

Saint *Auguſtine* vpon the Apoſtle ſaith, Not without a high myſterie and a deepe ſecret, the Apoſtle doth commend vnto vs Chriſt his ſlaunders and reproaches, and no other of all his deeds, although they were many, becauſe all the ground and foundation of a Chriſtian life, doth conſiſt in doing charitie vnto thoſe which are in miſerie, and in hauing patience in aduerſitie.

Origen vpon the Apoſtle ſaith, For the Apoſtle to ſay, bearing his nick-names and reproches, is to ſay, that wee ſhould not follow Chriſt in the miracles which hee wrought, but in the patience which he had; becauſe that all men may be ſaued without doing of miracles, but without patience no man can liue Chriſtian-like. O good Ieſus, O my ſoules loue, what doth it auaile me that I aske pleaſures and delights of thee, if thou haſt nothing to giue me, but reuiling and skorning? How ſhall I dare to aske thee reſt and eaſe, ſeeing thee going this day to dye in haſt and ſweating? Yea and if thou wouldſt giue me ſome of thy owne wealth, what canſt thou giue mee, but a thorne of thy head, or a peece of the halter from thy throate? What haſt thou, O good Ieſus, what haſt thou to impart or diuide amongſt thy choſen and louing friends, but the ſweate of thy face, the bloud of thy veynes, the griefe of thy thornes, and the loue of thy bowels? O diſtributer of all wealth! O diuider of all trauels! Vnto whom diddeſt thou euer giue in this life any of thy loue, vnto whom thou didſt not alſo giue part of thy griefe? Or vnto whom haſt thou imparted part of thy griefe, vnto whome thou haſt not giuen part of thy loue? Diuide therefore with mee, O my good Lord, diuide betwixt thee and me, the iniuries which they doe thee, the ſhames which they diſcredit thee with, the falſe witneſſe they beare againſt thee, and the nick-names they giue thee, for how many ſoeuer thou doeſt giue vnto me, yet there will remaine enough with thee.

CHAP. XVII.

CHAP. XVII.

How the Sonne of God did carrie his Crosse vpon his shoulders, vntill hee did meete with Symon Cerenæus ; *and there is also a figure expounded vnto this purpose.*

Factus est principatus super humerum eius, saith the Prophet *Esay*, speaking of the Passion of Christ, as if hee would say, In this they shall know the Messias which is to come, and him whom is desired of all Nations, in that, that his armes and ensignes hee shall carry vpon his shoulders. The Prophet vttereth very daintily that which he saith, that is, That the kingdome doth not carry the King on his shoulders, but the King doth carry the kingdome, *Quia factus est principatus super humerum eius*, the which preheminence Christ onely, and no other had in this life, who loaded vpon himselfe all trauels, and left vnto his vassals all delights and pleasures. O what great difference there is betwixt being the vassall and subiect of God, and being vassall vnto the world, because that in the world the subiects serue the King, but in the house of God the King serueth the subiects; insomuch that hee giueth vs that which we should giue him; and hee serueth vs with that with the which we should serue him. Isa 9. 6.

For the Prophet to propheſie that Christ should come, and that a Prince should carrie his kingdome vpon his owne shoulder was to tell vs, that the Sonne of God should carrie the crosse vpon himselfe, to die at the mount of Caluarie, the which mysticall propheſie, Christ did fulfill, as the Prophet had propheſied.

St. *Ierome* vpon *Esayas* saith, The Prophet could neuer haue shewen vs in a higher stile, the mysteries of the crosse of Christ, than to call it as he did, a kingdome or gouernment, because there neuer hath beene, nor euer shall bee, any Kingdome so rich of treasures, as the crosse of Christ is rich of mysteries. In what estimation holy Iesus hath the crosse of his Kingdome, it is easily

seene

seene in that, that he tooke the crosse vp vpon his shoulders, before the crosse receiued him in his armes. It is to bee beleeued, that the Son of God did loue exceedingly, the crosse of his kingdome, seeing that he would put it vpon his precious shoulder, because that (to say the truth) no man doth consent to put vpon him any thing, but that which he loueth better than himselfe.

When two louing friends meete together, hee which of them two doth first laugh, and embrace the other first, sheweth that he loueth more than the other, the which happened betwixt Christ and his precious crosse, both which, although they loued one the other, and met in *Pilats* house, there was greater tokens of loue in Christ, than in the crosse, seing he went first to embrace the crosse and carried it vpon his shoulder where he lost his life, and where the crosse by him lost his infamie. He who died, crucified in the olde Law, ouer and besides that the poore soule lost his life, all his posterity lost their credit, but after that the son of God did die vpon the crosse, and did hallow it with his bloud, it did not onely not loose the infamie, but recouered entire and perfect fame to it selfe, because that the crosse which they were woont to put vpon theeues shoulders, Emperours doe now make in their foreheads.

Although we say that Christ his rule and dominion did extend it selfe no further than the crosse which he carried vpon his shoulders, yet no man must holde him poore and base, nor disdaine to be his vassall, because there is not so great wealth spread throughout the vniuersall world, as that was at once in that blessed crosse.

Chrysostome vpon the mysteries of the crosse saith, The treasures which are found in the crosse are so many, and the delights so high which are taken of it, that for my selfe I beleeue, that how much the more a man doth taste of his mysteries, by so much the more he shall bee familiar with our Lord.

It is likewise to bee noted, that before Christ tooke the crosse vpon his shoulders, *Esay* doth call him onely Sonne, and a little one, but after that hee loaded himselfe with the crosse, hee doth call him Wonderfull, a Counsellor, the Prince of peace, and Father of the world to come. In this placing of his wordes, what other thing would the Prophet signifie vnto vs but that sithence the time that the Sonne of God did cast the crosse

vpon

vpon his shoulder, he began to take possession of his kingdome, and shew the power and might of his estate? *Anselmus* in his meditations saith, Now the murtherer *Cain* carrieth his brother *Abel* into the fields to kill him; now *Ioseph* is sould of his bretheren; now *Moises* goeth with his rod to open the red sea; yea and also great *Iacob* leaneth vpon his ladder to scale the heauens for vs; now the spies carrie the heauie grapes hanged vpon a staffe; now *Iosbua* the Captaine doth lift vp his buckler against *Naim*; now *Gedeon* sheweth *Madian* the sword; now *Dalila* deliuereth *Sampson* to his enemies; now *Dauid* playeth with his sling against *Golias*; and also now *Ionas* swimmeth in the cruell waters; now *Isaack* carrieth the wood on his shoulders, with the which he should be burned; now *Noah* maketh his Arke to escape the floud; now *Esau* bendeth his bowe to kill some venison; and also now *Moises* hangeth the serpent in the aire for the health of the people. O good Iesus, O the delight of my soule, why in this so high an enterprise, and so dangerous a iourney, doest thou not tell vs whither thou goest? why doest thou not teach vs how thou goest, and why doest thou not reueale vnto vs, vnto what thou goest to? I know, O good Iesus, I know how, I know from whence, and I know why thou goest. I know how thou goest, that is, with thy crosse; I know whither, that is, to Golgotha; I know why, that is, to die; and I know for whom, that is, for me. S. *Augustine* vpon S. *Iohn* saith, Because the way to Caluarie was long, and the sonne of God already very wearie, the Iewes fearing least *Pilat* should repent himselfe, or that the people would take him away, or that he would die in their hands, they hired *Simon Cyreneus* comming on the way to carrie his crosse vnto Caluarie, not with intention to take pitie on him, but with greater speede to crucifie him. Although the holy Scripture doth say, that they did hire *Simon Cyreneus*, it doth not say, that they did wrangle about the hiring of him, or on the payment, or that they stayed to make euen with him, or to couenant: because the desire which they had to take Christes life away, was so exceeding great, that he which first could, first laid his hand on his purse.

Not without a mysterie, the Scripture layeth downe, who hee was, and from whence he was, and what he was called, and from

whence he came. Hee whom they hired to carrie Christes crosse on his shoulders, was of Libea, and not of Iurie, and hee was a Gentile, and not a Iew: For this name of the crosse was so odious vnto the Iewes, that they did not onely hold him accursed which did die vpon it, but also him who touched it with his hand. *Cyrillus* vpon S. *Iohn*, Not being able to doe more, they hired *Simon* to carrie the crosse on his shoulders, for if they durst they would haue done it; in so much, that they made no conscience to crucifie Christ, and yet made it a scruple to lift the crosse on their shoulders. Is it a greater scruple to fasten a man on the gallowes, then to touch the gallowes? what meaneth this, O ye Iewes, what meaneth this? doe you make a scruple to goe into *Pilats* Palace, and doe you make none at all, to raise a thousand false witnesses against Christ? Doe you make a conscience of touching the crosse, which Christ carried on his backe, and doe you make no reckoning, to carrie him to be crucified in the Mount of Caluarie?

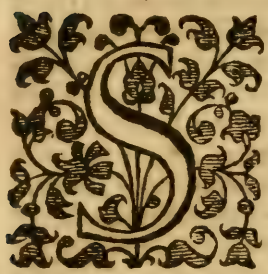
S. *Barnard* saith, O good Iesus, O redeemer of my soule, I doe not so much meruaile to see, that the Iewes did hire *Simon Cyrenens*, as at that which they did see in thee, that they could not chuse but hire him, for thou wast so wearied in going, that thou couldst not moue neither forward nor backward. How is it possible for me to rehearse, that thou wast such an one in the iourney, and that mine eyes doe not turne first into a brooke of teares? Hee who would haue seene thee goe thy iourney of Golgotha, should haue seene thee goe ashamed to goe naked, sweating on the way, sighing with wearinesse, falling for being ouer-loaden, hurt with the waight, stumbling with weakenesse, and bleeding on thy selfe by the way. Thou didst goe in that sort bleeding by the way, that although thou wouldest, thou couldest not haue lost thy selfe, because they might easily haue found thee, by trace of thy bloud.

Of the hiring of *Simon* it may be gathered, that the crosse which the sonne of God did carrie on his shoulders, was knottie to hurt, greene to weigh, long and large to load, rough to handle, ilfauouredly shaped to carrie: in so much that with the weight of it they broke his shoulders, and with the splinters they pulled off the skinne of his hands. Christ had one other great griefe in that iourney,

iourney, that is, that when the enemies had a great desire to make haſt, and that Chriſt with wearineſſe could not moue, oftentimes the croſſe which he bare on his ſhoulders, ſtrucke in the thorns, the which the more hee touched them with the croſſe, the more they pierced him into the temples. In all that iourney of Caluarie, what other office had that croſſe of Chriſt, but to rub his ſhoulders, and knock the thornes into his head; The Iewes did thruſt Chriſt, Chriſt ſtrained himſelfe with the croſſe, the croſſe preſſed in the thornes, the thornes broke his veines, his veines gaue out bloud, vntill they were left dry: in ſo much that when he came to Caluarie, he could ſcarce breath, for want of breath, nor goe, for want of ſtrength, nor yet liue, for want of blond. O my ſoule! O my heart! why doeſt thou not goe forth to meete Chriſt, to take the croſſe off his holy ſhoulder, rather than *Simon* ſhould take it? Leane then vnto good Ieſus, cleaue vnto the rough croſſe, ſticke faſt vnto *Simon Cyreneus*, for ſurely thou ſhouldſt either carrie the croſſe with *Simon*, or accompanie thy God vnto Caluarie. *Remigius* ſaith, The ſonne of God goeth to die in a wide and ſpacious place; to let vs vnderſtand, that the vertue of his paſſion is not limited onely to that Iudaicall people, but that hee died alſo for the Gentiles, in ſo much that becauſe his redemption was copious, the iuſtice and puniſhment of thoſe which put him to death ſhould alſo be very publique. S. *Ambroſe* in his Hexameron ſaith; Seeing there died together at that time Chriſt and the old law, and that they buried Chriſt and the Synagogue, it was very iuſt and reaſonable, that there ſhould a new law ſucceede with the new Meſſias, the new ſacrifice, the new Altar, the new croſſe, and that they ſhould offer vp, and ſacrifice the new man not in the temple for a few, but in the field for many. *Origen* vpon the Apoſtle ſaith, If the ſon of God ſhould haue died within Hieruſalem, the Iewes would afterward haue ſaid, that he died for them and for no others: and therefore he would not ſhed his precious bloud where he ſhould be compaſſed about with walls, or couered with a roof, but where all men might gather it, and no man dare to hinder it.

CHAP. XVIII.

How Chriſt did meete with Simon Cyreneus, *and gaue him his croſſe to carrie on his ſhoulder, and of the great myſteries which are contained in this place.*

n 48, 19.  *Cio, fili mi, ſcio, nam iſte erit in populos, & iunior maior erit illo, quia creſcet in gentes,* ſaith the great Patriarch *Iacob*, bleſſing his Nephewes, *Manaſſes* and *Ephraim*, *Gen.* 48. As if he would ſay, I know well, O my ſonne *Ioſeph*, I know well what I doe, if now I bleſſe *Ephraim* before *Manaſſes*, and although I take away the bleſſing from the elder, and giue it vnto the younger, it doth not belong vnto thee, to iudge of it, and much leſſe to hinder it: for if our Lord hath taken my ſight from me, becauſe I ſhould not ſee theſe my Nephewes, ſo likewiſe he hath taken thy iudgement from thee, to the end that thou ſhouldſt not vnderſtand ſuch high myſteries. Marke well, O my ſonne *Ioſeph*, marke that the law which commandeth to giue the elderſhip or firſt birth, vnto him who was firſt borne, and that the ſecond ſhould be diſinherited, hath force and ſtrength, in humane cuſtome, but not in Gods ſight: where to giue the reward and preheminence, and depriue the other of his elderſhip, there is no reſpect had vnto him who was firſt borne, but vnto him who did beſt deſerue it.

The better to vnderſtand this myſterie, we muſt know, that at the very inſtant and houre, when *Iacob* was readie to die, he did ſo looſe his ſight, that he could ſee nothing at all, and as they put before him his two Nephewes, that is to ſay *Manaſſes* who was the elder on the right hand, and *Ephraim*, who was the younger on the left hand, the holy olde man did put his hands a croſſe, and did bleſſe the ſecond ſonne firſt, and bleſſed the firſt ſonne laſt of all.

There are offered vnto vs in this figure, many high myſteries if we

we take heede vnto them, and note them with diligence, and if we leaue any thing out, it is becauſe we know not how to vnderſtand them, and not becauſe there is not much to be ſaid vpon them. *Ioſeph* then who was Father vnto the young children, ſeeing that holy *Iacob* did firſt bleſſe him who was the ſecond, and him laſt who was the firſt, tooke him by the hand becauſe he ſhould haue bleſſed the heire, thinking he had done it through error, and not for a myſterie: vnto whom the old man anſwered, Be quiet, O my ſonne *Ioſeph*, be quiet, for me to croſſe my hands to bleſſe *Ephraim* before *Manaſſes*, containeth a greater matter then thou dooſt thinke for, and for me to take away the elderſhip from *Manaſſes*, and giue it vnto his brother *Ephraim*, I durſt neuer haue done it, if he ſhould not deſerue it, and if God ſhould not haue commanded me thereunto. S. *Auguſtine* ſaith, In that which *Iacob* doth, and in that which *Ioſeph* ſaid, it appeareth plainly how much more holy men and Saints doe ſee with their ſpirituall eyes, then ſinners doe with their corporall eyes: for although the holy Patriarch *Iacob* by reaſon of his blindneſſe could not ſee the youthes faces, yet did very well fore-tell what ſhould fall out vnto them. Who may better be vnderſtood by blinde *Iacob*, than the blindneſſe of the Iewiſh nation? What other thing did the croſſe figure which *Iacob* made with his hands, but onely the croſſe which the ſonne of God did beare vpon his ſhoulders? who were the two Nephewes which *Iacob* had by his ſides, but the Iewiſh nation and the Gentile? And what elſe was it for *Iacob* to take away the elderſhip from *Manaſſes* the firſt borne, and giue it to *Ephraim* the younger, but that the ſonne of God would diſinherit the Synagogue, and giue the inheritance of his bloud to the Church? What doth it ſignifie that *Iacob* would not take away the elderſhip and inheritance from one Nephew, and giue it vnto the other, vntill the very laſt day, but that the ſonne of God would not depriue the Synagogue of her inheritance, till the laſt day of his life? O high myſterie! O vnknowne and hidden ſecret! ſeeing that by the hands of a blinde man the inheritance of the Synagogue is deuided, and by the hands of a man crucified, the merits in the Church are diſtributed! Let the ſecret be noted, in that the one hath a croſſe, and the other is vpon the croſſe: the blinde mans croſſe is

made of his armes, and the croſſe of the crucified of wood; *Iacob* holdeth his croſſe vpon his breaſt, and Chriſt carrieth his vpon his ſhoulder; in ſo much that Chriſt will giue vs nothing, which commeth not firſt from his holy croſſe.

Saint *Ierome* vpon Saint *Matthew* ſaith, It is much to be noted, that the youth *Manaſſes* did neuer wholy looſe his elderſhip, vntill his Grandfather was altogether blinde, in which myſterie we were aduertiſed, that the Gentiles ſhould neuer be all lightened, vntill the Synagogue ſhould be altogether blinde: what greater blindneſſe could there be in the world, than to denie the kingdome to the ſonne which deſcended from *Dauid*, and become ſubiect to the people of Rome? what greater blindneſſe could there be, than to giue life to *Barrabas*, who killed thoſe that liued, and put Chriſt to death who raiſed the dead? What greater blindneſſe could there be, that hauing bought the bloud of Chriſt with money, yet ſhould ſay to *Pilat*, that the vengeance of it ſhould light alſo vpon their children? what greater blindneſſe could there be, then to make a conſcience to go into *Pilats* Court, and into the iudgement ſeate, and make none to crucifie Chriſt? O how well it doth appeare that the Iewes doe come from a blind father, and that they are the children of a blinde man, ſeeing they did ſo many blinde acts, yea, and which is worſt, they did adde folly to their blindneſſe, malice, to their ignorance, and to their fault, obſtinacie. It is to be weighed in this place, that euen as *Iacob* making a croſſe with his armes on his breaſt, did take away the inheritance from his Nephew, euen ſo the ſonne of God, lifting vp his croſſe vpon his ſhoulder, did take away the bleſſing from the Iewiſh nation, and gaue it vnto the Gentile; the which he did when hee did tranſport the croſſe from his owne ſhoulder vnto *Simons*. *Simon* was a Gentile, and not a Iew; he was of Cyrene, and not of Iudea; he was a ſtranger, and not naturall of the Country; he was brought vp in a village, and not learned; he was a worſhipper of Idols, and not of one God; and yet notwithſtanding all this, Chriſt did truſt his holy croſſe with *Simon*, and would commit it to none of the people of the Iewes.

Simon de Caſſia ſaith, The croſſe which Chriſt put from his owne ſhoulder vpon *Simons* ſhoulder, was made of pieces of timber, but

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the crosse which the Church hath now in her treasurie, is all made of Sacraments: and from hence it is, that all the Sacraments which christian people haue for their comfort, haue their force and efficacie from the crosse and passion of Christ. What meaneth this, O good Iesus, what meaneth this? the Iewes seeke out thy crosse, buy thy crosse, fashion thy crosse, and giueth thee thy crosse; and doest thou bestowe it vpon the Gentile *Cyreneus*? O that I am in no fault of all this, because they did constraine *Simon* to take it, and they commanded me to deliuer it, and they gaue him mony to carrie it, so that of *Iudas* they bought my bloud, and to *Cyreneus* they sould my crosse.

Basil and likewise Saint *Ierome* doe say, The blindnesse of *Iacobs* children was farre worse than *Iacobs* owne blindnesse, because the good olde man did well know that which he said, although he did not see to whom he spake: but the vnfortunate sonnes of his, to weet, all the Iewes did well see how Christ did transferre and conuay from shoulder to shoulder, his crosse vnto the Pagan *Cyreneus*, but they did not vnderstand, that with that crosse hee gaue him the greatest treasure & inheritance that euer was giuen in the world.

The Iewes would not haue consented that Christ should haue giuen his crosse to *Cyreneus* the Villagois, if they could also haue knowne, that together with the crosse, hee gaue him all the treasure of the Iewes, for in that case they would not onely not haue hired him, but if hee had taken it vpon him, they would haue taken it from him; but in fine, as they were all children of one who was blind, so they did all which they did blindly. *Cyrillus* vpon S. *Iohn*, saith, If Christ his conueying of his crosse from his owne shoulder, to *Cyreneus* his shoulder, should signifie no secret, nor mysterie; as hee had alreadie carried it halfe his iourney, hee would also haue carried it vnto the Mount of Caluarie; but the redeemer of the world would in the eye of all men, and in the presence of all men, and to the griefe of them all, put ouer his crosse vnto *Simon*, which was to giue it and deliuer it vnto his Christian people. If the children of *Israel* will follow their father *Iacob* in goodnesse, as they doe in blindnesse, they should be as worthie to bee praised, as they were to be reprehended; but

woe be vnto them, for as holy *Iacob* made a crosse with his armes, not being able to see it, so the Iewes made a crosse to put Christ to death, without taking good of it.

Chrysostome vpon the praise of the crosse saith; O high mysterie! O Sacrament, neuer before heard of! for as vnder the armes of *Iacob* set on crosse, the youth *Manasses* lost his inheritance, so vnder the crosse of Christ *Israel* lost his preheminence, in so much that by this holy name of the crosse, how much honour at this day the Church hath gotten, so much infamie by the same name, the Synagogue hath purchased vnto her selfe. Speaking Christiarlike, it is here to be noted, that the Iewes did first throw Christ out of the Citie, before that he gaue his crosse to *Simon*, in so much that he neuer gaue his crosse vnto the Church, before that they had cast him out of the Synagogue.

By the Iewes casting out of Christ, and of Christ his passing ouer of his crosse vnto the Gentiles, we may gather that our Lord doth neuer forget vs, if we doe not forget him, nor he doth neuer forsake vs, if we neuer forsake him; nor he neuer goeth from vs, if we doe not depart from him; nor hee neuer estrangeth himselfe from vs, if wee be not vngratefull vnto him. O he that could be *Cyreneus*, O who could meete thee good Iesus, in thy iourney of Caluarie, because that my shoulder ioyned vnto thine, and thine vnto mine, thou wouldst vnload thy selfe of thy crosse, and put him vpon me, for thou couldst not put thy crosse vpon my shoulders, but thou shouldst first bloudie me with thy bloud, and being loaden with such a burthen, and marked with such a marke, which way so euer I should goe, the diuels would runne post-hast from me, and the heauens would open all vnto me. Deuide with me, O good Iesus, deuide with me the thrusts which the hang-men gaue thee, the waight that thou hast in thy crosse, the raylings and nick-names the Iewes vse against thee, the paines thy body endureth, the cry euery man vseth, Let him goe, let him goe; so many torments as thou doost suffer in thy body, so many mysteries thou doost celebrate in this iourney; how doost thou trust them all with *Cyreneus* alone, all the world not being enough to carrie them away? Seeing that thou doost suffer and die for all men, why doost thou not distribute thine anguish and afflictions among all

all men? It is the crosse of all the world, and thou doest die vpon it for all the world, and yet dost thou not trust thy crosse with any but with *Symon Cyreneus*? Thou doest not trust any with it but one, that is, vnto him who beleeueth the vnitie of thy essence; thou dost trust it but to one, that is vnto him who doth maintaine the faith of thy Church; thou dost commit it but vnto one, that is to him who hath charity with his neighbours; besides these, thou wilt trust thy crosse with none, nor diuide thy bloud among them.

It is time now, O my heart, it is time now, that you part your selfe in two, and that one part goe after Christ a little and a little, and the other part accompany *Symon*, to the end that if afflicted Iesus shall be weary, you may giue him your hand, and if *Symon* shall faint, you may lend him your shoulder. Loose him not out of thy sight, doe not goe from his side, for besides that in cleauing vnto Christ, thou shalt vnloase thy selfe from the world, thou shalt gather together the bloud of the Sonne, and bathe thy selfe in the teares of the sorrowfull Mother. I doe already repent my selfe, O my heart, in saying that thou shouldest part thy selfe in two, for now I say that thou diuide thy selfe in three parts, the one with the which thou maist accompany the Sonne, the other with the which thou maist comfort the mother, and the other with the which thou maist helpe *Symon*. *Bonauenture* to this purpose saith, O good Iesus, O redeemer of my soule, where but onely heere, when but only now, hast thou need that my soule should accompany thee, and my heart helpe thee? hast not thou need of company and helpe, seeing thou goest with thy soule sorrowfull, thy head pricked, thy haire dyed, thine eyes weeping, thy handes bound, & thy bones wrested out of ioynt? O if thy trauels would end thus, it would be but halfe a griefe, but ouer and aboue these, thou didst goe with thy mouth bloudied, thy shoulder loaden, thy neck haltred; stumbling by the way, and falling from thy estate.

Saint *Barnard* to this purpose saith, How can he be called thy seruant, who in the way to Caluarie seeing thy soule drawne from thee, doth not also drawe his from him? Take away, O good Lord, the rough halter from thy necke, to halter my heart withall, for by that meanes they will slaken thee, and pull mee.

Remigius saith in his glosse, The Sonne of God did not giue his crosse

crosse to him, who went out of Hierusalem, to goe to the village, but vnto him, who went out of the village, to goe to Hierusalem: for the Text saith, That *Symon* came *de villa*, from the village; to giue vs thereby to vnderstand, that the Apostata heritickes which goe out of his Church, haue no part in his death and crosse, but faithfull Christians, which remaine in the Church.

Hilarius saith, It is a thing to be wondered at, and much to be noted, that *Symon* being a Countrey-man, and a Pagan, and the Iewes which went with him, as it were Christians, and that he was alone, and the others infinite in number, yet Christ tooke him for his companion, to carry his crosse in that iourney, without hauing any regard vnto the Iewish nation; wherein he gaue vs to vnderstand, that hee doth loue better one naughtie man which doth conuert himselfe, than a thousand good men which doe peruert themselues. St. *Ierome* saith, Not vnto those Apostates which doe fall from the holy Citty, but vnto those Pilgrimes which came vnto the Citty, Christ gaue his crosse, and tooke them for aydes of his trauaile, to teach vs thereby that hee hath no part in Christ, nor Christ with him, nor with any which fall from him and turne to the world, but with such as leaue the world, and cleaue vnto him.

Thou doest loue those, O my good Iesus, thou doest loue those very well, which loue thee, seeing that thou didst meete *Symon Cyreneus*, and didst goe halfe the way to receiue him, and the like without all doubt, thou wouldest doe vnto mee, if I would goe to seeke thee, seeing that thou didst neuer deny thy selfe to him which called thee, nor didst neuer hide thy selfe from him which did seeke for thee.

CHAP. XIX.

Of diuers sortes of following of Christ, and of many Disciples which Symon Cereneus *hath, in taking the crosse by force, and bearing it, being hyred thereunto.*

Si quis vult venire post me, abneget semetipsum, & tollat crucem suam, & sequatur me, Luk 9, 23
said Christ in the 9. chapter of St. *Luke*. As if he would say; If any man will keepe my Doctrine, and follow my steps, it is conuenient for him before all thinges, that hee take vp the crosse for his guide, and that hee deny his owne proper will: for otherwise although hee may follow me, yet he shall not reach vnto me.

St. *Ambrose* vpon these words saith, The Christian which will follow Christ, and take his crosse vpon him, must obserue three conditions; to weet, that he beare it of his owne voluntarie will; and not as *Cyrenæus* did carry the crosse, being thereunto constrained and hyred, which is easily perceiued in that hee saith, *Si quis vult*, If any man will, and he saith not, I command him to come: for the Sonne of God is better pleased that wee serue him not at all, than that we should follow him forced and constrained, Christ doth compell no man to serue him, but doth leaue it in euery mans hand to serue him or not, so that in the house of God, they be not serued with forced slaues, but with intreated children.

The second condition is, that hee beare his owne crosse vpon his shoulders, and not as *Symon* did another mans crosse, because no man ought so to prop himselfe with the crosse of Christ, or so leane vnto any holy mans merites, that hee omit to bee a good Christian himselfe, and a vertuous man.

The third condition is, that he beare his crosse and affliction on his shoulders, not so much to win credit and fame thereby, as because Christ should be praised in him; and therefore it is saide, Let him follow me, because that euery man that vnder the shew of holinesse and hypocrisie, doth labour to get vnto himselfe the praise of man, and not vnto Christ, doth rather persecute his God, than follow him. St. *Augustine* vpon St. *Luke* saith, That is not onely called a Crosse, on which Christ dyed, which was made of wood, but also the life which honest men lead is called a crosse, and the afflictions which holy men passe through, because that

that all the life of a good Christian is nothing else, but an ordinary trauell, and a long martyrdome. *Anselmus* in his meditations saith, When this name of the crosse shall come vnto thy eares, or shall be presented vnto thy heart, thou shalt not onely thinke on the crosse of wood which Christ suffered on, but also on the crosse of his trauailes, which he indured in this world: because that on the crosse of wood hee was but three houres; but on the crosse of troubles and pennance, he continued thirty three yeares.

It is much to bee noted, that Christ did aswell make a crosse to the end that Christians should crucifie themselues, as his enemies the Iewes made one for him; and the one was of wood, vpon which he died; and the other was his Gospell, and for this must we die. In that, that the Son of God did not command that we should die, vpon a crosse of wood as hee dyed; but that we should die vpon the keeping of his Gospell, he did teach vs that hee is better pleased that we follow him in the manner of his liuing, than imitate him in his fashion of dying. Afterward of all the twelue Apostles, St. *Peter* onely was crucified, and S. *Andrew*, and the other ten were not crucified on crosses of timber, but were all put to death for keeping of the Gospell. Dare any man say that of the twelue Apostles, two were onely saued, and the other not? God forbid, that wee should either so thinke, or beleeue, because it is a greater perfection to keepe the Commaundements which Christ hath commended vnto vs, than to carry for a Relique a peece of the crosse which Christ dyed on. When the Sonne of God did say, Verily I say vnto you, that the Kingdome of Heauen doth suffer force; he did admonish vs very plainly, that an Euangelicall life is nothing else but a rough and laborious crosse, from which naughtie men doe flee and estrange themselues, and good men will follow and die for.

When the Apostle doth cry out, *Absit mihi gloriari, nisi in cruce Domini nostri Iesu Christi*, Doe not beleeue, O my brother, that he did not speake of the crosse of the Gospell, but onely of the crosse which Christ dyed on. It is a most certaine thing that holy *Paul* did beleeue, keepe and preach, and also suffer death for the maintainance of the crosse of the Gospell, but hee did neuer see, nor handle, nor yet die on the crosse of wood which Christ died on;

insomuch that the presumption which hee had, and the glory whereof he glorified himselfe, was not because he had beene crucified on the holy crosse, but because he had crucified himselfe in going about to imitate and follow Christ. Is not thinke you, the life of Christ, the true crosse of the Christians, seeing that vpon that crosse all vices are crucified? When the Sonne of God did say, *Tollat crucem suam*; Let him take vp his crosse; not without a great mysterie hee did call his precious life in his high doctrine, his crosse, and not my crosse, because that by the hands of *Cyrenæus* he did conuey and transferre it vnto vs, vpon the way as hee went to Caluarie; insomuch that to passe vnto vs the crosse which he carryed vpon his shoulders, was to giue vs the grace of all that which he did merit by it. O good Iesus, O redeemer of my soule, why doest thou call the crosse which is thine, my crosse, but because all the bloud which thou didst shed vpon it, thou didst shed for my soule? If the crosse be thy doctrine, it is rather mine than thine, considering that it belongeth vnto thee to institute it, and to me to keepe it: for being as thou art, chiefe Lord and King, thou art subiect to no law. If we talke of the crosse of wood, on which thou didst loose thy life, that crosse also is more mine than thine; seeing that it was the cause that I began to liue, and thou to trie what it was to die. Shall wee not say verie truly that that crosse is mine, and that very properly mine, which for to giue me life, tooke away thy life from thee? If the crosse bee that which we call martyrdome and punishment, yet I say that it is rather mine than thine; seeing that one of the greatest fauours which thou couldest doe for vs in this life was, to giue vs thy life which we should follow, and giue vs licence to suffer for thee.

After that by the handes of *Symon Cereneus* hee had conueyed and passed ouer the crosse from his shoulder vnto our shoulder, it is a very certaine case, that then the holy Apostles, and after them the glorious martyrs, did goe more cheerfully to be torne in peeces for Christ, than Emperours went to be crowned. *Barnard* in a Sermon saith, Tell me, O redeemer of my soule, when thou didst giue vs thy crosse by the handes of *Symon Cyreneus*, why didst thou giue it vs? A tree which is not greene to grow, nor hath rootes to be planted, nor leaues to make a shadow, nor fruit

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to eate of, but onely a gallowes on the which malefactors doe loose there liues : why doest thou doe vs a fauour in giuing it vs ? Those vnto whome I giue my crosse saith Christ, I giue it them not to sport themselues with, but to trauell; not to the end they should eate, but because they should fast ; not because they should liue, but because they should dye ; not because they should bee at libertie, but because they should be there crucified : Insomuch that as on the crosse were crucified all my members, so they should crucifie all their vices. *Chrysostome* vpon St. *Matthew* saith ; To carry the crosse by force, as *Symon* did carry it, and to carry it willingly as Christ did carry it, and to be crucified hauing no crosse, as Christ was, and to carry a crosse to be crucified another day, as *Symon* did carry one, are such high mysteries & so hard to expound, that it would be farre better counsell to occupie our selues in weeping for them, than to endeuour our selues to declare them.

Cyrillus vpon this place saith, Those beare willingly the crosse of the Sonne of God vpon their shoulders, who suffer all which they suffer with a cheerefull minde for the loue of Christ, whome our Lord doth not pay, onely the good workes which they doe for him; but also the ioy and cheerefulnesse with the which they doe them. Those likewise doe carry the crosse by constraint with *Cyreneus*, which doe all which they doe, murmuring and grudging, whose workes are neither acceptable vnto God, nor grateful vnto man, because there is nothing more grieuous to mans heart in this life, than to be caused himselfe to serue, or suffer himselfe to be serued by constraint. He doth carry the crosse of Christ by force with *Symon*, who doth not preach so much for to doe good vnto soules, as to get commoditie vnto himselfe ; insomuch that we call such a one not an Euangelicall person, but a hyred preacher. With *Symon Cyreneus* that preacher is hyred, which putteth the word of God on sale, and hee who will not preach the Gospell, if they doe not first warrant him that he shall be paide; insomuch that these are worser than *Symon*, and are companions vnto wicked *Iudas* : for if *Iudas* solde his person, such a Preacher doth sell his doctrine. He doth also carry the crosse by force, who not for good, but for some euill, will be a Christian, and a good man,

man, the which appeareth plainly, becauſe that if ſuch a one doe looke vnto himſelfe, and force himſelfe to liue a retired life, hee doth it not becauſe he is therunto bound, but for the feare he hath of being puniſhed. O how many more Diſciples there be which follow *Symon* than which follow Chriſt; who, if as they had ended with their conſciences, durſt alſo end with their ſhame, would not onely not take vp and beare the croſſe of Chriſt willingly; no nor yet take it vp by conſtraint with *Symon*. *Barnard* ſaith, It is not conuenient for the ſeruant of our Lord to take vp the croſſe of Chriſt by conſtraint, nor to take it at the handes of the Iewes being hyred: for of ſuch a one it may be ſaid, that if he doe pennance, or vſe any abſtinence, it is not ſo much becauſe he will doe it, as becauſe he cannot chuſe but doe it. He doth carry the croſſe by conſtraint with *Symon Cyreneus*, who doth not breake his faſt, onely becauſe he hath nothing to eate; and he who doth not commit adulterie, becauſe hee doth not know with whom to ſinne; and hee who doth diſſemble with his enemie, onely becauſe hee knoweth not how to be auenged; and he who is not couetous, becauſe hee hath nothing to keepe: ſo that in him not to be naught and vicious, is not to be attributed to his perfection, but becauſe he wanteth occaſion to doe it.

Hee doth carry the croſſe of Chriſt by conſtraint on his ſhoulders, who being tempted, falleth; and hee, who hauing hunger, eateth; and hee, who hauing oportunitie, committeth adulterie; and he who being angry, chideth: ſo that ſuch a one is like vnto a mud wall, not well troaden; the which in receiuing a little raine, falleth to the ground. With *Cyreneus* did carry the croſſe of Chriſt by conſtraint wicked *Iudas*, when hee ſolde Chriſt; and inconſtant St. *Peter* when hee denyed Chriſt: whereof the one through couetouſneſſe of gathering together; and the other for feare of dying fell with the croſſe to the ground, when they did fell and deny the maker of life.

Such carry the croſſe of Chriſt halfe the way, which begin with great feruencie and deuotion, and in the beſt time growe ſlacke, and that which is worſt of all is, that they are afterward more remiſſe, than they were woont to be deuout. Others there be which carry the croſſe of Chriſt from the midſt of the way;

and

and such are those which in their childhood and youth were in the world vaine and worldly, and became afterward vertuous and retyred: insomuch that if the world tooke from them the flower, they gaue to God the bran. *Remigius* vpon St. *Luke* saith, Seeing the sonne of God did not leaue off to carry the crosse vpon his shoulder, vntill the middle of the way, where being very weary, hee gaue it vnto *Symon Cereneus*, we ought not giue ouer the vndertaking of vertuous workes, although they bee rough to carry, and heauy to loade; because that our Lord will take it in as good reckoning, the carriage of his crosse as farre as we can, as if we should carry it whither we ought.

CHAP. XX.

Why Christ did not carrie his crosse more than halfe the way, and why he gaue it the other halfe to Symon *to carry, and of the great secrets which are contained in this mysterie.*

Non potueris ascendere in montem, saluum te fac in Segor, said the Angell vnto *Lot*, Genes. 19. when he commanded him to goe out of the land of *Sodome*; as if he would say, Seeing the great God of Israell, vseth no pretence or colour in that which hee commaundeth, nor is not to be suspected in that which hee forbiddeth, if by chance thou shalt not be able to goe vp, saue thy selfe in the top of the hill Zoar, stay in the midst of the iourney, in the village of Zoar, and I giue thee this licence vpon condition that thou neuer leaue off going vp, vntill thou be so weary that thou can goe vp no further. Of that which the Angell said vnto *Lot*, and of that which Christ did to *Cyreneus* going to Caluarie: that is, that *Lot* did saue himselfe in the midst of the hill, and Christ left his crosse in the midst of his iourney. We are plainly giuen to vnderstand, what a good Lord we haue, and how good a maister we serue, seeing he contenteth himselfe, that in matters of his seruice we begin them, and if wee can doe no more, that we end there. St. *Gregorie* in his pastorall saith,

saith, In the way of perfection, and in rigour of religion, we will not say that he doth but little, who trauelleth vntill he sweate, and goeth vntill he fall downe.

It is much to be noted, that the Angell did first command *Lot* to force himselfe to get vnto the height of the hill, before that hee should stay belowe in the village; in which commandement wee are taught, that in the seruice of our Lord, wee should first goe sweating and breathing to perfection, before wee withdraw our hand from austeritie and penance, because that oftentimes we are able to endure much more then wee thinke in our selues. *Anselmus* in his Meditations saith. Of my selfe I say and confesse, that I haue great reason to confesse my selfe of my sloath, than complaine of my weakenesse, because that I could goe forwaad in many good workes, if, as I haue strength to begin them, I had a will and heart to end them. Our Lord telling vs by the Prophet, *Cum ipso sum in tribulatione*, What tribulation can fall vpon vs in the world so great or grieuous, which we cannot be able to suffer, being assisted with his holy grace? Saint *Barnard* saith, At the very instant that the seruant of our Lord doth determine with himselfe to serue Christ; presently in the same moment of time Christ commeth to sucker him: And of my selfe I dare affirme, that I did neuer occupy my heart in any good thought, but I felt Christ presently stand at my side. O how many there be in this world, which vnder the colour of being weake and feeble, will not onely not goe vnto the top of the hill, which the Angell commanded, no nor yet vnto the midst where *Lot* remained! insomuch that they giue ouer the workes of vertue for pure niceneſſe and daintineſſe, and make vs beleeue that they doe it through weakeneſſe. *Seneca* saith; I haue seene many forbeare to be honest and vertuous, saying that they were weake and tender, whom if we should aske how they knew themselues to be rather weake than strong, they wil answere vs, that they haue not tried it, but they haue gessed it: in so much that they know vices by experience, & of vertues they speak by gesse. Giue ouer then my brother, giue ouer to be a gesser, and begin to proue what it is to be vertuous: for if thou once takest pleasure in the works of vertue, thou wilt take them frō thence forward for a pastime. *Iudas* the traitor was one that tooke the crosse

of Christ timely, and fell on the ground with it, before he ended his iourney, but S. *Paul* did not so, who if he tooke the crosse being of full yeares, yet left it not vntill he had ended his iourney; insomuch that it is better to come to the seruice of our Lord late, and perseuer in it, then to come timely, if we giue it ouer in the best time. In the parable of our Lord, those were as well payed which went to digge in the vineyard at eleuen of the clocke, as those which trauelled from one of the clocke: wherein our Lord shewed himselfe to be a iust Iudge, and a very pitifull and mercifull father, seeing that he payed the first all which hee had promised them; and gaue also vnto the last, more than they had laboured for. *Gregorie* in an Homily saith, In case of bestowing a reward, or giuing punishment; God doth neuer tie himselfe vnto the rigour of the law, because he doth alwaies punish lesse then we deserue, and pay vs for more than we serue for.

Thou must learne, my brother, that if our Lord should not pay vs for more then we serue for, we should returne him mony backe for the meate we eate. What can that man deserue in the presence of his God, who neuer ceaseth to sinne against him? O what a great comfort it is vnto vs, which are sinners, to thinke that the workemen came into the Vineyard late, and that Christ went to the sea to visite his disciples late, and that *Cyreneus* tooke the crosse late, and Saint *Paul* came to the faith late; for all this, is to giue vs great hope and confidence, that although we come late vnto his seruice, he will not onely not send vs away, but will also deliuer vs a portion, and alot vs a part in his house. S. *Ierome* writing vnto a certaine Monke, saith; Doe not forbeare my brother *Lucius*, to come to the wildernesse to serue our Lord, because thou didst thinke that there are such perfect men here, that thou shalt not be able to be equall with them: for I tell thee, that the house and goodnesse of our Lord is so common vnto all men, that there is nothing in it which is denied the good; nor gate in it, which is shut against the bad. How wilt not thou that the house of God should be open, and common vnto all men, seeing that hee is the father and Lord of all men? And doest thou not know, that in the house of God they open to reward the good; and to the bad they open to pardon them? Neither because thou hast beene a long time

naught;

naught; neither becauſe thou art growne old in thy ſinnes, thou oughteſt to leaue to take the croſſe and follow Chriſt. And furthermore, thou ſhouldeſt put before thine eyes, not onely *Simon Cyrenæus*, which tooke the croſſe late by the way; but alſo the thiefe which tooke it very late: for euen vntill the laſt moment of death, God keepeth his gates open for thee. Seeing that Chriſt doth carrie the croſſe which thou ſhouldeſt haue carried, vntill the midſt of the way: why wilt not thou carrie it with *Cyrenæus* vntill the end? It was not done without a great myſterie, that Chriſt would not carrie the croſſe vntill the end: nor yet that *Cyrenæus* ſhould carrie it from the beginning, but that the labour ſhould be deuided among them both, to giue vs to vnderſtand thereby, that we without him cannot better our ſelues, and that he without vs will not pardon vs our ſinnes; ſo that on our ſide, there is required amendment; and on his ſide mercie.

In that laborious iourney, from *Pilats* houſe, vnto the Mount of Caluarie, Chriſt tooke more ſpace of time to carrie the croſſe on his ſhoulders, then *Cyrenæus* did; and reached more in the doing of it, then *Cyrenæus* did: to teach vs thereby, that in caſe of pardoning vs, and being come to the iumpe of examining vs; our Lord muſt bring more with him from his owne houſe, than our Iuſtice doth deſerue.

There is likewiſe another kinde of people which doe carrie the croſſe vpon their ſhoulders, not to be crucified on it, as Chriſt was; but becauſe others ſhould be crucified on it; as *Cyrenæus* did, who bare the croſſe, on which they ſhould put Chriſt to death, and himſelfe remaine ſafe and ſound: yea, he was not onely crucified on it, but they payd him the hire of his iourney.

Chriſoſtome vpon the praiſe of the croſſe ſaith, With *Cyrenæus* hee doth carrie the croſſe to crucifie another, who through naughtineſſe and falſe witneſſe doth diſcredit his brother: for of the two, it is a leſſer hurt to crucifie one in his perſon, then to take away his fame. When doeſt thou make a croſſe to kill thy neighbour with; but when thou doeſt make ſome conſpiracie againſt him? When doeſt thou crucifie him among theeues, but when thou doeſt compare him vnto other naughtie men? When doeſt thou ſtrike him to the heart with a launce, but when thou doeſt

bereaue him of all his credite? When doest thou giue him to drinke, gall and vineger; but when the good workes which hee doth, thou doest wrest and condemne them for naughtie ones? When with the hangmen doest thou laugh at thy brother crucified, but when of the hurt that thou hast done vnto him, thou doest take pleasure and contentment? What wilt thou that I say more vnto thee, but that so many times thou doest call to thy remembrance thy owne passion, as thou doest take reuengement vpon thine enemies? *Cyrillus* vpon Saint *Iohn* saith, O how many more disciples *Cyreneus* hath than Christ hath! Who doe make crosses not to crucifie themselues, but to loose their brothers; insomuch that then they haue them crucified, when they are wholly dishonoured. With *Cyreneus* hee doth carrie the crosse to crucifie another, who hath no feete to goe to Church, nor hands to giue almes, nor a minde to forgiue iniuries, but for all that hath a heart to inuent them, and tongue to vtter them; insomuch that in his heart he sheweth himselfe suspitious, and in his tongue malicious. With *Cyreneus* he doth carrie the crosse to crucifie another, vnto whom no man doth wish hurt vnto, nor speake euill of, and yet is so bad himselfe, and so enclined to doe euill, that hee thinketh vpon nothing but vpon naughtinesse, speaketh nothing but naughtinesse, nor neuer doth any thing but naughtinesse: who, as the Salamander dieth when the fire goeth out, so is he no where, when he raiseth not a scandall. With *Cyreneus* he doth carrie the crosse to crucifie another, who being a Prelate or Preacher, doth inuite others to doe great penance, and vse much abstinencie, and yet will neuer proue it themselues; so that like true disciples of *Simon Cyreneus*, they laboured to crucifie others, and take pleasure themselues. *Peter Blesensis* saith in an Epistle, With *Cyreneus* hee doth carrie the crosse to crucifie mee and not himselfe, who maketh me to Fast, himselfe being full; who maketh me goe naked, himselfe being cloathed; who maketh mee to rise early, himselfe lying in bed; who commandeth me to labour and trauell, himselfe sporting himselfe: and also hee who preacheth patience vnto me, hauing himselfe none at all. And hee addeth further, I doe not hold him for a father, but a father in law; nor for a Preacher, but a false dealer, who in the counsels which hee

giueth

giueth me, is another Saint *Paul*, and in the workes which he doth to me, is another *Cyreneus*. *Ponunt enim onera grauia & importabilia, &c.* saith Christ speaking of the Pharises; as if he would say, They preach in their chaires, and put vpon their subiects, burdens which they cannot beare, and commandements which are not conuenient to keepe; and yet they themselues are so fine and delicate in their owne persons; and in their owne life so licentious, that they will neither beare them with others, nor yet helpe them with one finger to execute them. The word *importabilia*, is to be noted; that is, that they loade them with burdens not able to be borne, and vncredible burdens, wherein the Sonne of God is much grieued and moltfied, and his Gospell greatly discredited: for he hauing said that his yoke is sweet, and his burden light, they make of the Church a Synagogue, he hauing made of the Synagogue a Church. When did the Sonne of God make of the Synagogue a Church, but when vpon the crosse, he gaue an end vnto the old Law, and instituted another new Law? Who doth make of the Church a Synagogue, but onely he which maketh the Law which Christ made sweet, become intollerable? It is also to be noted that Christ saith, *Digito autem suo, &c.* That is, that not onely they will not take the burden vpon their shoulders, no nor so much as helpe with one finger to loade them, where we may boldly say; that euen as by the two hands are vnderstoode the two Testaments, and by the tenne fingers are vnderstood the ten commandements: so in like maner, we will say of him, that he doth not put one finger to the worke, who doth not keepe one onely commandement. Venerable *Bede* saith, Hee is a brother of the naughtie Pharisees, who in Christian Religion, not obseruing that which is of the greatest substance in the faith, putteth great rigour in keeping the ceremoniall part thereof: in so much that such a one is like vnto a fooliſh Gardener, who if his Tree haue leaues, careth not at all, if all the fruite bee lost.

It is also to be waighed, that Christ doth not rebuke the Prelates of his Church, because they doe not labour with all the fingers of their hand, but because they will not labour so much as with one finger, thereby to teach vs, that the good gouernment

of a Prelate doth not so much consist in the wearying of his owne body, as in hauing a great care ouer all his businesse. Why doest thou thinke, my brother, that Christ doth not aske of thee so much as the corporall labour of one finger, but because that in spirituall things thou shouldst employ all thy hart? For as S. *Barnard* saith, Christ did not command Prelates to take iourneyes, but to teach, nor to digge but to preach, nor to sweat but to watch, nor to augment their reuenewes, but looke vnto their conents, for in the latter day, Christ will not aske whither they haue enriched the Monasterie, but whether they haue serued him in the Quire: To command that the Prelates of his Church, should touch the burden at the least, with one finger, is to signifie vnto them that he doth not exclude them from any trauell: for vnto that Prelate vnto whom our Lord doth giue strength to labour, he ought to bestowe it in his seruice; because that if he trauell, and if his workes be more then his words, let him be assured that hee shall animate others, and merit for himselfe. The Prelate doth trauell more with one finger, than he, who is vnder him with all his body: for according vnto *Plato*, mens hearts are much more moued, by the examples which they see, than with the words which they heare.

Finally, wee say, that Christ did first put his hand to the crosse before *Cyreneus*, thereby to teach vs that the Prelate should be at worke before his subiect: for otherwise it should be as if *Cyreneus* had giuen the crosse first to Christ, and not Christ to *Cyreneus*. What other thing is it for Christ to beare his crosse vntill he were wearie, but that the good Prelate is bound to trauell, vntill hee bee able to trauell no more? Then the Prelate doth beare the crosse halfe the way, and the subiect beareth it out vnto Caluarie, when the Prelate doth begin to worke, and the subiect endeth it.

CHAP. XXI.

CHAP. XXI.

How the daughters of Hierusalem went weeping after Christ, and how he had greater compassion on the teares which they did weepe, than of the torments which he did suffer.

Equebatur eum multa turba populi, & mulierum quæ p'angebant & lamentabantur eum, saith Saint *Luke* in the 23. chapter, Luk 23 As if he would say; When they did leade good Iesus to be crucified, to the Mount of Caluarie, there went after him a great multitude of men, and a great company of women, and the office which they did vpon the way, was, that the men went tormenting him, and the women went weeping by him. *Hilarius* to this purpose saith; When the Sonne of God came into this world, finding none to redeeme, nor any for whom to die, but onely men and women: his pleasure was and he commanded, that as well the women as the men, should be present at the time of his death, because they should be both certaine that none of them was vnredeemed. *Agmon* in his glosse saith; If Christ should haue died among women onely, they would haue said that he had died for them alone; and if he had died among men onely, they would haue said that hee had died for them alone: and because they should haue no doubt, but that his redemption did extend it selfe and reach vnto all, his will was that all should be witnesses of his death.

Miserationes eius super omnia opera eius, saith the royall Prophet *Dauid*, speaking with God: as if he would say, O great God of Israel, it is so naturall a thing in thee, alwaies to vse mercy, and an armie of clemencie is so pleasing vnto thee, that if in all vertues thou doest excell other mens vertues, in the vertue of clemencie thou doest excell and go beyond thine own proper vertues. *Cassiodorus* vpon this place saith, It wanteth not a mysterie that the Prophet doth not reckon the workes of mercie which hee doth vnto vs, among other workes which are common vnto all creatures:

because he saith not, his mercies among his workes, but his mercies are aboue all his workes, because that mercy and clemencie in God is nothing else, but as it were a white, vnto which all his workes doe aime at, and a high Tower which all doe obey. And he saith further, Is not Gods mercy aboue all his workes? seeing that if we view and reuiew all the holy Scripture, it is found for a trueth, that from the first instant, that God made the heauen and the earth, he neuer did any worke, in which there did not shine his clemencie and mercie. He vsed mercy with *Adam*, that in sinning he killed him not; with *Cain*, in that he did beare with him; with those of the floud, which hee waited for; with those of Niniuie, whom he did pardon; with the Ægyptians, which he did aduise; with the good thiefe, whom hee heard presently. S. *Ierome* his glosse saith, *Super omnia opera eius*, Is his mercie and pitie, seeing we be certaine that if in hell onely he doth execute the rigour of his iustice, yet in heauen and in the earth; yea, and in the selfe same hell he doth make proofe of his mercie. Who dare affirme with truth, that our Lord doth not vse mercy with those which are damned in hell, seeing their sinnes were more in number than now their torments are?

To come then to our purpose, one of the greatest mysteries which is to be noted in the passion of the sonne of God is, that the more he was accused and tormented, yet he neuer forgot his office of being mercifull, nor did euer shew himselfe reuenging, although to be such a one hee had many occasions and great reason: for there was neuer done so great iniustice vnto any person in the world, as when they did put to death the Sonne of God by iustice. O high mysterie! O vnknowne secret! that the Sonne of God going by the way of Caluarie bare-footed, loaden with his crosse, condemned for a naughtie man, and bleeding ouer all his bodie; yet did lift vp his head, turned his face, and began to comfort the women which went after him weeping, and taking pitie on him, shewing greater compassion for the teares which did runne from them, then of the bloud which did flowe from himselfe. What meaneth this, O good Iesus, what meaneth this? hast thou compassion on the women which goe after thee weeping, and hast thou no pitie on thy flesh which goeth bleeding? doest thou not

see

see what difference there is, betwixt wetting with teares the cheekes, and watering as thou dost water with bloud the streets? hast thou compassion on the women which goe to see how they doe execute thee, and hast thou not pitty on thy selfe, which dost goe to bee executed? doest thou comfort the mothers of those which doe crucifie thee, and forget thy mother which goeth with thee to be crucified? St. *Barnard* vpon the passion of our Lord saith, O who could haue seene that procession from Hierusalem to Caluarie, should haue seene goe before all the rest, the cryer, crying and publishing the iudgement, then the hangman with the nayles, then Christ with his crosse, then the Theeues with their crosses, then the Sergeants which watched them, then the Women which cryed, and in the end, an infinite number of people which looked on. After the Sonne of God condemned, went the comfortlesse Mother, who euery where, where she found the tracke of his bloud shed, did not onely swoone vpon it, but did also worship it vpon her knees and make it cleane with her teares. O my soule, O my bowels, why doe you not stay heere a little, why doe you runne so fast by so high a mysterie? you must also now vnderstand, that all the dust which the Sergeants and Cryers did raise with their excommunicate feete, the Sonne did lay with the bloud which he shed; and the Mother with the teares which she did weepe.

Anselmus in his meditations saith, Goe, O my soule, goe from Hierusalem, vnto Caluarie, after thy good Iesus, because that of the sweate which hee sweateth, and of the bloud which issueth from him, and of the teares which the mother doth weepe, and of the dust which with his steppes hee doth hallow, thou shalt make such a good medicine, that it may suffice to vnstop and open all thy disease, and giue thee all the good which thou desirest. And he saith further, What doest thou desire, O my hart, what doest thou seeke for, O my soule, which thou maist not find in this holy iourney? If thou wilt the crosse, there he goeth lifted vp; If thou wilt haue Christ, there he goeth bleeding; If thou wilt haue *Cyreneus*, there hee goeth loaden; If thou wilt haue the Cryers, there they goe crying; If thou wilt haue the Women, there they goe weeping; yea if thou wilt haue the sorrowful Mother, there she goeth swooning.

ſwooning. *Deus tu conuerſus vinificabilis nos, & plebs tua lætabitur in te*, ſaith *Dauid* Pſal. 74. as if hee would ſay, All our perdition ſtandeth in nothing elſe, O thou great God of Iſrael, but in that, that thou doeſt turne thy ſhoulders vnto vs: and our ſaluation conſiſteth in no other thing, but in that, that thou doeſt ſhew vs thy countenance: for all our works doe little auaile vs, if they be not beheld by thee, and of thy goodneſſe accepted.

The holy Scripture maketh great reckoning of ſeeing God on the backe or ſhoulders, or to ſee him in the face, as it appeareth in *Iacob*, who ſaid, *Vidi Dominum facie ad faciem*; and of *Moſes*, when hee ſpake with our Lord face to face: that is, *Moſes* did ſpeake with God face vnto face, as thoſe are woont to ſpeake, betwixt whom there is ſome particuler friendſhip. *Origen* in his Periarchon ſaith, As it is a ſigne that we beare hatred vnto him, vnto whome wee ſpeake with our backe toward him, and a token of friendſhip to ſpeake to one with a cheerfull countenance, ſo in like manner then our Lord doth turne his ſhoulders to vs, when he will not impart his holy graces vnto vs, and then he doth ſhew vs his holy face, when hee doth communicate vnto vs his loue and grace. *Caſſiod.* vpon the Pſal. ſaith, It is not in vaine, that *Dauid* ſaith, *Deus tu conuerſus vinificabilis nos*, which is to aske for himſelfe, and for his cõmon-wealth, that he would giue him of his high grace: for if the Lord will not giue vs in this world of his grace, hee will not giue vs in the other, of his glory. For thoſe daughters of Sion to goe after Chriſt and behind his ſhoulders, was to goe in his diſgrace, and Chriſt to turne his face towards them, was to bring them to his grace: inſomuch that then we may truely ſay, that our Lord doth turne his face towards vs, when he doth place vs in the number of his elect.

Anſelmus to this purpoſe ſaith, What new thing is this, O redeemer of my ſoule, what new thing is this? doeſt thou not ſo much as lift vp thy eyes to *Pilate*, although he coniure thee, nor doeſt thou not ſpeake one word to *Herod*, albeit he intreat thee; and yet of thy owne proper will, doeſt thou turne thy face vnto the daughters of Sion, and comfort them with thy holy word? doeſt thou more for the teares which women weepe behind thy backe, than at the entreaty which Kings and their deputies make

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in thy presence ? It wanteth not a high mysterie, and a deepe vnderstanding, that the Sonne of God would neuer turne his face to the daughters of Sion, vntill with cryes and lamentation hee heard them weepe, *Quia plorabant & lamentabantur.* Insomuch that they should neuer haue seene Christ his face, if they had not first in teares bathed their owne face. O my soule, O my heart, behold how the daughters of Sion, and afflicted Iesus, will drawe the one to the other, and are at the point to speake one to the other : It is no reason that thou shouldst not finde thy selfe among them, and in the midst of them ; for if thou doest looke vpon his face, thou shalt see it runne downe with bloud ; and if thou doest looke vpon their faces, thou shalt see them flow in teares : Insomuch that at the best hand, thou shalt escape baptized in teares, or dyed in bloud. O sorrowfull step, O high mysterie, at the very houre and moment, in which to the daughters of Hierusalem Christ turned to behold them : where as they beheld his face, and saw it runne bloud, and hee beheld their faces, and saw them shed teares, they had of him, and he of them, such great compassion, that Christ his passion was doubled, and their compassion encreased.

What tongue is able to set it foorth, or what fingers to write it! Or what eyes to weepe it ! To see what was the countenance of pittifull Iesus, when he turned to looke vpon them, and they stayd to behold him ? Of the bloud which ran from the thornes, and of the dust which did rise of his feete, and of the sweat which came from his body, his face was so changed, and such a hard crust baked on it, that scarce any man could know him, if he had not turned to speake to them. *Remigius* vpon St. *Luke* saith, In the iourney of Caluarie, when Christ did looke vpon those which went before, he had his shoulders towards those which remained behind, and when he turned to speake vnto those which were last, he turned his shoulders vnto those which went before, insomuch that like a stout captaine, hee spake vnto all, encouraged all, beheld all, animated all, and also accomplished all which was requisite to all men.

What other thing doth it signifie, to goe sometimes in the companie of men, and turne at another time to talke with women,

men, but that holy Ieſus is not careleſſe of the perfect which goe before, nor doth forget the imperfect which ſtay behinde? If the Sonne of God would alwaies haue carryed his eyes, and fixed them on thoſe which went before, and would neuer haue turned to behold and ſpeake vnto thoſe which remained behind, it had been a ſigne that he had made no reckoning but of ſuch as did alwaies ſerue him, and that eſteemed not at all of thoſe, which thorough weakeneſſe did ſinne and offend him. O what a great comfort it is vnto all ſinfull ſoules, that Chriſt would turne himſelfe to ſpeake with thoſe poore women! becauſe that to goe beholding thoſe which were before, and to turne afterward to ſpeake with ſuch as came behinde, may giue vs great hope and confidence, that hee will not withdraw his eyes from thoſe which doe ſerue him, neither that he will hide his face from thoſe which doe come after and follow him. Follow him then, O my ſoule, follow him, ſeeing that thoſe daughters of Hieruſalem did nothing but follow and come after holy Ieſus, and weepe a few teares behind him, the which were ſhead in ſo good time, that for no other cauſe, but becauſe he heard them cry, he reſolued to ſpeake with them, and alſo to turne vnto them. That which Chriſt did vnto the daughters of Hieruſalem, hee was not by them requeſted, nor by the hangmen commaunded, nor by the Iewes importuned to doe, but hee of himſelfe of pure compaſſion that he had on them, did it: inſomuch that thoſe teares ought to bee very acceptable vnto God, ſeeing it were they which forced Chriſt to ſpeake with thoſe poore women.

Cyrillus vpon St. *Iohn* ſaith, What other thing did our Lord meane to teach vs, in that, that hee would but looke vpon thoſe which went before, and thoſe which came behinde, not onely looke vpon them, but alſo ſpeake vnto them, but that wee ſhould principally and moſt of all, viſite the weake and imperfect in their temptations, and comfort them moſt of all, in their tribulations?

Chryſoſtome vpon the myſterie of the croſſe ſaith, It is much to be noted, that in the iourney of Caluarie the daughters of *Syon* did firſt begin to weepe before that Chriſt would turne vnto them, whereof we may gather, that no man ſhall deſerue to taſte

of

of the high myſteries of his holy paſſion, vnleſſe it be ſuch a one as ſhall ſet himſelfe to contemplate on it with a weeping face. The daughters of Hieruſalem which went weeping after Chriſt, did not goe mocking nor laughing, but weeping and ſobbing: becauſe there is no better lure, nor call, to cauſe Chriſt to ſtoope to our bowels, than to ſee our eyes full of teares: who did euer ſee God ſend comfort vnto thoſe which did laugh, as he hath ſent to comfort ſuch as did weepe?

CHAP. XXII.

Of the great accompt which our Lord made of the teares which the daughters of Hieruſalem did ſhead, and how he doth inuite all men to weepe and none to laugh.

Mulier quid ploras? Theſe wordes Chriſt ſpake vnto *Mary Magdalen*, as if hee would ſay, Tell me O woman, tell mee I pray thee, why doeſt thou weepe ſo faſt, and why doeſt thou ſo much grieue? It is much to bee noted, that Chriſt doth not aske her an account whether ſhee goeth, nor who ſhe is, or whome ſhe doth ſeeke for, but onely why ſhe doth weepe? which was to aske her why ſhee did call him, becauſe the ſonne of God is ſo familiar vnto all ſuch as weepe, that it ſeemeth vnto him, that for no other cauſe a man putteth himſelfe to weepe, but with a loude voyce to call for his God. John 20 1

Let no man thinke that wee haue ſpoken inconſiderately in ſaying, that it is for no other cauſe that a man betaketh himſelfe to weepe for his ſinnes, than to call to God with a loude voice: for euen as the heart doth manifeſt his ioy by the tongue, ſo the ſoule doth manifeſt her griefe by the eyes, inſomuch that how many are the wordes which we ſpeake, ſo many are the teares which we ſhead.

Seneca in his booke of Clemency ſaith, More credit ought to be giuen vnto the teares which we weep, than vnto the words which we

we ſpeake, becauſe the tongue doth oftentimes lie in that which he ſpeaketh, but the eyes doe ſeldom deceaue, in that which they weepe. So many are the griefes and anguiſhes which euery moment paſſe by the heart, and torment him, that he hath not onely ſmall time to tell them, but there is but little alſo in the tongue to rehearſe them, and hereupon it is, that becauſe the ſorrowfull heart cannot ſpeake, he doth comfort himſelfe in weeping. *Origen* vpon this place ſaith, When Chriſt ſaith vnto *Mary Magdalen*, woman why doeſt thou weepe, he would ſay nothing elſe vnto her, but O woman why doeſt thou importune me, why doeſt thou call me, becauſe that by ſeeing thee onely cry, thou doeſt make me come to viſit thee.

The office of weeping is an office much ſet by in the holy ſcripture, and before our Lord very acceptable, becauſe that in *Eſay* chap. 3. God giueth licence to the Angels to weepe, and that they weepe bitterly, not the euill which could come vnto them, but that which they ſaw Chriſt to ſuffer. S. *Ierome* vpon *Eſay* ſaith, He who gaue the Angels licence that they might weepe, would not in all likelihood giue licence vnto men that they might laugh, ſeeing that men haue as great reaſon to weepe, as Angels haue to laugh. What ingratitude can there be in the world like vnto this, that is, to ſee the Angels weep for that that Chriſt doth ſuffer, and that man ſhould not weepe, ſeeing that for him onely he did ſuffer? What meaneth this, O my ſoule, what meaneth this? Doe the Angels weep to ſee Chriſt ſuffer ſo much, and wilt not thou weepe to ſee him redeeme thee with his bloud? The Angels doe weepe the Paſſion of him who reſtored their ſeates, and doe not men weepe the death of him who redeemed their ſoules? O what a great and high exerciſe ought to be the exerciſe of weeping, ſeeing God made ſuch reckoning of the teares which St. *Peter* did weepe, and of thoſe which *Mary Magdalen* did weep, and of thoſe that the daughters of Sion did weepe, and of thoſe which the Angels did weep, and doth alſo at this day of thoſe which we weepe, ſo farre, that for our weeping Chriſt himſelfe commeth to laugh. Our Lord doth not laugh in mocking ſort, but doth allow in earneſt of our teares, for how much doe diſpleaſe him the vanities which we thinke, ſo much doe pleaſe him the teares which wee weepe.

weepe. *Vocauit Dominus ad fletum, ad planctum, ad caluitium, & ad cilicium*, said God by the Prophet *Esay* in the 22. chap. as if he would say, When our Lord will make his house merrie, and recreate his owne person, hee doth inuite and call all his friends to apparell themselues in cloath of haire, to weepe with their eyes, giue great cryes, and also to teare and rent their heart.

The reioycing and feasting which God vseth, is very contrary vnto the mirth and reioycing of the world, seeing that the one doe cloath themselues in cloath of golde, and the other in cloath of haire; the one speake, the other be silent; the one sing, the other weepe; the one combe their haire, the other teare theirs; insomuch that among the friends of God, hee doeth most of all reioyce in the feast, which from the heart doth most weepe. Our Lord hath great reason to giue vs sackcloath in stead of cloath of gold, and to giue vs cloath of haire in stead of silke, and to command vs to teare and rent our haire, in stead of combing vs, for seeing that he will giue vs another reward, than the world doth giue vnto his worldlings, it is very iust, that we be better than they bee. St. *Basill* vpon these wordes of the Psal. *Iacta cogitatum tuum in Domino*, saith, Let vs suffer our selues to be inuited of our Lord, let vs yeeld our selues to his liking, for if it seeme a hard matter to couer our selues in his house with sackcloath, and apparell our flesh with cloath of haire, we may well comfort our selues in that, that all such as goe into his house weeping, doe returne afterward from his presence laughing.

What other thing is it to shaue our heads of superfluous haires, but to pull out of our hearts superfluous thoughts? what other thing is it, for our Lord to inuite vs, and to haue our eyes full of teares, but that we should weepe and repent vs of all our offences? what other thing is it for our Lord to inuite vs, to couer our flesh with cloath of haire, but that we should make our selues naked, and put from vs all vices? O my soule, O my heart, goe then, goe after the daughters of Sion, and I counsell thee, and counsell thee againe, that if thou wilt accompany them, thou shalt also goe weeping with them, for at the very instant and houre that thy eyes shall begin to weepe, the Sonne of God will begin to turne to thee.

Bonauenture

Bonauenture saith, O good Iesus, O redeemer of my soule, what a new agonie thou wast in, at that time, that thou wouldst turne thy face to the daughter of *Syon*! for at the very instant that thou wast about to stay, and speake vnto those poore women, the hangman thinking that thou wouldst runne away, hastened thee to goe faster, in so much that, that which charity moued him to doe, malice hindered him to performe.

It is a thing to be admired, that in all that iourney to Caluarie, it is not read, that good Iesus should looke vpon any, stay with any, nor speake one word, but with the daughters of Hierusalem, the which most excellent gift and fauour, they did not deserue so much for seruing him in his life, as for following him and weeping in his death.

Bede vpon S. *Luke* saith, Our Lord doth much account of such as thinke vpon his passion, seeing that the daughters of *Syon* did onely follow him, he regarded more the teares which they did weepe, than all the demaunds which *Herod* and *Pilat* made vnto him.

Conuerte nos domine ad te, & conuertemur, innoua dies nostros sicut a principio, said the great Prophet *Hieremie*, in the prayer of his lamentations: As if he would say, Turne vs, O great God of Israel, turne vs towards thee, to the end that we may stand vpright, and not on one side, and renue our dayes which are past, to the end that they may bee such as they were in the beginning, that is, when we were created by thee. *Rupertus* saith, When doth our Lord turne vs vnto our first yeeres and dayes, but when in stead of our first old innocencie, which by sinne we lost, he doth giue vs his grace, with the which we may saue our selues?

It is much to be noted, that the Prophet dareth not say, I Lord will turne vnto thee; but aske him and intreat him, that he would turne him vnto him; wherein hee doth teach vs, that if wee haue power of our selues to goe from the seruice of God, yet we haue none to turne vnto him without him. What would the other Prophet say when he said, *Perditio tua ex te Israel, ex me autem saluatio*, but that if we did fall on the ground, we could neuer lift our selues vp againe, if God did not giue vs his hand?

S. *Augst.* in his confessions saith, I am very much fallen from mine

mine eſtate and degree, ſithence that ambition doth raigne in me, enuie diſquieteth me, anger ouercommeth me, gluttonie corrupt me, ſloath not goe from me, couetouſneſſe enſue me, and leacherie incenſe me; what will become of me, O good Ieſus, what will become of me, if thou doe not turne me to thee, and into thee, ſeeing the world hath already turned me into him? hee hath ſo changed me into himſelfe, and hath ſo eſtranged mee from my ſelfe, that I doe ſcarce know my ſelfe, and as it were neuer thinke vpon thee.

Seeing that hauing turned thy ſelfe vnto *Peter*, thou diddeſt pardon him, turned vnto *Marie Magdalen*, thou diddeſt comfort her; and turned vnto the woman which had the flux, thou diddeſt heale her; & turned vnto the daughters of *Syon*, thou diddeſt comfort them; and turned vnto the thiefe, thou diddeſt forgiue him: turne thy ſelfe vnto me who am a greater thiefe than the naughtie thiefe, ſeeing that without confeſſing me, and amending me of my fault, would helpe my ſelfe with thy mercie.

Remigius in a Sermon ſaith, the daughters of Hieruſalem would neuer haue turned themſelues vnto Chriſt, if Chriſt ſhould not firſt haue touched their hearts, and with his grace haue lightened them; ſo that in the way as he went to die, he left not off the office of preaching. Hee did not ſo little good going that iourney preaching, but that hee turned the daughters of Hieruſalem that they ſhould weepe, the thiefe that hee ſhould repent, the Centurion that hee ſhould confeſſe him, the Sunne that hee ſhould darken himſelfe, and many of the common people, which through repentance went ſtriking their breaſts. *Anſelmus* in his Meditations ſaith, When the daughters of Hieruſalem went after weeping, and when thou diddeſt turne vnto them, and they beheld what a one thou waſt, how was it poſſible, O my ſoule, that thou ſhouldeſt not die in ſo narrow a ſtraight? thou ſhouldeſt haue ſeene the hangmen by him, the theeues at his ſide, the Gentiles before him, the Iewes behinde him, the Centurion not farre from him, the Guard about him, the gibbet in his eye, his friends farre from him, and all his acquaintance viewing him. What other fruit dooſt thou gather of all this company, but

that euery one of them in a diuers manner doth torment thee? what doe the hangmen giue thee but torment? the theeues, but diſhonour? the Iewes, but ſcoffes? the Gentiles, but ſhame? thy friends, but anguiſh? thy acquaintance, but paine? and the gibbet, death? O good Ieſus, O the loue of my ſoule, by the bloud which iſſueth out of thy vaines, I coniure thee, by the teares which the daughters of Hieruſalem weepe, I aske thee that thou tell and declare vnto mee, what is that which thou ſeeſt, when thou dooſt looke on any ſide? if thou dooſt looke downe, thou dooſt ſee the dirt which they caſt at thee; if thou looke vp, thou ſeeſt the croſſe which thou dooſt carrie vpon thy ſhoulders; if thou dooſt looke vpon thy ſides, thou ſeeſt the theeues which beare thee companie; if thou looke before thee, thou ſeeſt the hangmen which leade thee; if thou looke behinde thee, thou ſeeſt the Centurions which guard thee; if thou looke vpon thy ſelfe, thou dooſt ſee thy ſelfe ſuffer; if thou looke vpon me, thou ſeeſt me alwaies ſinne? When thou didſt goe into the houſes of the Pontifices, thou didſt goe onely to iudgement, but in this iourney of Caluarie, thou dooſt goe iudged and condemned; inſomuch that thou dooſt not goe now to heare ſentence, but to ſee that they execute ſentence in thee.

Ambroſe ſaith the ſonne of God, doth many things for his enemies, which no man would doe for his friends, and from hence it riſeth, that to appeaſe Gods wrath hee is true God, and to pay for man, he is true man. Finally, before all men and for all men, and among all men, thou didſt carrie the tree of the croſſe, grating vpon thy ſhoulders, wearying thy members, puniſhing thy ſelfe, and redeeming me.

CHAP. XXIII.

CHAP. XXIII.

Why Christ did not call the women which followed him, simply women, but daughters of Hierusalem, and in expounding of this, there are discouered many mysteries of Scripture.

Filiæ Hierusalem, nolite fiere super me, sed super vos me teipsas flete. Luke 22. Christ spake these words to the daughters of *Syon*, when they went after him weeping. As if he would haue said vnto them, Take no care to weepe for me, O you daughters of Hierusalem, but weepe for your selues, and take pitie on your owne creatures, because you shall see such great persecutions in your persons, and such troubles through your houses, that you shall entreate the mountaines to couer you, and the dennes that they would defend you. For Christ to speake with women, and in so publicke a place, and so dangerous a time, and when hee went breathing with wearinesse, and to turne his face vnto them onely, and to command them that they should not weepe for the death of his body, but the reuengement of his people: those things are all worthy to be noted, and also full of mysteries to vnderstand. Saint *Augustine* in a Sermon of the Samaritane woman, saith, With very women, and also very fildome times, and in very fewe words, the sonne of God did speake or deale among women; and although hee was of many vices accused by his enemies, yet hee was neuer noted nor defamed with women, because they could not discredit him, without defaming also of them. It ought also be very much noted, with what women our Lord did conuerse, and the words ought to bee had in remembrance which he spake vnto them, as a thing rare vnto him, and which he did fildome times. Luk 23 2

Good Iesus then seeing that the terme of his life drew to an end, although not the office of his clemencie and mercy, his face turned vnto the daughters of *Syon*, and their eyes fixed vpon him,

he began to ſpeake vnto them, and called them daughters, the which word neuer proceedeth but out of his bowels. Chriſt to begin his diſcourſe with *Filiæ*, daughters of Hieruſalem, is ſuch a high myſterie, that it ſhall not be amiſſe, that we pauſe a little vpon it, becauſe that for the ſonne of God to call any ſonne, or daughter, is ſo new a thing in his mouth, that they neuer heard it in him, vntill that laſt houre.

Hilarius to this purpoſe ſaith, Albeit that Chriſtes words, in what time ſo euer they were ſpoken, are hard to be vnderſtoode, and profitable to follow, yet notwithſtanding we will ſay, that by how much the nearer the end of his life they were ſpoken, by ſo much the fuller of myſteries they are. *Quotquot autem receperunt eum, dedit eis poteſtatem filios Dei fieri*, ſaith Saint *Iohn* in his Goſpell; When the father of eternities had but one onely ſonne, and that a very well beloued ſonne, he gaue it him for a ſpeciall priuiledge, when he did ſend him into the world, that he ſhould call all thoſe children of God with open cry, which ſhould receiue him with good will. O high priuiledge! O happy licence! O great fauour neuer before giuen! by meanes whereof wee are made ſonnes of the father, brothers of the ſonne, pupils of the Holy-ghoſt, companions of the Angels, Pariſhioners of the Church, and heires of his glory.

What hath God more to giue vs, than to make vs his children? if he giue vs licence that we may be his children, will hee not giue vs licence alſo that wee may be his heires? and if wee be heires of his glory, what hath he to giue vs for all of this life.

Aymon ſaith, Great was the power of *Moſes*, ſeeing hee did open the ſea, great was the power of *Ioſhua*, ſeeing he made the Sunne to ſtand ſtill, great was the power of *Heleſeus*, ſeeing hee made the yron to ſwimme, great was the power of *Dauid*, ſeeing he did ſlea the Philiſtian; but much greater is the power which hee gaue vnto vs, in giuing vs licence to call our ſelues his children: by which name the Angels neuer durſt call themſelues, as wee doe eſteeme and account our ſelues. Since the time that the ſonne of God tooke fleſh of our fleſh, the Angels dare not make themſelues equall vnto vs, nor compare with vs, for as the Apoſtle ſaith, *Omnes ſunt adminiſtratores, in miniſterium miſſi*,

missi, propter eos qui hæreditatem capiunt, In so much that according vnto this saying, euery one of them holdeth himselfe happie to watch, keepe, and serue those which serue Christ. In that that our Lord doth beare with so many iniuries, and forgiue vs euerie foote so many sinnes, it appeareth very plainely, how hee doth esteeme vs for his children, yea and for very tender children; because that before he made himselfe man, we had no sooner done a fault, but he payed vs for it. Immediatly as *Adam* sinned, he banished him; as *Cain* sinned, immediatly hee punished him; as they of the floud sinned, he immediatly drowned them; as those of Sodoma sinned, immediatly he burned them; as those of *Abyram* sinned, immediatly hee sunke them; and as *Dauid* sinned, he did immediatly reprehend him: in so much that where sinne harboured all night, there punishment stirred betimes in the morning.

Adhuc esca eorum erant in ore ipsorum, & ira Dei descendit super illos, said King *Dauid* in his 77. Psalm, As if he would say, When the children of Israell did aske of God, that he would giue them flesh to eate, he gaue them immediatly many Quailes to feede vpon, and because they asked rather of gluttony, then of necessitie, the Lord did punish them in such sort, that at the first morsell which they did put into their mouthes, they felt the sword at their throat. The Scripture could not haue set foorth more liuelier their gluttonie, and God his reuenge, seeing that at the same time they were chewing their meat, and God a punishing them, in so much that the men which died, were more then the Quailes which they did eate. But after that our Lord did take vs for his adoptiue children, he doth not deale so with vs, for if wee commit against him any foule sinne, he doth not presently draw the sword of his wrath, although hee make shew to be angry; in so much that in times past, if he did strike and not threaten, so now he doth threaten and offer but not strike.

Augustine vpon S. *Iohn* saith, Sithence the time that the sonne of God tooke flesh of our flesh, there hath neuer beene seene any such punishment, as that of the floud, nor as that of Sodoma, nor as that of Dathan, nor as that of the captiuitie of Babylon, nor like that of the destruction of Hierusalem, because hee doth now

rebuke vs like vnto children, but hee did scourge them like vnto slaues. It is also to be noted, that the Euangelist doth not say, that our Lord did take all men which hee found in the world for his children, but onely such which had receiued him, in so much that God doth hold none for his, but him who fighteth vnder the banner of Christ.

Bede vpon S. *Iohn* saith, When S. *Iohn* doth say, that to those onely which receiued him and beleeued in him, *Dedit eis potestatem filios Dei fieri*, He excludeth and casteth out of Christian inheritance, all outragious Pagans, perfidious Iewes, and cursed Heretiques; of whom we may truly say, that they are rather disciples of Antichrist, than the children of Christ. *Gregorie* in his Pastorall saith, For no other reason, but because he gaue vs power to be the chidren of God, the Angels doe reuerence vs, the diuels doe feare vs, the Saints doe loue vs, we make our benefit of the Sacraments, we call our selues the children of God, we enioy such high priuiledges, and hope to be saued by them.

It is also to be weighed, that Christ doth binde vs to receiue him, and doth not tell vs where we should receiue him, to weet, in the way with *Cyreneus*: or in house with *Zaccheus*, or in the Garden with *Marie Magdalen*, or in the ship with S. *Peter*, or on the crosse with the thiefe; because that it is better not to receiue a gueſt, then when he is come, to lodge him badly. What shall we answere in this case, but that where he will, and how he will, and when our Lord will come to our soules, we should open the gates to him? Our Lord doth enter in by the eyes, when we adore him glorified in his fathers kingdome; hee doth enter in at the eares, when we doe heare Sermons; he doth enter in at the hands, when we doe giue almes; he doth enter in by the tongue, when we doe praise him; and he doth likewise enter in at the heart, when wee doe loue him. What wilt thou that I say more vnto thee, but that at the gate that he shall come soonest to call, that thou goe presently to answere. O blessed and happy soule, at whose gates Christ doth call! O sorrowfull and vnhappy at whose he doth neuer knock! because that to visite vs, or not to visite vs, it toucheth vs as neere, as to call vs slaues, or hold vs for his children, or to be his heires, or leaue vs disinherited; because it is the propertie of the

the ſonne of God, that when hee doth enter into our ſoules, hee bringeth all that he hath with him, and at the inſtant that he goeth from them, he carrieth all away with him.

O my ſoule, O my heart, I pray thee, and alſo coniure thee, that good Ieſus ſtriking with the hammer, thou open preſently the gate; which you doe and fulfill, when all that which he doth inſpire into your heart, you doe preſently put in worke.

When doeſt thou O my good Ieſus, beate with the hammer of my ſoule, but when thou inſpireſt me and perſwadeſt me to amend my life? when doe I, O my ſweet Ieſus, open vnto thee the gate, but when from my heart I weepe for my ſinne? when haue I, O good Ieſus, the gate ſhut againſt thee, but when my ſoule in naughtineſſe is obſtinate.

Barnard in his booke of conſideration ſaith, O how many times my good Ieſus thou dooſt ſpeake vnto me, and I doe not anſwere thee; thou dooſt call mee and I open not; thou dooſt knocke and I feele it not; thou dooſt counſell me, and I beleeue thee not; thou dooſt correct me, and I amend not; and alſo thou dooſt pardon me, and I thanke thee not. For as *Aymon* ſaith: Seeing it is true, that he gaue all thoſe power to be the ſonnes of God which receiued Chriſt; it is reaſon that wee receiue that which Chriſt ſpake, ſeeing we cannot receiue him as when he ſpake it; becauſe we merit as much in receiuing his doctrine, as the Iewes did demerit in not receiuing his perſon. *Auguſtine* vpon S. *Iohn* ſaith, It is to be weighed that S. *Iohn* doth not ſay in his text, That Chriſt made thoſe his children which did ſeeke him, but thoſe which did receiue him, becauſe our holy Lord is ſuch a friend vnto thoſe whom he doth loue, and ſo enamoured of ſuch as loue him, that there is no neede that they ſhould ſeeke him, but onely that they ſhould keepe him in their hearts.

Saule Saule cur me perſequeris? When the Sonne of God ſpake theſe words vnto *Paul* in the way to Damaſcus, did not good Ieſus goe after *Paul* running, and *Paul* goe from Chriſt fleeing? did not *Paul* goe fleeing from the faith of Chriſt, ſeeing he went to apprehend ſuch as did confeſſe Chriſt? did not Chriſt goe after Saint *Paul*, ſeeing he ſtruck him off his horſe, ſpake to him on the way, and placed him in the top of the Apoſtleſhip? O hidden

prouidence, O deuine mercie of the ſonne of God! in that, that at the very inſtant, when Chriſt did knock at his gate, ſaying *Saul* why dooſt thou perſecute me, *Saul* did anſwere Chriſt, Lord what ſhall I doe? God did not long ſtand calling at the gate of S. *Paul*, but at the firſt knock, which was at the firſt word, he opened vnto Chriſt; and of an Hebrew, became a Chriſtian, and of *Saul*, *Paul*, of a perſecuter, a Preacher, and of an open enemie, a tender and louing ſonne.

Chriſoſtome vpon the praiſe of *Paul* ſaith, Saint *Paul* was a childe, and a very welbeloued childe, ſeeing our Lord gaue vnto him alone more trauailes, then vnto all the reſt of his Colledge, becauſe it is a very ancient cuſtome in the houſe of God, for him to be the moſt familiar, who is moſt of all ſcourged and whipped at Gods hand.

Cyrill vpon S. *Iohn* ſaith, O good Ieſus, O redeemer of my ſoule, thy beloued S. *Iohn* giueth thee great honour, and giueth me great hope, in ſaying that to all thoſe which receiued him, he gaue them power to be the ſonnes of God, in ſo much that thou haſt the charge to ſeeke, if I will ſuffer my ſelfe to be found; and to goe after me, if I will ſtay for thee; and take me for thy child, if I will giue my conſent thereto; and alſo lodge in my bowels if I will receiue thee into them. If I ſhould not commit any offences againſt thee, what would I, that thou wouldſt not? what wouldſt thou denie me, that I ſhould aske of thee, if I would be to thee ſuch a ſonne, as thou art to me a father?

Vpon theſe words of the Prophet, *Veni Domine, noli tardare*, *Anſelmus* ſaith, Come O good Ieſus, O the loue of my ſoule, for now I will none of my feete, but to ſeeke thee; I will none of my hands, but to ſerue thee; I will none of my knees, but to worſhip thee; I will none of my tongue, but to praiſe thee; yea, I will none of my heart, but to loue thee: for ſeeing thou knoweſt not how to giue thy ſelfe vnleſſe thou giue thy ſelfe wholy, it is great reaſon alſo that I ſhould giue my ſelfe entirely and wholy vnto thee. Seeing that thou wholy and entirely dooſt keepe thy ſelfe to me, vnto whom ſhould I better keepe my ſelfe than vnto thee? Thy loue is ſo great towards all, and thou dooſt communicate ſo familiarly, with thoſe which are thine, and thou dooſt loue and

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reioyce as priuatly with such as doe serue thee, as though thou hadst no other but them to loue, insomuch that thou doest loue all the world in generall, and doest reioyce with all such as are thine in perticular. Take heed then, O my soule, take heede that thou doe not loose the priuiledge which thou hast to be the sonne of Christ, from which priuiledge thou art so many times barred, as thou doest commit any sinne against him; for if it be true that the Sonne of God doth beare with his children for some wantonnesse committed in youth, yet hee will suffer no sinnes which are rustie with age.

Wee haue bestowed some time in expounding this saying, *Dedit eos potestatem filios Dei fieri*, because we should highly esteeme of it, that Christ doth giue vs licence to call our selues his children, because it is the highest title whereof we may vaunt, and it is the name which in heauen wee shall haue. *Hilarius* saith, O how much we are bound vnto the Sonne of God, in that, that at the same time with him, we should call our selues likewise, sonnes of God; insomuch, that he doth make vs equall with him, in calling vs as they called him, although we merite not as he did merit.

Vocabitur tibi nomen, quod os Domini nominauit, said God by *Esay* chap. 62. as if he would say, When thou, O my Sonne, shalt take humane flesh vpon thee, they wil change the name which before thou hadst, and they will giue thee another name which thou knoweſt not, the which name shall be so wonderfull, and so new, that it shall be named onely by the mouth of God.

Rupertus his gloſſe saith, This name of the sonne of God, although aboue in Heauen it was an old name, yet heere on earth it was a new name, for vntill the comming of Christ none in the world called himselfe, the Sonne of God, and if he did so call himselfe, he might well do it, seeing the Apostle saith, that he thought it no rapine to be equall vnto God. *Gregorie* vpon St. *Iohn* saith, As here vpon earth we doe call Christ the naturall Sonne of God, so he in Heauen doth call vs the adoptiue sonnes of God, insomuch that he doth honour vs there, as we doe honour him heere, and he doth call vs there, as we doe call him heere.

Remigius in an Homilie saith, For my part I beleeue, that the names which we had giuen vs here at the Font, they will change

vs

vs aboue in blisse, because I shall not be called *Remigius*, which is my humane name, but I shall be called the Sonne of God which is a diuine name, insomuch that in the generall resurection, at the same time our bodies shall be glorified, and these our mortall names changed.

Esay doth very well say of Christ, *Vocabitur nomen tuum nouum.* Seeing the name which they gaue him was so new, that no man was so called vntill he came into the world: for if by this name Iesus, *Iosua* was called and with this name Christ, *Dauid* did entitle himselfe; yet for one onely man to call himselfe together Iesus Christ, as no man could deserue this name, so none but hee durst so call himselfe. O great goodnesse! O high liberalitie of thee my good Iesus! what Prince is there so liberall this day in the world, that if hee doe diuide his Kingdome with his sonne or any other, yet doth not reserue vnto himselfe alone the title of the King? What Prince doth there liue this day in the world, so prodigall or wastfull, who if he make largis of all his wealth, yet doeth not keepe vnto himselfe his honour? onely our holy Lord was he who had greater respect vnto that, that hee did loue vs, than vnto that which he did giue vs, by reason whereof hee did giue vs his honour, seeing hee did suffer vs to be called his brothers, and doth giue vs his wealth and riches, seeing we are heires vnto him.

O my soule, O my heart, esteeme it not a little to call your selfe as Christ is called, and to inherite as you shall doe, the goods and riches of Christ; seeing that within that inheritance falleth also his holy person, and in happening vnto you such high riches in that diuision, bee sure and certaine, that men shall worship your steppes, and the Angels waite betimes in the morning at your gates.

CHAP. XXIIII.

CHAP. XXIIII.

Why Christ would not answer Herod, being vrged of him, and why hee did speake to the daughters of Hierusalem, not being entreated by them, and of many other thinges notably handled in this chapter.

Olite flere super me, sed super vos, Luke 23. All that which wee haue spoken in the last chapter, hath beene to make vs wonder and maruell, that the Sonne of God would call the women which went weeping after him, daughters; seeing that at that instant hee could in no wise comfort them so much as by calling them daughters, and vttering such high wordes vnto them. All those women which went there, were sisters or kinswomen of the high Priests and Pharisies, which lead Christ to be crucified, and had beene at his condemnation: so that this being so, good Iesus had greater reason to turne his shoulders vnto them, than to settle himselfe to speake vnto them. From the woman whose husband doth take my life from me, and rob me of my honour, how is it possible that I should not take away my speech? *Bede* vpon *Luke* saith, Those women being as they were naturall borne children of the murdering and excommunicate Citty, where Christ was condemned to die, and cast out with discredit and reproach, and carryed away with rigour of iustice, hee should haue made no reckoning of their teares, seeing that their parents had made no estimation of his good doctrine. O great mercie, O goodnesse neuer before heard of! considering that the sonne of God, not regarding that those women were of the trayterous and excommunicate Citty, yet on the way to the mount Caluary would stay for them, and would turne vnto them, and talke with them, and aboue all, call them daughters of Hierusalem, in such sort, that our good Lord made greater reckoning of the teares of strangers, than he did of his owne iniuries. Luk 23.

The sonne of God had done some cures, and giuen many good lessons

lessons vnto the children and husbands of those women, and because in that great tribulation of his, they could not pay him vnlesse it were in weeping, the holy Ghost his pleasure was, that those teares should be written, as teares of gratefull and thankfull women. St. *Barnard* vpon the Passion saith, Thou shouldst much esteeme, O good Iesus, thou shouldest much esteeme those which are pittifull, and with their brothers are mercifull, seeing thou didst will and commaund thy Chroniclers, that the teares which the women did weepe of compassion, should be added and put to the bloud of thy passion. What meaneth this O good Iesus, what meaneth this? dost thou set so much by our teares that thou wilt put them vp amongst thy reliques? thou dost hold all our teares for reliques, and thou dost put vp in thy treasury all our sighes, seeing that one teare doth appease thy anger.

Scio opera tua, & laborem tuum, & patientiam tuam: sed habeo aduersum te pauca, quia charitatem tuam primam reliquisti, said St. *Iohn* Apocalip. 2. to the bishop of *Ephesus*, as if he would say, I doe not forget the good workes which thou doest; neither doe I doe omit to behold thy patience: but yet withall, this I doe tell thee, and also reprehend thee, because thou wast woont to be liberall, and art now become couetous; thou wast wont to be deuout, and art now become slacke; thou wast wont to be abstinent, and art now a glutton: insomuch that thou art another from him, which thou wast wont to bee, and wast wont to be another from him which now thou art. This is a very high and a cunning kinde of reprehending: for first hee doth commend the Bishop of *Ephesus* of vertue in his workes, of wisdome in his office, of patience in the afflictions which hee suffereth; and this being done, he beginneth to rebuke him of the faults which he hath fallen into, and if the negligences which he hath committed.

Bede vpon the Apocalyps saith, In the reprehension which our Lord vsed to the Bishop of *Ephesus*, thou shalt see mercy coupled with iustice, and iustice with mercy, seeing he did first allow and like of that which he had well done, and doth correct him after of that which he had ill done. Who doth know is well as our Lord knoweth, to extoll that which we doe for him, or with so great charitie correct vs of that which we erre against him?

Who

Who could haue knowne as our Lord did know, how to moderate the wordes of correction with the Bishop, to the end hee should be as hee was very well corrected, and yet not at all greeued. St. *Barnard* writing vnto an Abbot saith, Doe not thinke father *Lucian* that hee hath learned little in the order, who hath learned to rebuke his brother with charitie: for I tell thee, if thou know it not, that the Prelate hath neede of as great grace to reprehend his subiects, as the subiect hath to benefite himselfe by the correction.

In that long and profound discourse which the sonne of God had with the *Samaritane* woman neare vnto the well of Sicar, when Christ said that the man which she had in her house, was not her husband but her friend, she making answer vnto him that it was true; Christ replyed vnto her, Thou hast said well: as if hee should say, Because it doth appertaine vnto me, who am the searcher out of hearts to like and allow of that which is good, and to lay open that which is enill, I tell thee, O woman, that seeing thou hast had patience to be called an euill liuer, I doe like and praise thee to be a true woman, and that there is no lye in thy mouth. After the same manner as God entreated the Bishop of Ephesus, and in that order that Christ vsed the Samaritane by the Well, all Prelates ought to take example how they ought to correct such as are vnder them, that is, it is not iust; but very vniust, that for one fault which they fall into, they thrust into a corner all the vertues which are in them. St. *Augustine* in a sermon which hee maketh vnto certaine Hermites saith, The Prelate can erre in nothing more than in not fauouring vertues, or in dissembling vices, but of these two extreames, the lesser hurt is, to dissemble some negligences, in merit of some vertues past, than to conceale and keepe obscure many vertues, for some negligences present. For tenne iust men onely which were in Sodom, God would pardon all that land: and in the merites of *Dauid* hee did pardon many Kings of Iudea. Whereof we may infer, that if the Prelate shall see, that on one side the offender hath beene good; and on the other side should be then nought, he ought alwaies to haue a greater respect vnto the goodnes, which vntill then hee had, than vnto the fault which he had presently falne into.

Cassianus

Cassianus saith, Euen as the skilfull surgeon doth cure the member which hath the fistula in it, without doing any preiudice vnto the other members: so the good Prelat ought to cure and correct in him who is vnder him, that, that he shall finde in him to bee naught, and neuer obscure and deface that which is good in him.

St. *Barnard* in his booke of consideration saith, Euen as he who meeteth with a rotten apple, leaueth not to eate that which is sound, because some part is rotten; so the good Prelate ought not to cast away his charge, although he hath offended in some sinne, because that of that correction, out of which a man escapeth grieued and ashamed, very late or neuer we see him amended.

To come then vnto our case, we know well that on one side, the daughters of Hierusalem did goe after Christ weeping; and on the other side their husbands and kinsmen went persecuting him: but because our good Lord, was now made an endlesse depth of mercy, and a deepe sea of clemency, he would in that place, thanke the women for the teares which they did weepe, and pardon afterward on the crosse their husbands, the iniuries which they did him. What doest thou aske of good Iesus, what doest thou now aske of good Iesus, seeing that at one of the clocke he accepted the womens teares, and at three in the afternoone hee pardoned their husbands iniuries? Hee who did pay so well for the teares which they weepe for him; will he omit to reward, thinke you, the seruices which they doe him? Our good Lord might haue enlarged a longer time that discourse, and acknowledged those teares after that hee should haue risen againe, but blessed Iesus would not doe it, nor yet deferre it vntill Caluarie, because hee is such a friend, and so desirous to pay presently, that which is done for him, that it would haue beene a greater punishment to him, not to haue left those teares presently vnpaid, than that which the crosse and thornes did giue him.

Barnard vpon the passion saith, The rope which our Lord ware on his throat, did gall his necke; the crosse which hee bare on his shoulders, greeued his bones, but the teares which those women did weepe, did pierce his heart; and from hence it riseth, that like a debt which lay heauy loaden vpon his bowels, hee would presently in the place discharge it. And the same doctor saith further,

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When I settle my selfe to thinke, O good Iesus, that in the discourse of thy passion, thou didst stay to embrace *Iudas*, to heale *Malchas*, to looke vpon Saint *Peter*, to speake vnto the daughters of Hierusalem, & to impart thy crosse with *Cyreneus*, and cõmend thy mother to thy Disciple, and to promise the theefe Paradise: these thinges are such high mysteries vnto me, that if my tongue be able to rehearse them, thy iudgement is not able to vnderstand them.

It is to bee noted also in this place, that Christ would not answer *Herod* one worde, vnto all the demaunds he asked him; and on the other part, hee did speake with the daughters of Sion, not being requested by them: whereof we may inferre, that we ought to make greater accompt of the teares which the good doe weepe, than of the wordes which naughtie men doe speake. That which *Herod* did aske him, he did aske of curiositie, but the teares which those women did shed, they wept of pure pittie; and because that in the presence of our Lord a pittifull man is much better, than a curious tyrant, our Lord did approue the teares which those women did weepe; and made himselfe deafe to the wordes which the tyrant did speake. O my soule, O my heart, if thou hast any businesse to negotiat with our Lord; and if thou wilt aske any curtesie vnto thy selfe, doe not care to goe to the Palace of *Herod*, to speake with him, but goe thou with the daughters of Hierusalem to weepe for him; because in the house of God, and with God, it is better to negotiat with force of teares, than might of wordes. With the tyrant *Herod*, those negotiate, which pronounce long orations; and with the daughters of Sion such as shed many teares: and what difference there is to present God with teares, or to present him with wordes, Let it be seene in *Herod* whom hee would not answer, and in the daughters of Sion, with whom he staid to speake.

St. *Ambrose* vpon S. *Luke* saith, No man ought to maruell, that our Lord maketh greater accompt of the teares which we weepe for him, than of the wordes we vse to him; because that the words are formed by the tongue, but the teares proceed from the heart. O good Iesus, O the Lord of my soule, how is it possible that my tongue should hereafter dare to speake one word in thy presence,

or

or my eyes ceaſe to weepe for thee, ſeeing that the wordes of *Herod* reached no farther, than vnto thy eares, and the teares of the daughters of Sion pierced thy bowels? Weepe thou, O my ſoule weepe thou, O my heart, becauſe the language of Heauen is other from that which is ſpoken in the world, becauſe men heere vnderſtand not, but by wordes; and there they anſwer not, but vnto teares: inſomuch that ſo many words we ſpeake with God, as we doe weepe teares for him. *Amice, ad quid veniſti? oſculo enim tradis filium hominis.* Theſe are the words which Chriſt did ſpeake in the Garden of *Gethſemanie* to his diſciple *Iudas*; as if he would ſay, What meaneth this, O my friend *Iudas*; what meaneth this? At the very houre that I am praying and beſeeching my Father for thy faultes, doeſt thou come to apprehend me with men of armes? O what a bad friend and an vngratefull Diſciple thou haſt been vnto me! ſeeing that when I am weeping for thy ſinnes, thou doeſt deliuer me vnto my enemies. Let vs then bee friendes, and let vs embrace each other, and turne thou vnto me, for I will preſently turne vnto thee, becauſe thou doſt well know, O *Iudas*, that although thou haſt ſolde me, I haue not for all that put thee from mee.

Amice ad quid veniſti? I call thee friend, although I knowe that thou haſt ſold me: for although the friendſhip be broken on thy ſide; know that on mine, it is whole and entire: and becauſe thou maiſt beleeue this to be true, ſay with King *Dauid*, *Ego peccaui*, and thou ſhalt heare preſently out of thy mouth, *Ego te abſoluo.* *Origen* vpon S. *Mathew* ſaith, This word friend, and this word ſonne, the Son of God vſed in the diſcourſe of his Paſſion; the one with *Iudas*, when hee ſaid, friend, wherefore doeſt thou come? and the other with the daughters of Sion, when hee ſaid, daughters: Inſomuch that he called him friend, which did goe to ſell him, and called daughters, the wiues of thoſe which went to crucifie him. What greater benignitie could there be this day in the world, as when hauing ſaid to his faithfull Diſciples, *Vos amici mei eſtis*, Hee would alſo ſay to the trayterous diſciple, My friend, to what end didſt thou come? If thoſe which doe ſell thee, O good Lord, thou doeſt call friendes; and thoſe which doe ſerue thee, thou doeſt call alſo friendes; what difference doeſt thou make

make betwixt the one and the other? what more heartier speach can be vsed to one, than to call him friend; and what more tenderer, than to call one sonne?

Cicero in his booke of friendship saith, Mans tongue can in nothing more make manifest the loue which is hidden in the heart, than to call him whom hee loueth, friend, or sonne, because this word friend doth proceed of great affection, and this word sonne doth make tender the heart. Christ then doth call *Iudas* the traytor friend, to reduce him vnto his friendship, and because he should not dispaire of his mercy: for without comparison blessed Iesus did feele greater griefe, to see the Deuils which carryed away *Iudas* his soule, than to see the Hangman which tooke away his owne life.

Christ called the women of Hierusalem daughters to bee thankefull for that, that they did weepe for him, and to conuert the hangmen which went by them, because our mercifull Lord doth aswell seeke all occasions to conuert them, as they did seeke torments speedily to kill him. O good Iesus, O the loue of my soule, if thou doest call *Iudas* thy friend, hauing solde thee for thirty pence; why doest thou not call mee so too, who haue offended thee with thousands of sinnes? sinner for sinner, traytor for traytor, wicked for wicked; why doest thou not take me for thy friend, as thou didst take *Iudas* the wicked? Leaue *Iudas* then, and say vnto me, friend; Leaue the women and say vnto me, sonne; for if thou doe goe to seeke traytors, behold *Iudas* did sell thee but once, and I haue solde thee a thousand times; and if the daughters of Hierusalem bee sinners, I am much more than they; insomuch that this name of friend, and also the name of sonne, doth belong rather vnto me than vnto any other; not because I haue best serued thee, but because I haue most offended thee.

CHAP. XXV.

Why our Lord did weepe for the death of Lazarus, *and weepe for the deſtruction of Hieruſalem, and would not that the daughters of Hieruſalem, ſhould weepe for him, and how all weeping doth ſuffice, but we muſt know well how to weepe.*

Luk. 19. 41. *Videns ciuitatem, fleuit ſuper illam, dicens, ſi cognouiſſes & tu, &c.* ſaith Saint *Luke* in the 20. chap. As if he would ſay; As the ſonne of God came on the way, and diſcouered from the declining of a high hill, the great Citie of Hieruſalem, and ſee the great calamities which were to fall vpon her, he began to weepe earneſtly and ſay; O ſorrowfull Hieruſalem, that thou art! O vnfortunate holy Citie, ſeeing that before many yeares ſhall paſſe, thine enemies ſhall beſiege thee, beat downe thy walls, make thy neighbours captiues, ſpoile all thy people; and becauſe there ſhall no memory of thee remaine, they will not leaue in thee one ſtone vpon another. When newes came vnto Chriſt of the death of *Lazarus*, ſeeing, as he did ſee his ſiſters weepe for him, our Lord did alſo betake himſelfe to weepe with them, and all men which were there preſent ſaid, That he ought to haue loued *Lazarus* very well, ſeeing that he tooke ſuch great griefe for him. *Seneca* to this purpoſe ſaith. What is the thing which we beſt loue, but that which we moſt couet, and that which we moſt of all weepe for.

Cicero in his booke of Friendſhip ſaith, Of all that which wee loue in our bowels, and of all that which we hate with our hearts, there are no more faithfull witneſſes in the world, than the teares of our eyes: for they weepe preſently when they ſee a friend die, and doe the like, when they cannot reuenge on an enemie: inſomuch that the office of teares is to manifeſt our griefe, and crie abroad our loue. It is to be noted, that the ſonne of God hauing come from Bethania on foot, ſweating and hungry, and with great danger,

danger, becauſe they did alwaies carrie an eye ouer him, yet they did not in any of all theſe things know the loue did which he beare vnto *Lazarus*, but by the teares which he did weepe for him. Who doth doubt, but all which is loued of the heart, is alſo wept for of the heart?

To come then vnto our purpoſe, being very true, as St. *Auguſt.* doth alſo teſtifie, that all Chriſt his workes be examples for vs; it ſeemeth that it ſhould bee reaſon that we weepe alſo for our friends, ſeeing that he did weepe for his; becauſe that one of our friends is more woorth than all his together. Who is our true friend, but onely Ieſus Chriſt crucified? ſhould not the teares which we ſhould beſtow in weeping for ſo good a friend, be better imployed, than thoſe, which he did weepe for his friend *Lazarus*? In that ſpeech of thine, *Iam non dicam vos ſeruos*, Thou didſt deliuer vs from being bondmen; and in that, *Vos amici mei eſtis*, Thou didſt take vs for thy friends, and in that, *Aſcendo ad patrem veſtrum*, Thou didſt chuſe vs for thy brothers, and in that, *Ad Deum meum, & deum veſtrum*, Thou didſt make vs thy companions, and of all thy wealth ſole inheritours: If this then bee true, as true it is; who will hinder me to ſay, that thou art more my friend, than I am thine? Why then, O good Ieſus, why doeſt thou now ſay, Doe not weepe ouer me; ſeeing it ſeemeth by theſe wordes that thou doeſt fordid vs to weepe for thee, or ſhew any griefe at all for thy death? If it be true, *Quod amicorum omnia ſiant communia*, What is the reaſon, that thou doeſt take all the teares from vs, and giue no part vnto any?

St. *Auguſtine* vpon St. *Iohn* ſaith, It is a myſterie neuer before heard of, to ſee the Sonne of God weepe, when hee would raiſe vp *Lazarus*, and on the other ſide would not ſuffer them to weepe for him, when they carryed him to bee crucified: inſomuch that according vnto this, we ſhall haue greater compaſſion of the child which is borne, than of the olde man which dieth; becauſe the olde mans troubles doe end, when hee dyeth, and the childes griefes and cares doe begin when hee is borne. *Origen* vpon St. *Luke* ſaith, To ſee holy Ieſus weepe for his friend *Lazarus*, I maruell not, but to ſee him weepe for the ſtones and walles of Hieruſalem, maketh me to wonder: for according vnto that which that

wicked Citty deserued for her enormious vices, it was a small punishment to beate downe her walles. *Chrysostome* saith. For the Sonne of God to set himselfe to weepe for the walles of the trayterous Citty, and not consent that the daughters of Sion should weepe for his holy passion, is so high, and so obscure a mysterie vnto me, that I leaue it with many other things vnto Gods diuine iudgement. What iudgement is able to conceiue, why holy Iesus should haue greater compassion of the walles, which the Romanes should throw down to the ground, than of his sacred members, which the Iewes draw through the streets?

St. *Barnard* vpon these wordes of the Prophet *Ieremie*, *Plorans ploranit in nocte*, saith, O good Iesus, O redeemer of my soule, dost thou make such small accompt of the losse of thy life, and of the shedding of thy holy bloud, that thou doest not consent, that they should weepe to see that thou doest not keepe one drop of thy bloud by another? And doest thou weepe that there doth not remaine in Hierusalem one stone vpon another? And hee saith further, Doe not say vnto vs, O good Iesus, doe not say vnto vs, Doe you not weepe ouer mee; for if thou doe forbid vs to weepe and sigh for thee, know well that we will beseech of thee, and make petition vnto God in thy presence to the contrary, for if thou doe set much by the stones of those pinacles, wee doe much more set by the bloud of thy precious bowels. Why should not I esteeme much more of the bloud which doth runne from thy veynes, than of the stones of Ierusalem which thou doest weepe for, seeing that within those excommunicated walles thou wast solde, and by the drops of thy bloud I was redeemed? We will say vnto thee, doe not weepe, and not thou vnto vs, *Nolite flere*: For seeing that in thy holy body, there doth not remaine one bone with another, nor sinew with sinew, nor one haire with another, nor of thy bloud, one drop with another, it is greater reason that in Ierusalem there should not remain one stone vpon another, because that the Citty, where there was such treason committed against our Lord, doth well deserue to be sunke with *Sodom* and *Gomorra*. *Conclusit Dominus vias meas lapidibus quadratis*, said the great Prophet *Ieremie* in his Lamentations, as if hee would say, Going one day to the holy Temple, I found that all his paths and wayes were walled vp

with

with great square stone, in so much that I was forced to turne backe because I could goe no farther. *Aymon* saith, What is the Temple vnto which we goe, but the glory which wee doe looke for? What is the way by which we doe goe, but the life which we doe leade? What are the lime and stones which doe shut this way against vs, but our affections and sinnes which suffer vs not to goe to heauen? Euen as the stone is of it owne nature hard, heauie, and cold, so the traytor sinne, is cold in charity which it wanteth; and is hard with the obstinacie which it hath within; and is heauie seeing it doth cast vs into hell, in so much that how many sinnes we commit, so many stones we loade our selues withall. It is to be wayed that *Ieremie* did not finde the way shut vp with all kinde of stones, but with great square stones, which kind of shutting vp is strong to vndoe, and very hard to breake. That which *Ieremie* did lament, was, that euen as the stones which are round, may easily be rouled and put away with the foote, and those which are great and square, cannot be remoued with the hands: so there are in the world some kind of sinnes and sinners, which with one word of correction are amended, and there are others, which with force of stripes giue not ouer their sinnes. *Ierome* vpon *Ieremie* saith: O how greatly it is expedient for vs, that the stones of our faults be made round, that they may be rouled away, and not that they be square and not to bee remoued; because that farre more easily a square stone may be moued out of his place, than one may recouer a sinfull soule out of sinne. Is not the soule, which is obstinate in sinne, a hard and a square stone, seeing we see that the dropping of a gutter doth cut and pierce the stone, and in a hardned heart, a holy inspiration doth worke nothing at all? With square stones hee hath the way shut vp, who neither for entreatie nor threatning will goe out of sin, and that which is worst of all is, that when he should rid and vncomber the way which goeth to heauen, hee findeth it euery day shut more and more, by heaping sinne vpon sinne. *Iudas* the traytor & S *Peter* the vngratefull, did both dam vp the way of heauen, but S. *Peter* with round stones, seeing he did repent, & *Iudas* with square stones, seeing he did dispaire. Cursed *Cain* did make vp the way of *Herod* with square stones, whē he said *Maior est iniquitas mea quā vt veniā merear.* And *Dauid* with round light stones,

when he ſaid, *Miſerere mei Deus.* And thereupon it riſeth, that *Dauid* hath continued a patterne of ſuch as turne vnto God, and *Cain* a Captain of ſuch as diſpaire of Gods mercy. The Iewes had their hearts walled and mured vp with great ſquare ſtones, when they ſaid, *Vah qui deſtruiſi templum Dei,* And the good thiefe with light round ſtones when he ſaid, *Domine memento mei*; And the fruit which they gathered of this was, that the good thiefe went ſtraight to Paradiſe; and they were condemned into hell. O good Ieſus, the loue of my ſoule, why doeſt thou weepe and bewaile the ſtones which in Ieruſalem are fallen on the ground, and makeſt no reckoning of the great ſquare faults which lie in my ſoule? S. *Barnard* in a Sermon ſaith, Leaue off O good Ieſus, leaue off to bewaile the Hebrew walles, and weepe, ſeeing thou wilt weepe, my obdurate ſinnes: for if thou diddeſt come into the world, it was not to dye for ſtones, but to redeeme ſoules; why doeſt thou weepe for Ieruſalem, which is not yet beſieged of the enemies, and why dooſt thou weepe for her, as if ſhe were downe, ſeeing all her walles be ſound and entire? Weepe for me who am beſieged of tempters, and make lamentation ouer me which am fallen into temptations; for if Ieruſalem doe compare her walles with my ſinnes, and if her olde ſtones ſtriue with my ruſtie faults, thou wilt rather feele my loſſe, than her fall: for without compariſon the bloud which thou dooſt ſhed for mee, is more worthy than the teares which thou dooſt weepe for her. O who doth deſerue to heare that voyce, *Non remanebit in te lapis ſuper lapidem*, Becauſe that for Chriſt to ſay, that there ſhall not remaine in Ieruſalem one ſtone vpon another, is to tell me and aſſure me, that there ſhall not remaine in my ſoule one fault with another. When ſhall wee ſay with truth, that there is no part of the wall ſtanding, but when there doth not remaine in the heart any ſinne hidden? When are the ſtones of Ieruſalem all beaten downe, but when the faults of my ſoule are all amended? When doth our Lord weepe vpon the walles of my offences, but when with his grace hee doth make them tender and ſoft, Following our firſt purpoſe, it wanteth not a great myſterie that Chriſt doth ſay on one ſide to the daughters of *Syon*, Doe not weepe vpon mee, and then ſaid, *Sed flete ſuper vos:* And although thoſe ſpeeches ſeeme contrary the one to the other,

other, yet to say, that they are contrary one to the other, were blasphemy; but in these two speeches his meaning was to let vs vnderstand, that it sufficeth not that we weepe, but we must marke what we doe weepe for, because the merit or demerit of our Lords death, doth not so much consist in shedding of many teares, as in the well or ill bestowing of them. Children doe weepe enough when they be whipped, and theeues doe weepe when they are hanged, but the teares of such are not acceptable vnto God, nor gratefull vnto men, because such doe not weepe for the contrition which they haue for their sinnes, but for the griefe which they feele in their torments. Teares enough did he shed, and sighes enough did King *Antiochus* giue, when hee fell sicke in the mountaines of Persia, but he was not heard of God, nor pardoned of his sinnes, because that all the lamentations which he made in those mountaines, were not so much for the griefe and sorrow which he had of his offences, as for the wormes which went gnawing his entrailes. As small account did God make of the teares which *Acha* did weepe, who was daughter of *Caleph*; because if she did weepe and sigh, it was not because shee did know her selfe to be a sinner, but because her father did not giue her the feeding pasture which was watred. Of these and the like teares what reckoning wouldst thou that God should make? *Vidi & ecce mulieres sedentes, & flentes Adonidem*, saith the Prophet *Ezechiel*, chap. 8. As if he would say, Among all the naughtinesse which our Lord did shew me in Ierusalem, I saw certaine women in the temple, and thinking that all they, were weeping for the sinnes which they had committed against God, I found that they wept for nothing but for faire *Adonis*, which was dead. All the olde Poets did affirme that the God of loue, was no other but faire *Adonis*, before whom Louers did laugh, when their Loues had good successe, and also they wept before him, when their sweet loue did turne into bitter dolour and griefe.

It is much to bee noted, that among all the abhominations, which *Ezechiel* layeth downe, he setteth it downe for the greatest, that the women durst weepe for him who was their God of loue: thereby to teach vs, that our Lord is much more offended, when we are sorie that we cannot sinne, then when through negligence

We be careleſſe in ſeruing him. What other thing is it to weepe in the temple for the God of loue, but to weepe and ſigh in religion, for the world and his pleaſures? Our Lord was not ſo much diſpleaſed to ſee thoſe women ſigh, as to ſee that they did it within the holy temple: whereof we may inferre, that if a man hath entred into a perfection of life, he doth ſinne more who ſigheth after vices, than the worldling which alwaies followed pleaſures and delight.

Simon de Caſſia ſaith, Seeing that the daughters of Hieruſalem, did weepe for that which Chriſt ſuffered, and the women in *Ezechiel*, did weepe for *Adonis*, whom they loued, it is curiouſly to be noted, that he commanded the one not to weepe for his dolours, and forbiddeth others to ſigh for their loues, conſidering that the Sonne of God ſaith, Doe not you weepe ouer me, but weepe ouer your ſelues. It is reaſon that wee know what is that, that our Lord commandeth vs to weepe, and what that alſo is, for the which we ſhould ſigh, for oftentimes we doe laugh for that, which we ſhould weepe for, and at other times we doe weepe for that which wee ſhould laugh for. *Barnard* vpon the Canticles ſaith, I am determined not to laugh, vntill I may heare, *Venite benedicte*, Come ye that are bleſſed; nor leaue off weeping, vntill I eſcape *ite maledicti*. S. *Auguſtine* in his Meditations ſaith, When I heare or reade that part of Scripture which ſaith, Reioyce and be glad becauſe your names are written in heauen; I cannot chuſe but be ioyfull and glad: and as ſoone as I heare or reade the other ſaying, which ſaith, Narrow is the way which leadeth vnto heauen, I am neuer filled with weeping, becauſe that the pleaſure which I take in knowing that I am regiſtred in the booke of heauen is dathed, when I heare that the way is ſtraight and narrow. *Seneca* in his booke of Anger ſaith, That which I haue to weepe I know well is my ſelfe, but that that I ſhould laugh for vntill this houre I neuer could learne: for as in me there is nothing, which is not worthie to be lamented, ſo in the world there is nothing which giueth me contentment: For what contentment or pleaſure can I take of things paſt, ſeeing they are already gone, nor of things preſent ſeeing they are all fraile and brittle, nor of things to come, ſeeing they are all vncertaine? What pleaſure can

I take

I take in this miserable life, considering that mine infancie is past in innocency, my childhood in ignorance, my youth in rage, my mans estate estate in coueteousnes, and mine olde age in weakenesse? What ioy can raigne in my heart during this life, seeing that the end of it is nothing but the sepulcher? O what great reason our Lord had to say, Doe ye not weepe vpon me, *Sed flete super vos*, because the hast which we make to sinne is so great, that there remaineth little time to weepe and bewaile so many sinnes. Weepe vpon thy selfe O my soule, weepe vpon thy selfe, O my heart, seeing that our good Iesus, first will that thou haue vpon thy selfe compassion before thou weepe his passion, for otherwise if thou doe not amend thee of thy sinne, it will not profit thee at all that he hath suffered.

CHAP. XXVI.

Of many notable expositions of this text, Nolite flere super me: and that we may all say with Dauid, Ego sum qui peccaui: And that a good death should not be lamented, but a naughtie life.

Ego sum qui peccaui, ego qui inique egi, iste autem oues quid fecerunt, These are the words of the renowned king *Dauid*, when the striking Angell did slay seuentie thousand of the people of Israell in one day, not for that that the people had committed, but for that which *Dauid* had sinned. And his meaning in that speech was, I am hee O great God of Israeli, I am he, who haue sinned against thee, it is I and no other who haue offended thee, turne then thy rigorous hand against me who am culpable, and not against the people which is innocent, for like vnto simple sheepe they doe suffer that which they deserue not. 2 Sam 24

The ground of this businesse was, that King *Dauid* did commaund all the twelue tribes of Israell to bee numbred and regestred, to the end he might knowe what people he had to goe to the warre, and serue the common-wealth. And because the good king did this more for curiosity than for necessity, our Lord

was

was very angry with him, because it did belong to the dutie of a King to know what they were, and not how many they were. For this numbring of the people which King *David* did of his subiects of Israell, the Angell did kill seauentie thousand of them, and it is to be beleeued that he would haue slaine more, if good King *David* had not remedied it with force of teares. *Origen* vpon this place saith, The people ought to pray very much that God would giue them a good King, and the King should also pray that God would giue him good people, seeing that oftentimes God doth punish the King for the sinnes of the people, and sometimes the people for the sinnes of the King. For the sinnes of the people king *Zedichias* was carryed into Babilon, and for the sins of king *Roboam* Israell departed from the great tribe of *Iuda*, insomuch that euen as the bodie is not in good health, when the head complaineth of the members, so the kingdome is not well gouerned when the king and kingdome be not vertuous.

The deepe iudgements of our Lord are much to be marked in this place, seeing that *David* having sinned, he did punish his people, and hee remained without any punishment at all, insomuch that according vnto mans iudgement, our Lord tooke away the liues from those which were in no fault, and did pardon him who had well deserued the gibbet. What iustice is this, O great God of Israell, what iustice is this? Who dare say of thee O Lord, that that thou art iust, *Et rectum iudicium tuum*, if thou doest let goe those which are faultie, and condemne the innocent? The sinne which *David* committed in registring his Kingdome, wilt thou that the kingdome pay for, considering it was done by their owne king? Answering vnto this, wee say, that our Lord is not onely iust, but also his iudgement is right, because that in the execution of that iustice, our Lord did iniustice to neither part, for if hee did kill seauentie thousand of the people, for some other cause they had deserued it.

Chrysostome vpon St. *Mathew* saith, Because our Lord doth punish wicked men with an euill will, he doth oftentimes forbeare their punishment a long time, sometime hee doth punish out of hand, sometime he doth remit it vnto the other world, and sometime in publike punishments he doth chastice secret sinnes. And

he

he saith farther, The Lord doth vse great mercy with those whom he doth punish within others, seeing that in punishing them publikely hee doth absolue them of the fault, and in not making manifest their faults, he doth keepe their honour and credit. Vpon these words of the Prophet, *Percutiam & ego sanabo*, St. *Augustine* saith, The difference betwixt Gods punishment and mans punishment is, that when God doth punish, God is satisfied, the offender amended, the sinne pardoned, the people counselled, Heauen opened, Hell shut, the world dispatched, thy brother exhorted, and the deuill ashamed. The Deuill is much grieued with that that our Lord doth punish here in this world with his mercifull hand, because hee whom he leaueth vnpunished heere, goeth afterward into Hell to suffer paine.

Let no man intermeddle himselfe betwixt God which punisheth, and man which is punished: for if God doe punish him, and not discouer why he doth it, it is because the Lord doth vse great clemencie with him, because there are some sinnes so wicked and so filthy in this world, that a sinner would be glad, that our Lord would secretly double his punishment, rather than they should be openly knowne vnto all men.

Gregorie vpon the Psalmes saith, When the Prophet doth say, Blessed are they whose iniquities are forgiuen, and whose sinnes are couered, hee doth not call those happy who haue their sinnes hidden, but those which are not defamed by them: and hereupon it is that our Lord vsing his goodnes towards vs, doth fulfill his iustice in punishing of vs, and doth vse his mercie in not discouering vs. What doth all this make to the purpose, why our Lord did kill seauentie thousand of the people? What reasonable excuse may be giuen to excuse that great slaughter, seeing it is certaine that those seauentie thousand did suffer, and yet wee know not one onely offence committed by them, for the Lord to slay such a great multitude of Israelites, ought not to be attributed to rigorous iustice, but to Gods benignity and mercy, for if the Lord would haue brought into light all the sinnes which they had committed against him, it might be that the people would haue stoned them to death. *Seneca* in his booke of Clemencie saith, O how many thinges God doth know, which men know not! O how

how many insolent deedes he doth beare which men would not suffer! and from hence it is, that if all the naughtinesse which naughtie men commit should be punished to the vttermost of rigour, there would rather want gibbets to hang them, than offenders to deserue them. Notwithstanding that those seuentie thousand men were euill and naughtie sinners before the Lord, yet in such order he did moderate his iustice with clemencie, that if the Angell did take away their liues, he did not at all preiudice their credits.

Now that the Isralites were slaine for their secret sinnes, what is the reason King *Dauid* remaineth vnpunished, his sinne being so open and scandalous? Truely king *Dauid* was not without punishment, and that a grieuous punishment, for if the Angell did strike the people in the bodie, hee stroke *Dauid* in the heart, for how many there dyed there for his cause, so many thrusts they gaue him in the heart. Most gracious king *Dauid* being as hee was, of his owne nature mylde and pittifull, seeing so many dead people brought out of their houses, and hearing so many cries by the streetes, it is to bee beleeued that the good king would rather haue beene carried with the dead men to be buried than to haue heard so many grieuous complaints and cryes with his eares. With a loude cry and in publike place, they did all aske a reuenge of God, of king *Dauid*; saying that that great slaughter came only through his fault: by reason whereof the good king had great compassion on those which were dead, and on the other side sawe himselfe in great confusion with those which were aliue. The sinfull king did die with those which he saw to die, and did weepe with all those which he saw weepe, and did burie himselfe with all those which he saw buried, insomuch that if to others they buried their dead bodies, to him they buried his heart aliue.

Aymon in his glosse saith, In that great day of reuenge, our Lord did take a greater reuengement of *Dauid* in giuing him his life, then in giuing him death: for if the Lord would suddainly haue slaine him, hee should haue died but one death, but because he slew all the other before his face, of so many deaths he tasted, as he saw neighbours buried. When great king *Dauid* said, *Ego sum qui peccaui*, he did very plainly ask of God, that he would take his

his life from him, & made himselfe clearly the author of that fault: and hereupon it is, that none of those which died there, did so much greeue the losse of his life, as *Dauid* did to see that they lost it for his cause. O with what great reason we may say thou are iust, O Lord, and thy iudgment is right, seeing the Lord vsed great clemencie with the people in taking away their life, and leauing their credit, and great mercie with *Dauid* in giuing him his life, seeing that he touched him in his honour. Comming then vnto our purpose, the wordes which King *Dauid* spake, *Ego sum qui peccaui*, the selfe same wordes the daughters of Ierusalem might haue said in their owne names, and in their husbands also and ours, seeing that he suffered for our sinnes onely: for if the Son of God had found no sinnes in the world, hee should neuer haue knowne what torments had been. It is now to be knowne that sinnes and torments are very old friends, and doe like very neere brothers goe alwaies coupled. What Angell is there in heauen, or what man is there on earth, which is able to seperate the punishment from the fault, the reward from the merit, a foole from the world, a peruerse fellow from his will, the Deuill from sin, and sin from Hell? St. *Auguſt.* in his confessions saith, Euen as a thorne fastened in the foot, doth alwaies grieue vntill it be pulled out, so the sin in the soule is neuer at any time at rest vntil contrition and teares do cast him out: wherof it riseth that if the sorrowfull soule had a tongue, as the mouth hath, she would tell you aloude, That with so many dolours and griefes she is tormented, as she is with sins loaded. For Christ to say vnto the daughters of Sion, Weepe not vpon me; is to say plainly vnto them, that they weepe not the death which he doth suffer, but that they weepe for themselues who are cause of that which he doth suffer: insomuch that according vnto this rule, we should haue greater compassion on the poore man which doth ill, than on him which doth suffer for it. According vnto this holy sẽtence, We should not weepe for the death of *Abel*, but for the enuy of *Cain*; nor for the captiuitie of *Ioseph*, but for the malice of his brother; nor for the persecution of *Dauid*, but for the enuy of *Saul*; nor for the banishment of *Elias*, but for the wickednes of *Iesabel*; nor for the sawing of *Esayas*, but for the cruelty of *Manasses*. *Maximus* in one of his sermons of the Saints saith, When thou

shalt

ſhalt heare talke of the great martyrdome, which the martyrs haue paſt through, thou ſhouldſt enuy them; and on the tyrants which did martyr them haue great pittie: becauſe the torments of the Saints had an end in one houre, but the puniſhment of the tyrants indure vntill this day. *Origen* vpon this place ſaith, When Chriſt ſaid *Nolite flere ſuper me*, but vpon your ſelues, hee would tell vs and aduiſe vs that we haue inough for our ſelues to weepe, without ſighing for the death of Chriſt, for he taketh greater pleaſure if we will weepe for our owne ſinnes, than to ſigh for his torments. *Barnard* ſaith, If the torments which the Iewes gaue Chriſt were compared with the ſinnes which Chriſtians do at this day commit, for my owne part I thinke, that our holy Lord doth more greeue to ſee vs ſinne, than to ſee his fleſh ſuffer.

Leo in a ſermon ſaith, Being a certaine rule, that in that which we doe moſt of all loue, we doe moſt of all fixe our eyes, it is to be beleeued that if the Sonne of God ſhould rather haue loued his fleſh than our ſoules, that he would rather haue ſuffered vs to die with our ſinnes, than indure ſo many torments for vs, but becauſe our damnation did grieue him more than his paſſion, hee would rather ſuffer in his body great torments, than ſee any ſinnes in our ſoules.

St. *Auguſtine* ſaith, Becauſe the Son of God by theſe wordes, Doe not weepe ouer me; doth vnbind thee for weeping for him: and by theſe words, But weepe vpon your ſelues; doth bind thee to weepe for thy ſelfe, I am of opinion, that thou ſhouldſt firſt bewaile thine owne offences, and afterward that thou buſie thy ſelfe in weeping for his woundes, becauſe our Lord doth much more reioyce to ſee thy ſoule vnburdened of ſinnes, than to ſee thine eies loaden with teares. *Remigius* ſaith, O what a high ſentence this is when Chriſt ſaid, *Nolite flere ſuper me*; becauſe that if hee ſhould haue ſuffered for himſelfe, it ſeemeth it had beene reaſon that he ſhould haue wept for himſelfe, but ſeeing hee doth ſuffer, not for his offences but for mine, why ſhould I ſhead teares but for them? *Baſill* the great ſaith, Seeing the ſonne of God doth ſay vnto the daughters of Ieruſalem, Doe not weepe vpon me, but vpon your ſelues; thou oughteſt my brother, giue ouer weeping and begin to amend, becauſe it doth farre better pleaſe our Lord,

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that thou giue no cauſe to weepe, than to ſee thee as thou doeſt weepe. *Aymon* ſaith, What other thing would our Lord ſay, when hee ſaid, Doe not weepe for me, but onely ſinne not, that thou maiſt haue occaſion to laugh before me? In heauen they ſigh not but laugh, they weepe not but ſing, they are not ſad but merry, neither doe they for all this giue ouer to be holy and happie: for to conclude, our Lord would rather ſee vs leaue off to ſinne, than ſee vs begin to weepe. Vpon theſe wordes of the Apocalyp. *Abſterget Deus omnem lachrymam*, Venerable *Bede* ſaith, What other thing is it for our Lord to dry the teares from the eyes of his elect, but to giue them his holy grace, becauſe they ſhould commit no more ſinnes. And doſt not thou know that the eyes could neuer haue knowne how to weepe, if men had neuer knowne how to ſinne? Vntill man began to ſinne, he neuer knew what it was to weepe: and from hence it commeth, that becauſe in Heauen there are no faults, they know not there what teares are.

St. *Ierome* to *Priſcilla* ſaith, To ſay, doe not weepe vpon me, but vpon your ſelues; is to tell vs very plainly, that we ſhould haue greater compaſſion on the wicked which liue, than on the good which die, ſeeing that good men if they die, they die to goe vnto reſt, and naughtie men if they liue, they liue to bee afterward in greater puniſhment; inſomuch that Chriſt doth forbid vs to weep a good death, and doth binde vs to weepe a naughtie life. What other thing would Chriſt ſay, when hee ſaid, *Nolite flere ſuper me*, but onely weepe not for my death which is ſo glorious, but weepe for your life which is ſo wicked and peruerſe.

Who can better ſay than I, *Ego ſum qui peccaui*, in ſeeing that I am the theefe which made the theft, and doe they put thee, O good Ieſus on the tree for the fact? I am hee who haue ſinned, ſeeing I haue ventered on that which is forbidden, and aske they thee for the theft? and being the murderer, accuſe thee of murder, and hauing raiſed the mutenie, payeſt thou for the treaſon? If I be hee who haue ſinned, what ſhould thy holy members pay for my ſinnes? If my eyes haue looked vpon the tree which was forbidden, why doe they ſhut vp thine and leaue mine open? If with mine owne feet I went into the garden which was forbidden, and with my owne hands haue cut of the fruit: why doe they put thee

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and not me vpon the gibbet? And doest thou not know, O Lord, that if there had beene no sinne in this world, there should be no Hell in the other? And if it be true, that if we had not knowne first how to sinne, we should not haue knowne after what it was to suffer. Why diddest thou, O good Iesus, accustome thy selfe to suffer torments, not hauing tryed first what were sinnes? Vnto me who knoweth how to sinne, to me and not vnto thee it belongeth to suffer, for otherwise in thee all order of iustice is peruerted, seeing that thou doest consent that there should be punishment there, where there did goe no sinne before. Seeing it is I who haue sinned, and I who haue done euilly, why doest thou seperate and diuide that which was alwaies together, that is the offence and the punishment, the theefe and the gallowes, the murtherer and the sword, the sinne and the paine due for it. Canst thou denie me that thou doest seperate the theefe from the gallowes, and the murderer from punishment, seeing thou doest carry to the mount of Caluary thy innocencie, and forgiue my fault, and that a most grieuous fault.

CHAP. XXVII.

How Christ did compare himselfe vnto the greene tree, and the Synagogue vnto the dry tree: and of a very high tree which Ezechiell *maketh mention of, whose figure is declared at large.*

Si in ligno viridi hoc fit, in ficco autem quid fiet? These are the words of the Sonne of God, spoken vnto the daughters of Sion, when hee was going vnto the mount of Caluarie, as if he would say, O daughters of Ierusalem, O neighbors of Sion, weepe for your selues and let me alone: for if they haue cut me off, and rent me in peeces, who am a greene tree profitable and also fruitfull, what will become of the dry tree which beareth no fruit at all? This is a very graue sentence which our Lord vttereth in this place, and therefore we purpose to stay somewhat vpon it.

Luk. 23. 31.

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In holy Scripture alwaies good men are compared vnto good trees, and naughtie men vnto naughtie trees, and in this consideration in *Luke* 13. Christ did curse the fig-tree which bare no fruit, and in *Deutro.* the 20. God did forbid to cut a tree which brought forth fruit; so that when the Sonne of God said, *Lignum aridum & lignum viride*, he spake not of the trees which grew in the mountains, but of men which dwelled among the people. *Homo est arbor euersa*, said the Philosopher, as if he would say, A man is nothing else but a tree planted the contrary way, in which the roote is the head, the stocke the body, the boughes the armes, the rinde the skin, the soule the sap, and good workes the fruit. St. *August.* vpon S. *Iohn* saith, In the terrestriall Paradise, there were three kinde of trees, to wit, *Lignum cibi, lignum vitæ, & lignum scientiæ boni & mali*, insomuch that of the tree of meate they were to eate, but of the tree of knowledge they ought not to touch, and with the tree which was called the tree of life, they should become yong again. To the likenesse of these three trees of Paradise, the Son of God did carrie other three trees vnto the mount of Caluarie, that is to say, the crosses of the theeues which were two, and the crosse on which hee suffered which were three: and because the figure should answere vnto the truth, wee will say that the greene tree was that whereon the good theefe did saue himselfe, and the drie tree was it whereon the naughtie theefe did loose himselfe, and the tree of life was the crosse with the which Christ our sauiour did redeeme vs. What can we say more in this case; but that of three trees which *Adam* had in his garden, it was one onely which brought him death; and of three trees which Christ had on the mount of Caluarie, it was onely one which gaue vs life. O how far better the trees were which the Sonne of God did nourish in the dunghill of Caluarie, than those which *Adam* maintained in his Paradise, because the tree of life, which was the holy crosse, hee did compast with his body, water with his bloud, hedge with his thornes, defend with his launce, till with his nailes, and moysten with his teares. *Adam* was a very bad gardener, seeing in Paradise he did let his trees drie, and Christ a very good gardener, seeing that in the dunghill of Caluarie hee made his trees to flourish and be greene, insomuch that in *Adam* his hands was the drie tree of

our perdition, and in the hands of Chriſt the greene tree of our ſaluation. *Vidi & ecce arbor in medio terræ, altitudo eius nimia, folia eius pulcherrima fructus eius nimius.* Theſe are the words of great King *Nabuchadnezzar*, telling a dreame which hee ſaw by night, the 4. of *Daniell*, as if he would ſay, I *Nabuchadnezzar* did dreame one night that I did ſee a very high tree, whoſe leaues were very beautifull, his fruit very ſauerous, vnder his ſhadow were all kinde of liuing beaſts, and on his boughes all the birds made their neſts. We ſhould not goe much awry in ſaying, that the ſonne of God is this tree, ſeeing that in the booke of Canticles he is called, *Arbor fici*, and in the Goſpell of S. *Iohn*, *Vitis vera*; and in the Apocalips, *lignum vitæ*; and in the Mount of Caluarie *lignum viride*, inſomuch that he who is compared vnto ſo many trees, may of vs without iniurie be called a tree. For the Scripture to ſay that that tree did ſtand in the middle of the earth, is to let vs vnderſtand that as of that which ſtandeth in the middeſt of a market place, euery man equally hath the ſight, ſo the ſonne of God would redeeme vs in Ieruſalem, which is the middeſt of the world, becauſe euery man ſhould equally and alike enioy that ſo profitable a fruit. Saint *Ierome* vpon the Pſalme ſaith, It wanteth not a myſterie that the ſonne of God would die in the Mount of Caluarie, which is a place ſcituated in the middeſt of the world, and not in the Weſt or Eaſt, leaſt he ſhould haue ſeemed rather to redeeme ſome than other ſome. In the middeſt of all the world *Nabuchadnezzar* did ſee a tree which reached vnto heauen, and in the midſt of the Mount of Caluarie ſtoode the tree which redeemed all the world, and the reaſon was, that becauſe he was to redeeme all men, it was conuenient that he ſhould put himſelfe where all the world might ſee him. *Quinque ſiclis redimatur filius pauperis & diuitis*, ſaid God in *Leuit.* as if he would ſay, Whereas all the firſt borne children be mine, after that I haue ſlaine all the firſt borne in Ægypt, if any man will redeeme his ſonne which he ſhall preſent in the temple, hee ſhall giue for him fiue ſickles of gold: and in caſe of redemption, there ſhall no more be giuen for the ſonne of the poore then for the ſonne of the rich. For God to command in the law, that the rich and the poore ſhould be ranſommed a like, is one of the greateſt ſecrets which we read of, and

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one of the greateſt myſteries which we preach. *Origen* vpon *Leuit.* To command that the redemption of the poore ſhould be as great as that of the rich, although we confeſſe that God may command it, there is no literall reaſon to know why God ſhould ſo command it, and thereupon it is that in all Scripture how much leſſe ſence there is in the letter, then ſo much more higher is the ſence ſpirituall: and how much leſſe reaſon there is in declaring the letter, then ſo much the greater are the ſecrets of the Scripture. For the law of *Moyſes* to command that with like price, ſhould be ranſomed the eldeſt ſonne of a Knight, and the ſonne of a poore Heardman was to teach vs, that with the like bloud in quantity, the ſonne of God was to redeeme the great and ſmall, rich and poore, friends and enemies, and alſo the dead and the liue. One man may well exceede another in being more rich, more noble, more valorous, and alſo more vertuous then another, but he ſhall not exceede him in being redeemed with better bloud than hee. S. *Auguſtine* writing to *Dardanus* ſaith: I ſee well, O *Dardanus*, that thou doeſt eſteeme little of me, although I make great account of thee, and it is becauſe thou art young and I old, wiſe and I vndiſcreet, rich and I poore, and alſo more vertuous than I am; yet neuertheleſſe I will denie thee that thou haſt a better God than I, or a better law, or a better redeemer than I: for in caſe of redemption, our Lord did it ſo equally among all men, that I will not confeſſe any aduantage in thee, nor any ſuperiority in me. So farre without affection, and without all paſſion, good Ieſus did beſtow and deuide for all men all his holy bloud, that one onely drop will as well benefit all the world, as a whole pitcher full will doe good vnto one man alone. O good Ieſus, O the redeemer of my ſoule, wherewith ſhall I pay thy clemencie, & with what ſhal I ſatisfie thy goodnes, for not ſheading better bloud for all thy elect, then thou diddeſt for my ſinnes alone? *Cyrillus* vpon thoſe words, *Sanguis eius ſit ſuper nos*, ſaith, To more O you Iewes, to more than vnto you alone and your children doth the bloud of Chriſt extend, ſeeing he died as well for thoſe which went before vs, as for thoſe which are preſent, or thoſe which are to come, for he will ſhed as much bloud for one onely man which he will redeeme, as for an hundred worlds which his will is to ſaue. To what end, O good

Iesus, to what end would I haue wealth, or hope for any inheritance in the goods of this world, seeing that I am alreadie made heire of thy precious bloud, & redeemed with thy glorious death? Why should not I esteeme very much of my selfe, seeing thou hast shed as much bloud for me alone, as thou hast done for all the whole world? *Barnard* vnto this purpose saith, O my good Iesus, O redeemer of my soule, doe not I happily owe thee as much as all the world doth owe thee, seeing that I haue cost thee as much bloud as all they haue done? To plant the tree then in the middest of the earth, was a figure that Christ did die indifferently for all men: and from hence it riseth, that although in the deuision which our Lord made among his elect, of his blessed charity, and of his holy humility, and of his great obedience, and of his incomparable patience, he did better one more then another, yet at the time that he would bestow his pretious bloud, he did deuide it equally, and redeeme vs all alike. O how farre more dearer thou diddest buy me of the diuell (sweet Iesus) then the Iew did redeeme his sonne in the temple, because that, that redemption did stand him in but fiue blanks, but thine did cost thee fiue wounds. Why did the Hebrew redeeme his sonne for fiue blanks, and the redeemer of the world redeeme vs with fiue wounds, but because that in the first sinne of the world all the fiue sences did concurre? For as Saint *Augustine* and *Origen* affirme; *Adam* did sinne in hearing seeing he gaue eare vnto the Serpent, in seeing, sithence he beheld the tree, in smelling, seeing he smelled to the fruit, in touching, seeing he did cut off the fruit, and in tast, seeing he did eate of the same.

The second property of that tree was, that his boughes were so high, that the ends of them did seeme to touch the heauen, in so much that neither the eye could looke so high nor the hand reach them. By the high boughes of that tree, are signified the most high iudgements of God, the which no humane vnderstanding is able to conceiue, nor yet the Angels reach vnto, but like vnto Christians we are bound to beleeue them, and like sinners to feare them.

Quis cognouit sensum domini, aut quis consiliarius eius, saith the Apostle: As if he would say, Our Lord being as he is so profound

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in his iudgements, and so close in his counsels, who hath euer reached vnto his secrets, or who euer durst giue him counsell? *Bede* vpon the Apostle saith, The greatest temeritie in this world is, to aske for an account of that which God doth, or dare to iudge why he doth it, for we are so small in his sight, that if he giue vs leaue to serue him, yet he will not license vs to counsell him. It is most certaine that neither the Seraphins that are in heauen, neither the holy men which are vpon the earth, can attaine vnto his diuine iudgements, nor giue a reason of his deepe secrets, for although we see euery day a thousand nouelties which he doth, yet no man can iudge why he doth them. *Quis cognouit sensum domini*, When he did accept of the presents which *Abel* gaue him, and scorned the sacrifices which *Cain* did offer him? Who did know his counsell when of the two sonnes of the great Patriarke *Isaack*, which were yet in the wombe of their mother *Rebecca*, he did loue *Iacob*, and hate *Esau*? Who knew his counsell when on one side hee brought the children of Israell out of Egypt, and afterward slew them all in the Desart? Who did know the meaning of the Lord, seeing that the good thiefe did saue himselfe with three houres seruice, and wicked *Iudas* condemne himselfe with three yeares Apostleship? All these things are such high iudgements, and such profound secrets, that neither the Angels can attaine vnto, nor men determine of, because that all which God doth in the gouernment of his creatures, is of that quality, that wee are bound to praise them but not licensed to iudge them. O good Iesus, O the loue of my soule, seeing that I cannot goe vp to the tree, nor touch his highnesse, I beseech thee giue me leaue to take hold of one onely bough of thy mercy, for I desire no more of thy high iudgements, but that my poore seruices may be accepted of thee. As one did aske of the ancient *Ausenias* why he did thunder out so many sighes in the fields, & water the Desart with so many teares, the holy olde man answered him: When I remember how *Esau* the infant was reproued in his mothers wombe, and how miserable *Iudas* in the company of Christ was cast away, and how Christ saith, That the way vnto heauen is narrow and straight, and that I know not what shall become of my soule, there can no mirth raigne in my heart.

S. *Barnard* in a Sermon saith, I feare so much O good Iesus, I feare so much thy high iudgements, and thy profound secrets, yea that doing good workes, I feare whether I shall be accepted by thee. S. *Augustine* in his Confessions saith; I know not O Lord, whether I be worthy of thy grace, or whether I be in thy dislike: that which I know certainly, is, that as no euill worke shall be vnpunished, so no good worke shall be vnrewarded, because thou art iust O Lord, *Et rectum iudicium tuum.* And hee saith farther. Seeing that the Prophet doth sing of thee, Thou art iust O Lord, and thy iudgement is right, I doe determine with my selfe, rather to be good than bad, because that thy mercy is as much bound to reward me the good which I shall doe, as I am bound to thy Iustice to pay the euill which I shall commit.

The third property which the tree had, which *Nabuchadnezzar* saw in his dreame, was, that he was very full of leaues, and that, very faire and precious leaues, insomuch that the leaues of that tree, were better then the fruit of any other tree.

Euen as in holy Scripture, by the tree is vnderstood Christ, and by the flowers his holy intentions, and by the fruits his good works; so by the leaues are vnderstood his glorious words, the which are of such great maiestie, and excellencie, that for to heare one word of Christ, all the holy gouernance, and hierarchie of heauen, would come to the earth.

Folium eius non defluet, & omnia quæcunque faciet prosperabuntur, saith the Psalmist, speaking of the words which Christ spake, and of the works which he did: as if he would say, When he shall come into the world who is desired of all nations, and when the heire of eternities shall take flesh, hee shall be like vnto the tree which is planted by streames of waters, whose leaues shall neuer fall, and whose fruit shall alwaies remaine: For the Prophet to say that in the holy tree, there did neuer fall leafe, is to say, that there did neuer proceede euill word out of the mouth of Christ, because the sonne of God did liue with such purity in this life, that all the Angels which shall ioyne to examine it, shall finde nothing in his works to amend, nor in his words to correct.

How should they finde any thing to amend in his works, or to correct in his words, seeing it is he alone, and no other, who doth

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reward or punish all our works, and who doth allow or condemne all our words? Vpon these words, *Domine quo ibimus quia verba vitæ habes*, S. *Chrisostome* doth say: Of thee O good Iesus, of thee and of no other it may be said, that thou hast the words of life, because, that before that thou diddest come among vs, no man knowing what it was to liue alwaies, all did tremble to die, but since that thou diddest come into the world, thy martyrs doe as easily and readily offer themselues to die, as the hands to eate.

Thou hast the words of life O good Iesus, thou hast the words of life, seeing that thou diddest neuer speake word, which was not sweet to heare, full of mysterie to vnderstand, profound to meditate on, true to beleeue, chast to allow, pittifull to comfort, and also very profitable to imitate.

Non sic impij non sic. Seeing that of all others besides thy selfe, we will say, that the idle and superfluous words, which fall from them, are more then the honest and profitable, which they speake.

According vnto this saying, His leafe shall not fall, Christ said, also, that the heauen and earth shall passe, but my words shall not passe.

As if he would say. Doe not make such small estimation of the words which I speake vnto you, nor scoffe not at the Sermons which I make in the temple, for I let you vnderstand, that it shall be more easier for the heauen and the earth to end, than for one of my words not to be fulfilled.

Remigius vpon these words saith, O what a great comfort it is vnto the good, and what a feare vnto the nought, to heare this terrible sentence of our Lord, seeing that by it hee doth giue vs his credit and his hand, to pay vs very well the seruices which we shall doe for him, and that we shall also pray vnto him, for the naughtinesse which we shall commit against him, in so much that wee are certaine, that he will fulfill all that which he hath promised vs, and also punish vs of all that which he hath admonished vs.

Saint *Ierome* vpon *Ezechiel* saith, For my owne part I beleeue, that the greatest part of those which damne themselues, doe it because they giue no credit vnto the words of Christ, or because

they doe not beleeue that Christ spake then, and because they beleeue that which they ought to scoffe at, and scoffe at that which they ought to beleeue, they neuer open their eies, vntill they finde themselues damned in hell.

CHAP. XXVIII.

In this Chapter he followeth the figure, which he spake of in the Chapter going before: with other curious matters taken out of the holy Scripture.

FOlia eius pulcherima, est fructus eius nimius, saith *Ezechiel* in the figure which we touched before: as if he would say, The fourth quality which the tree had, that *Nabuchadnezzar* saw was, that it was loaden with fruit, and that the fruit of it was wonderfull sauourous, and that there was such aboundance of it, that it was enough to maintain all the liuing creatures of the earth.

We shall raise no false witnesses vpon the Scripture to say, that the fruit of that tree was no other thing, but the wonderfull works which Christ did, the which were so many in number, and in merit so glorious, that no tongue of man is able to reckon them, nor all the Angels to magnifie them. *Quam magnificata sunt opera tua, domine, nimis profundæ sunt cogitationes tuæ*, said renowned King *Dauid*, as if he would say, O how powerable thou doest shew thy selfe in the workes which thou doest take in hand, and how magnificent thou doest proue thy selfe in the courtesies which thou doest bestow, and how profound thou doest try thy selfe in thy thoughts, and how intelligible thou doest make thy selfe in thy knowledge, and also of what great patience thou doest vaunt thy selfe, in the patience which thou doest possesse. *Cassiodorus* vpon these words saith, Very high and sumptuous, and very profound also are all the works of God, seeing there is nothing in the heauen which he hath not made, nor worke in the earth which hee hath not created: and from hence it riseth, that if he giue vs leaue to

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enioy all the workes which hee hath made, yet he hath not giuen vs licence that we ſhould create or make any of them.

Cyrillus ſaith, The tytle and ſurname of Lord, the name of Creator, the name of a true Redeemer: theſe three names God would reſerue vnto himſelfe, and not beſtow vpon any perſon, and thereupon it commeth, that if now all the Angels of Heauen would ioyne themſelues together, and all the men in the world, and all the Deuils likewiſe of Hell, they could not be able to create one Frog which ſhould croake, nor make one flie which ſhould flee.

Not without a great myſterie did the Prophet ſay that the works of God were very proude and ſumptuous, and immediatly after, that his thoughts were exceeding profound, to let vs thereby vnderſtand that when we ſhall ſee our Lord to vſe with ſome his mercy, and with others his iuſtice, we venter not our ſelues to aske the reaſon, nor ſeeke out the cauſe why hee doth it, ſeeing that ſuch workes as thoſe doe belong to the depth of his wiſdome and to his ſole diuine and eternall predeſtination. *Nimis profunda ſunt cogitationes eius*, ſeeing he doth giue vnto the good greater glory then he did owe them, and vnto the wicked leſſer puniſhment then they did deſerue, inſomuch that he is not ſeuere in that which he doth puniſh, nor careleſſe in that which he will reward. *O quam magnificata ſunt opera tua Domine*, conſidering that not being asked by any thou haſt created vs, without that any did deſerue it thou haſt redeemed vs, and not being entreated thou haſt adopted vs, and without any ſeruices of vs going before, thou haſt made vs thy heyres. In ſuch an vngratefull people who but thou hath euer vſed ſuch great mercie? Are not thy cogitations profound, conſidering that thou dideſt diſ-inherit thy owne Sonne of his merits, and ſpoyle vs of ſinnes, to loade vpon him our ſinnes, and giue vs the heritage of his merits? Vpon thoſe wordes of the Apoſtle, *Quanto tempore hæres paruulus eſt*, *Hilarius* ſaith, For the Apoſtle to call thee as he doth, an heyre, I know not, O good Ieſus, what thou didſt inherite in this world, if it were not of men weakeneſſe, of the Iewes enuy, of the Deuils malice, of *Herod* a gowne, of *Pilat* a crowne, of *Longinus* a ſpeare, of *Ioſeph* a ſhrowd, and of *Nichodemus* a graue. Who but we are the heires of thy glory, and whom but thy Chriſtians haſt thou placed in thy Church,

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and vnto whom but vnto thy elect hast thou giuen the fruit of thy precious bloud? *O quam magnificata sunt opera tua Domine?* Seeing that the precious bloud which thou didst shead, thou diddest not shead for the blessed Angels, because in them there was no sinne, thou diddest not shead it for the damned Deuils, because of them thou diddest not hope for any amendment, neither diddest thou shead it for beasts, because they were not capable of glorie, but thou didst shead it onely for sinners such as I am, which hope and looke for thy mercie. To say that the tree had her fruit very high, and to say that our Lord is very excellent, and that he thinketh much on that which he doth, before he doth it, is to giue vs to vnderstand, that the workes of God are so high, that wee cannot giue condigne thankes for them and so deepe and profound, that we be not able to vnderstand them. The fift propertie of the tree which *Nabuchadnezzar* saw, was, that at the foote of it, all liuing creatures did rest themselues, and vnder his shadow defend themselues, insomuch that no liuing creature had any more life then was cherished and fostred vnder that shadow. Before all things it is to be presupposed and beleeued, that in Scripture the shadow is nothing else, but that which by another name wee call grace, vnder which we all liue and liue at rest, and are maruailously refreshed. When shall we truely say that we are at rest vnder his shadow, but when we are protected by his holy grace? Defend vs vnder the shadow of thy winges, saith the Propher, Psal. 19. as if he would say, Although there be many trees in the world to recreate vs with, and many shadowes to retire our selues to, yet I will seeke for no other shadowes for my selfe, but the shadowes of thy holy winges, vnder the which O great God of Israel, I beseech thee, that thou wouldest draw me, and alwayes vnder thy shadow protect me.

Seeing it is true that God is a spirit, and hath no flesh, nor bones to hinder his going, why will he haue winges like vnto birds, to flie? *Basill* vpon the Psalmes saith, The winges with which God doth flie, are nothing else but the loue and feare with the which he doth gouerne all the world, and then he doth put vs vnder the shadow of these winges, when he doth giue vs grace to deserue his mercy, and knowledge to feare his iustice.

It is much to be noted, that the Prophet doth not content himselfe with the shadow of one wing, but of both, thereby to teach vs, that they ought to goe both together, ioyned in our hearts, his loue with his feare, and his feare with his loue: for we ought not so much to hope in his mercy, that we should be careleſſe to serue him; nor yet so much to discomfort our selues of his clemency, that we should dispaire of it. *Caine* was shaded vnder the wing of feare, when he said, My iniquitie is greater than that I may deserue pardon; and the *Phariſie* also was vnder the wing of feare, when hee said, I am not like vnto other men: insomuch that because they would not shrowd themselues vnder both his wings, they deserued to loose their miserable soules.

St. *Barnard* saith vpon these wordes, *Qui habitat*: O good Iesus, O redeemer of my soule, if thou shouldest not defend vs vnder the shadow of thy winges, who could be able to resist the perswasions of the Deuill, the appetite of the flesh, the vanities of the world, the malice of men, and so many kindes of sundry temptations? What should haue become of all the glorious Martyrs, if in their torments they had not beene protected vnder the shade of thy winges? Vnder the shade of thy winges I doe put my life, O good Iesus, and vnder the shade of thy winges I doe also commend my soule, for if I were not retired vnder thy winges, how is it possible that my life should not be wasted, and my soule condemned?

The last condition which the tree had, which *Nabuchadnezzar* saw, was, that all the birds in the world had their nests in it. Insomuch that the greatnes of that tree was such, that vnder his shade all beasts might passe the heate of the day, and in the toppe of his boughes all birdes might rest and breed. We shall not say amisse to say, that the high tree is our Christ, the nestes which are in it, our hearts, the egges which we lay they are our desires, and the young ones which we draw thence, are the good workes which we doe: in such sort that then we make our nests in that holy tree, when in the woundes of Christ, are lodged all our desires. *Quaſi aquila ponens in arduis nidum ſuum*, saith holy *Iob* speaking of a vertuous and good man, as if hee would say, O how happy the soule is which serueth our Lord, the which like vnto an Ægle

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placeth and buildeth her nest, in the highest part of the tree, where she may securely, and without feare lay her egges and bring vp her little ones, not fearing the striking or spurning of any beast nor yet that any man can reach vnto them.

What is the highest tree in all the world, but the true crosse of the Sonne of the liuing of God, vpon which our soules were redeemed and the seates of the Angels restored? Who was the Eagle which first made his neast in that tree, but the Sonne of God when hee was crucified vpon it? What other thing is it for the sonne of God to build his neast, in the highest part of the tree, but to suffer more torments than all the world did suffer? It is not lawfull for Pagans, Heritikes and Iewes, to make their neasts in this tree, seeing they deny the Sacraments, and withdraw themselues from being Christians: becaufe it is impossible that there should bee any good worke, where the faith of him which doth it is naught.

Saint *Barnard* vpon the Canticles saith, Birdes are wont to make their neasts, either in high trees, or in open holes, which is found to be true rather in Christ then in any other place, seeing he hath his head couered with thornes, and his body full of holes, made with nailes.

Where may you better, then among those holy thornes, and in the holes of those wounds, O my soule, build the neast of your good purposes, and put in execution your holy desires? O good Iesus, O the loue of my soule, who can bee so acceptable vnto thee, and so familiar with thee that he should deserue to make so holy a neast in thy woundes, and liue hard by thee, and die vnder thy shade? Would it not be wholsomer counsell for me, to die in the holes of thy dolours, than to liue in the nestes of my loues and pleasures? In the nestes of my sorrowfull loues I liue, when I loue not thee, but my selfe, O sweet Iesus; and in thy dolours I liue, when in thee and not in my selfe I thinke, insomuch that such is the neast in which I liue, as is the loue in which I imploy my selfe.

If my heart be occupied in thee, it is certaine that it liueth, but in thee; but if it bee busied in any other, wee will say that it doth not liue but in another, becaufe that euery sorrowfull heart doth liue more sweetlier in that which hee doth loue, then in himselfe,

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who doth loue. *Omne lignum paradisi Dei non est, assimulatum ei, quoniam speciosum feci eum & condensis frondibus*, saith God by *Ezechiell*, 31. chap. as if he would say, Among all the Angelicall trees of which I haue planted my paradice, there is none such, nor none so good, as is my onely begotten Sonne, whom I did loade and burden with troubles in this life, and indue with more glory then all men in the other.

Aymon vpon this place saith, The Father speaking of his beloued Sonne saith very well, that no tree of Paradise can be compared, nor made equall with Christ, because the greatest and the best of the Angels turned to be a Deuill, and the first tree of men fell into sinne, and also all those that descended of him, the worme gnaweth and eateth, seeing there is no man which is not borne of a sinner, and conceiued in sinne. Onely the tree of the Sonne of God stood alwaies sound, stood alwaies certaine, alwaies greene, alwaies on foot, not so much as one leafe doth fall from him, nor his fruit fade.

This is the tree which did neuer wither nor drie, seeing he did neuer sinne; this is the tree which is profitable vnto all men, because that all men are maintained by him; this is the tree on which death dyed, and life rose againe, and also this is a tree, watered with teares, bathed with bloud, which continueth alwaies fresh and greene.

This is the tree, which was solde by *Iudas*, bought by the Iewes, denied of *Peter*, forsaken by his friendes, cut at *Gethsemani*, barked by *Annas*, sawed by *Caiphas*, plained by *Pilat*, bored through by the hangman, and nailed vp in *Caluarie*.

What hast thou done, what hast thou committed, O glorious tree, that thou shouldest be forsaken of thy owne friends, and by strangers cut downe at the foote? If thy enemies deale thus with thee, who art a greene tree, what will my sinnes doe with my drie soule? O cruell hangmen, O inhumane Iewes! not hee, but I am the drie tree, which you should cut downe: I am the fruitlesse bough which you should burne, because in me there is no roote of charitie, nor body of goodnes, nor leafe of truth, nor yet fruit of mercy. If it bee true, as true it is, that I am the theefe which did steale the fruit of the tree which was forbidden, why doe you

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cut downe and rent a sunder this blessed tree? Is there any worde in all Scripture of greater force, or any sentence more cruell in all the world, than for the Sonne of God to say, If this be done in the greene wood, what shall be done in the drie? What would Christ say by these wordes, but if such iustice be shewen for anomans fault, what shall be done for a mans owne? If they doe thus handle the tender Son, what stripes will they giue a bold seruant or slaue? If they doe thus waste and rent him by the roote who doth raise the dead, doest thou thinke that they will giue life vnto those which kill the liuing? without doubt thou killst such as liue, as oft as thou sinnest against thy God; because to sinne, is to crucifie Christ againe. Vpon those wordes of the Psalme, *Et erit tanquam lignum*, Saint *Basill* saith, In the house and garden of God, the greene tree they neuer cut, and the drie tree they doe sometimes suffer, but in the end of their dayes iourney, they doe foster and cherish that tree which is greene, to the end he may yeeld fruit, and they cut the drie one, to burne in hell, and thereupon it is, that they shall not finde any drie tree in all Heauen, nor any greene tree in all hell.

The tree which beareth no fruit shall be cut downe, and cast into the fire, said Christ, preaching vnto the people, in *Luke* the 19. as if hee would say, Let all such as heare me make full accompt, that in the garden of my Church, I haue no neede of trees which beare not fruit, and yet occupy my ground, for at the time that they are most secure and safe, I will command them to be cut downe and to be buried in Hell. *Hilarius* to this purpose saith, If the Sonne of God should haue said no more, but he shall be cut downe, and had not added, *Et in ignem mittetur*, it might haue passed, but to say that he will cut downe euerie drie tree, and burne him in the fire, is a speech much to be grieued at, and also worthie of many teares. *Ierome* vpon St. *Mathew* saith, O how much our Lord is to be thanked, for that he saith not that he will cut the tree when he is somewhat dry, or halfe dry, but when hee shall be wholy dry; whereby he doth let vs vnderstand, that our Lord doth neuer execute vpon vs the rigour of his iustice, vntill he hath looked for vs first a long time with his mercie.

And hee saith farther, If the mercy be great which our Lord vseth

vseth with those as doe repent, truly the iustice is not small which he doth afterward vse against the wicked, because that by how much the longer he doth tollerate them, by so much the crueller afterward is the whip with which he doth scourge them.

Chrysostome saith, By the life which thou doest leade my brother, thou shalt know of what kinde of tree thou art, for if thou doe liue well, thou art a greene tree, if naughtily thou art a drie tree; but tell me I pray thee, how is it possible that thou shouldest not be a drie tree, if thou wilt not goe out of sinne? *Cyrillus* vpon St. *Iohn* saith, That day which doth passe me without doing some seruice vnto our Lord, or doing some good vnto my neighbour, that day I yeeld is ill bestowed, and confesse my selfe to be a drie tree, because that in the house of God, by not doing of good, they come to demerit, and of demeriting they come to offend, and of offending they come to drie vp, and of being dry they come to be cut vp, and of cutting vp to burne, insomuch that sooner a soule doth dry without grace than the tree without water.

CHAP. XXIX.

How Christ came vnto the mount of Caluarie, and how there they did put off his apparell: with other pitifull considerations to that purpose.

Postquam autem venerunt in locum qui vocatur Caluariæ exuerunt illum vestimentis suis, as if hee would say. Now that the Son of God did draw neere to the mount of Caluarie, tired and wearied, and also *Symon Cyrenæus* loaden with the crosse, the hangmen busied themselues out of hand in taking off Christ his apparell, not giuing one moment of time to rest himselfe.

Aymon saith As the Son of God did not die like as other men haue dyed, so they did not vncloath Christ as they were wont to vncloth other malefactors, because they dealed with him so inhumanly in this case, that the Scripture seemeth to thinke that they left

left not so much as one thred of a garment vpon him. The tender Mother nor the sorrowfull Sonne had neuer gone vp to the mount of Caluarie vntill that day, by reason that the place was somwhat high and very stinking, and thereupon it is, that because the sauour of the bones which were spread abroad was very noysome, and the bodyes of those which were executed exceeding stinking, all men did stop their noses, and put cloathes before their faces.

Barnard vpon the Passion of our Lord saith, The apple which our first Father did smell in the garden of Paradise, the Sonne of God did well pay for in the dunghill of the mount of Caluarie, because he was first tormented in his smelling, before he was crucified in his body. O how much surer the hangmen should haue done in ruling their handes, not to crucifie him, and in shutting their mouths not to blaspheame him, than to haue stopped their noses not to smell the stinke, because that without all comparison their sinnes did much more stinke before Christ, than vnto them the bodyes of such as were dead.

Chrysostome saith, Because the torments had beene very many, and the way long, and the mount of Caluarie somewhat high, blessed Iesus came vnto it so wearied and so full of anguish, that he could neither breath nor lift vp his handes to put off his owne cloathes. The Son of God then being bare footed on the dunghill where hee was to die, and before his eyes the crosse put, on which they should crucifie him the hangmen commanded him to begin to vncloath himselfe, with a supposition that he should neuer after cloath him againe. What meaneth this O good Iesus, what meaneth this? Doth it not suffice that on the crosse they take away thy life, but the hangmen must also take away thy garment? If thou doe such great fauours vnto those which kill thee: what wilt thou not giue vnto those which serue thee? Seeing that thou doest giue to *Iohn* thy mother, to thy Father thy soule, to *Nichodemus* thy body, to the World thy bloud, to the Theefe thy glory, and to the Hangmen thy garment; why doest thou not keepe one coat for thy selfe? Being come to the top of the mount by reason that the multitude of people was great, and the place not spacious, they were compelled by the officers, to gather together on a heape, in the middest whereof was Christ alone who

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was to die, the hangmen which were to kill him, the crosse on which he was to be crucified, and the theeues which were to beare him companie. *Anselmus* in his meditations saith, O good Iesus, O redeemer of my soule, in what case diddest thou stand at the foot of the crosse? If our Lord did looke before him, he saw the nailes, if behind him he saw his keepers, if on one side he saw the hangmen, if on the other he saw the theeues, if he did looke vp hee saw the crosse, insomuch that hee did see nothing which did not giue him griefe and torment. The crosse being taken from *Cyreneus* shoulder, the hangmen began to vnloose Christ his hands, not with intention to let them at libertie, but immediatly to naile them through. Torment for torment, and punishment for punishment, was it not a lesser hurt to suffer thy wrests to be bound with a cord, then the veynes to be opened with nailes? Was it not inough that the osiers should spoyle thy hands, although the yron should not also breake thy sinewes? O my soule, O my heart, this great crueltie which they vse towards thy God, how is it possible to finde a beginning to rehearse it, or that you should haue time sufficient to bewaile it? *Offerentes vitulum coram Domino, detracta pelle, concidunt artus in frusta*, said God to *Moses* in the first chapter of *Leuit.* as if hee would say, When my people will offer me any Calfe, let them not offer it vnlesse his skinne be pulled off and cut in peeces, and his bloud sprinckled about the altar, because in this fashion it shall be a sacrifice very acceptable vnto me, and I will forgiue him his sinnes, who so shall offer it me.

Cyrillus vpon *Leuit.* saith, The greatest and the highest sacrifice that euer was offered in the world was, when they did crucifie the Sonne of God on the tree, whose bloud was all shed, whose sinewes were euery one drawen from another, whose flesh was all bruised blacke and blew, and whose skinne was all flaine off: insomuch, that the Son of God, did offer a greater sacrifice of himselfe, then *Moses* did of any Calfe.

When a Beast is flaine, and he that flayeth him knoweth not how to doe it, it is most certaine, that with the wooll he lifteth vp the skinne, and with the skinne goeth the flesh, and with the flesh the bloud, insomuch that the poore beast, is both flaine and torne in peeces.

How is it possible for me to speake, all that which I thinke in this pittifull case, and not to blot first all these lines with my teares? Christ his flesh was broken with blowes, his skinne blacke and blew with stripes, his bloud congealed with torments, and his garments cleauing to his wounds, and his hands and throat staine with the ropes.

At the time that the hangmen did vncloath Christ at the foote of the crosse, after his garment went his skinne, after his skinne, his flesh, after his flesh his bloud, and after his bloud his life; in so much that our holy Lord was first staine, and after crucified. O pittifull Iesus, O the sweetnesse of my soule, doth it not suffice them, that like vnto a thiefe they crucifie thee, but also that like vnto a beast they should bowell thee and flay thee? O cruell hangmen, O bloudie butchers, seeing that you doe not flay a beast vntill he be dead, why doe you flay the innocent Lambe being yet aliue? *Barnard* saith, It is an olde custome among worldly men, not to let men bloud, but when they are aliue, nor to strip beasts of their skinnes, but after they are dead: but in the body of the sonne of God, the hangmen did all contrary, seeing that being aliue, they did flay him, and being dead they launced him with a speare. See how the truth doth answere in all respects vnto the figure, seeing that like vnto a Calfe, the sonne of God was offered vp, slaine and quartred in pieces, and let bloud at the foote of the crosse: and the difference betwixt our sacrifice and theirs was, that theirs did benefit but one alone, but his did not onely helpe one alone, but also all the vniuersall world. *Tota die verecundia mea contra me est & confusio faciei meæ cooperuit me*, saith the Psalme in the name of Christ, as if he would say, Among all the great and cruell torments which I did suffer in my passion, the greatest was, to see that they should see my flesh naked, and my face vncouered; because that to say the truth, the shame which he endured gaue him greater torment then the griefe he suffered. That which Christ doth here say, we may easily beleeue, and also take compassion on him, because there is no man in the world noble and shamefast, who would not chuse rather to haue his head stroke off in the prison, then to see himselfe brought with shame into the market place. What doth not he loose, who looseth his reputation?

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What doth abide with him with whom credit and honour abideth not? The ſonne of God then being ſo honeſt in his perſon, ſuch a patterne vnto others of good life, and alſo of ſuch great reputation and credit throughout all the Common-wealth, it was vnto him a greeuous iniurie and an exceeding great ſhame, to ſee that in the middeſt of the field and among all thoſe people, he and no other ſtood naked, and euery mans eye caſt vpon him. S. *Auguſtine* vpon S *Iohn* ſaith, Put the caſe that the law did command that malefactors ſhould be crucified, it is not read therein that it commandeth them to be ſtripped naked: and from hence it proceedeth, that the miniſters of wickedneſſe like couetous men ſpoiled Chriſt, and like vnto malicious men did openly put him to ſhame. There is no man ſo poore which wanteth a garment to die in, and a ſheete to be buried in, vnleſſe it were holy Ieſus, whom they left not ſo much as a coate to be executed in, nor a ſhrowde to bee wrapped and buried in. When Chriſt doth ſay, The confuſion of my face hath couered my face; What elſe doth hee ſay, but that hee was much aſhamed of that ſhameleſſe impudencie of theirs? What doth it meane, *Tota die verecundia mea, contra me eſt*, But that no man waged ſo dangerous a battaile with him, as his owne ſhame did, after that he ſaw himſelfe ſpoiled of his garments, and naked from the feete vnto the head. Saint *Barnard* ſaith, The ſonne of God was ſo very honeſt, that it was vnto him a greater confuſion and ſhame, to ſhew one ſhoulder bare, then to another man to bee naked from the foote to the head. *Anſelmus* in his Meditations ſaith, Becauſe they tooke off Chriſts garments the wrong way, and turned them ouer his head, they remoued and ſtucke in a new the thornes in his head: and in remooving the thornes they renewed his wounds, and in renewing his wounds, his veines began to open afreſh, and in the opening of his veines there did runne out bloud by pitchers full, inſomuch that ſome of it lay on the ground, and other ſome was froſen in his body, and all the reſt was congealed in his garments. O my ſoule, O my heart, how is it poſſible for thee to remaine ſound and entire, thy good Ieſus being thus deuided into ſo many parts? Thou doeſt now know that his haire was ſcattered in *Pilats* houſe, that his

ſkinne did cleaue to the pillar, he left his bloud ſhed in the ſtreets, the gore part of it was froſen to his garments, and his garments the hangmen tooke away: What did there remaine proper vnto himſelfe, but onely the loue which he had to redeeme the world? *Bonauenture* in his *Stimulo* ſaith, Deuide thy ſelfe O my heart, deuide thy ſelfe, and put one part to keepe thoſe bloudy garments, and another in the thornes which were remoued, and another in the bloud which is ſhed abroad, and another in the ſtripped fleſh, for if thou be found ſlaine and ſtripped with Ieſus crucified, thou ſhalt alſo finde thy ſelfe riſen with him, who will riſe the Sunday.

Where art thou, O glorious virgin, where art thou pittifull mother? Why art not thou with thy Son in this bickering? O ſorrowfull mother, O comfortleſſe mother, make more haſt if thou wilt ſee thy Sonne aliue, and ſo thy heart ſhall haue great cauſe to ſigh and thy eies to weepe. If thou come in time, and if thou draw ſomewhat nearer, thou ſhalt ſee thy Sonne without the skinne which thou diddeſt bring him into the world with, without the ſtrength which thou haſt ſeene him haue, without the bloud which thou diddeſt giue him, without the libertie which thou diddeſt bring him vp in, and without the garments which thou diddeſt weaue him, which the hangmen haue taken not to giue thee but to diuide among themſelues. *Bonauenture* in his Motiue to loue ſaith, O who could haue ſeene thee, comfortles mother, & the haſt which thy feete made to run, thy eyes to weep, thy hands to bewaile, and thy hart to ſound: for the griefe which thou hadſt to ſee thy ſon die, did exceed the griefe of compaſſion, and grew to be a dolour and griefe of paſſion. Take no thought, O comfortles mother, take no thought to ſee thy ſon as thou doeſt ſee him, at the foote of the croſſe naked, and to ſee how they haue him downe on the ground to naile him, becauſe he doth receiue greater griefe to ſee thee caſt thy eyes vpon him, then that others ſhould lay handes vpon him. O my ſoule, O my heart, this way of his ſhould not be gone ouer, without you, becauſe it doth giue a farre greater torment vnto bleſſed Ieſus, to ſee you cloathed with ſins, then to ſee himſelfe ſtripped of skin and coats. O my bowels, how is it poſſible that you die not, or that you melt not into teares,

ſeeing

seeing the innocent Lambe, to looke about him on euery side without sight, in breath without breath, in flesh without flesh, and in skinne without skinne. Saint *Barnard* in a Sermon saith, His hands being now loosed, his wrests without cordes, and his throat without a rope, all at once ouerthwartly they pulled off his coat, and crowne, and skinne, and flesh, and bloud, in so much that his precious flesh was so stripped, that I would to God my bowels were as voide of sinne as he of cloathes. O the sweetnesse of my soule, who but thou wilt tell me which is a greater torment, to vncleaue that which did sticke fast, or to flay without a knife? O how distressed and perplexed my soule is in beholding and being beheld, in seeing and in being seene; beeause neither she can be seene, by reason that shee is so foule, nor thou to behold becausse thou art so staine. O most pittifull Lord, if the onely thinking and remembrance of that which thou haddest to suffer in the Mount of Caluarie, made thee to sweat bloud in the Garden, how canst thou endure now to see the Crosse with thy eyes, and also to see all thy torments? What meaneth this O good Iesus, what meaneth this? Haue they so small regard in heauen of thy bloud, that the Angels doe giue thee comfort when thou diddest sweat it, and forget thee at the time that thou doest shed it? O what difference there is betwixt that which thou diddest sweat in the Garden, and that which thou diddest sweat afterward in Caluarie, becausse that in the Garden thou diddest sweat thy bloud by the poores, but in Caluarie thou diddest not sweat by the poores, but through my enormious fault, in so much that for to leaue me faire and cleane, thou didst remaine thy selfe all couered with sweat.

CHAP. XXX.

Of the myſterie why the Sonne of God would die naked on the croſſe, and how there be more which would ſerue the world, then follow Chriſt naked.

Vdauerunt Ioſeph tunica talari, & miſerunt in ciſternam veterem, quæ non habebat aquam, ſaith the holy Scripture in the 37. of Geneſis, as if he would ſay, When the brothers of innocent *Ioſeph* ſaw that they had conuenient time to ſhew their hatred, they ſtripped him of a long garment which he wore, and caſt him into an olde dry ceſterne which had not one drop of water in it. It is much to be noted in this place, that *Ioſeph* onely was beſt beloued of his father *Iacob*, and that he did reprehend his brothers of their vices, and he onely was moſt of all enuied of all, and he onely ware a long garment vnto the ankles, and it was he onely whom they vncloathed of his garment, and threw into an olde ceſterne. This high and darke figure in whom was it accompliſhed, at the foote of the letter but in Chriſt? When the father ſaid in the mount Thabor, *Hic eſt filius meus dilectus*, Did he not plainly tell vs, that this was the ſonne which he did moſt ſet by, and in whom he did moſt of all reioyce? It was onely Chriſt who like vnto *Ioſeph*, did reprehend the open vices of the Synagogue, by reaſon whereof the Iewes tooke his life from him, not ſo much for the miracles which he wrought among them, as for the rebuking of them for their vices. It was Chriſt alone who had his garment of a iuſt proportion from the head to the feete, that is, neither ſo long ẏ it did drag after him, nor yet ſo ſhort, that it was vnſeemely to weare, becauſe there was no ſinne in him to clip off, nor there wanted no vertue at all in him, to adde vnto him. It was onely Chriſt who like to *Ioſeph* they did ſpoile of his garment, and caſt in the ceſterne, which was brought to paſſe, and fulfilled when in the Mount of Caluarie he was ſpoiled of his coats, and put vpon the

the crosse, the which at that time was so dry, that hee found not one drop of water in it. He who cried aloud on the crosse, *Sitio*, I am a thirst, doest thou thinke my brother that he would not haue taken a cup of water as he did take the bitter gall dissolued in vineger? O how farre more terrible was the cesterne of Caluarie to Christ, then that of *Sichem* was to *Ioseph*; seeing that *Ioseph* went out of his aliue, but Christ did not descend from his vntill he was dead, and holy *Ioseph* did loose nothing there but his garment, but they did not take from blessed Iesus onely his garments but also his life. O how much better Christ did with the cesterne of Caluarie then *Ioseph* did with his at Sichem, because that if holy *Ioseph* did finde his cesterne dry, dry he left it; if old, old he left it; but holy Iesus did renew the cesterne of his crosse with his members, did worke it with his nailes, glew it with his bloud, fill it with his teares, keepe it with his speare, made the iuices of his thornes, made it famous with his death, and enriched it with his life. *Iosephs* brothers not contented with this, they killed presently a Goat, and died the coate which they tooke from the youth in his bloud, and carrying it vnto their father, told him that a wild Beare had killed *Ioseph* in the desert, so that in that daies work the Goat was killed, *Ioseph* sold, *Iacob* deceiued, and the brothers proued murderers.

This high mysterie was better fulfilled in Christ, then prefigured before in *Ioseph*, because that to die with bloud his holy garment, was not necessarie to kill a Goate, because he died it with his owne precious bloud, in so much that he tooke the garment off himselfe to couer vs, and drew the bloud out of his bowels to die it.

If the great Patriarke *Iacob* was deceiued by his children, yet without all doubt God the Father was not deceiued by his onely sonne, seeing that the bloud with the which hee died the coate of his Church, was not the bloud of any bruit beast, but of the veines of his most sacred body.

Origen vpon this place saith, The bloud with the which the Synagogue was died, was fained bloud, slaughter bloud, lying bloud, and the bloud of bruit beasts: but the bloud of the Catholike Church is pure bloud, true bloud, and holy bloud, and also louing bloud, which hee gaue vs in great aboundance: and yet hee

gaue not in that measure, because he would giue vs no more, but because he had no more to giue.

Aymon saith, That *Iacob* was alwaies deceiued in thinking that his sonne was dead, vntill hee saw him made afterward a great Lord in Ægypt, and so the Iewish nation will alwaies thinke that Christ is not risen againe vntill he come to iudge the world, and thereupon it is that then they will begin to be conuerted, when the world shall be at an end. Because that all which is spoken of the sonne of God is short in words, in respect of the mysteries which are contained vnder them, it is a thing to be wondred at, and worthie to be waighed, why he would die naked, and shew his naked flesh in Caluarie, seeing hee had beene a Prophet of most holy life, and of exceeding great honestie and dignitie in his person.

S. *Augustine* vpon S. *Iohn* saith, The cause why Christ would die naked, was, to shew vs how excessiue the loue was which he bare vs, seeing that he shewed vs his owne proper flesh, and did not hide himselfe from vs, because that among familiar friends it is a greater token of loue to shew one arme naked, then to suffer a man to put his hand in his treasure

Bede vpon Saint *Luke* saith, How much we ought to esteeme it, that Christ would die naked it is easily knowne, in that that no man before another dareth to put off his shirt, how familiar so euer hee is with him, because there is no man this day in the world so dishoneſt, who dare shew himselfe naked from the feete to the head.

Ambrose vpon Saint *Marke* saith, Of one texture, of one value, of one sauour, is the flesh which thou diddest shew the Iewes, and that which thou diddest leaue to Christians; sauing that that which thou diddest shew there was naked, and that which thou diddest leaue heere is couered. *Quicunque non receperint vos, exeuntes de ciuitate illa excuti te pulueremedium*, *Luke* the 9. As if he would say, If you preach my doctrine in any Citie, and the inhabitants thereof will not receiue your persons, nor beleeue your words, goe out presently out of their Citie, without any farther preaching vnto them, and when you doe goe away, doe not onely not take with you any thing that they haue giuen you, but you

shall shake off the dust of your shoes, if any haue stucke vpon them. If we looke curiously into the Scripture, dust is neuer taken but for the goods and riches of this world, for euen as the dust is changed at euery winde, so goods are changed euery moment.

What else is the materiall dust of the ground, but certaine dry earth fruitlesse, moueable and heauy? like vnto dust, the goods of this world are very drie, seeing they giue such small contentment; much troden, seeing they passe through so many hands; fruitles, seeing they doe such small good; they are mouable, seeing they vanish away so quickly; and also very deceitfull, seeing they haue deceiued so many. What doth he goe about, who indeuoureth himselfe to gaine riches, but onely to fill his house with dust? Is not thinke you, all the wealth in this world dust, and lesse then dust, seeing that within few dayes it will decrease, be worm-eaten and moath-eaten, and rotten, and will all haue an end, and thou with it? How can a man perswade thee better, that all in the world is but dust and ashes, then to put thee in minde that thou thy selfe shalt also turne into ashes? which the Church doth also teach thee on ash-wednesday when it is said vnto thee: *Memento homo quia pulvis es & in pulverem reverteris*, that is remember man that thou art dust, and that to dust thou shalt returne.

Saint *Ambrose* vpon St. *Luke* saith, For the Sonne of God to command his Disciples, to shake of the dust of both their feet, is to forbid them, to trouble themselues with worldly matters, because that in Christian religion, it is farre worse to haue our conscience full of durt, than our shoes loaden with dust. *Gregory* in his Register saith: marke well that Christ did not command to shake off the dust of one foot onely, but of both; thereby to let vs vnderstand, that it doth not suffice that we giue ouer to possesse worldly thinges, but we must also giue ouer to desire them, because there be many in this world, which although they cannot reach vnto that which they would, yet doe not giue ouer to sigh and wish for it.

Then the seruant of our Lord, hath one foote cleane and another loaden with dust, when in the world, he renounced all which he had, and tooke into religion nothing but his owne will, insomuch that in the world he left his money, and to religion brought

desires.

deſires. Saint *Barnard* writing vnto a certaine Monke, ſaith, I would to God brother that of two euils thou haddeſt choſen the leſſe, that is, that thou hadſt brought with thee rather the money which thou didſt beſtow in the world, then the euill deſires which thou didſt bring hither with thee, becauſe that with the money we ſhould haue repaired ſome olde walles, but with thy bad deſires thou doeſt ouerthrow our olde cuſtomes.

Bede vpon Saint *Luke* ſaith, That it is very much to be pondered that Chriſt doth command vs to make cleane our feete, which is the loweſt and laſt part of man, becauſe that thereby he doth teach vs, that in all thinges we take in hand, we ought alwaies to direct them to a good end, conſidering that the merit or demerit of our workes, doth not ſo much conſiſt in that which we doe, as for the end why we doe them. For the Sonne of God then to ſpoyle himſelfe of all his garments, before he ſhould goe vp to the croſſe, and to commaund his Diſciples that they ſhould ſhake off the duſt of both their feete, is to aduiſe vs, and alſo to vndeceiue vs, that no man ſhall be able to reach vnto the height of perfection, nor with him goe vp to the holy croſſe, if hee doe not firſt ſhake from him all the duſt of couetouſnes, and put off and diſpoſſeſſe himſelfe of his owne proper will. Chriſt did firſt forſake his will in the garden before he did put off his clothes in Caluarie: whereof we ſhould take example, that if wee will attaine to the perfection of Chriſtianity, it is neceſſary that we doe firſt leaue our heart naked of his appetites, rather then the body of his attire, *Expoliauit Ierex Saul veſtimentis, ſuis & prophetauit cum cæteris prophetis, & cecinit nudus tota die & nocte*, ſaith the holy Scripture in the firſt booke of the Kings in the 20. chapter, as if hee would ſay, Immediatly after that *Saul* had put off his princely robes, hee began to propheſie among the other Prophets, in ſo much that the ſpirit of propheſie did ſo long time dure with him, as hee had no garment vpon him.

Iſidorus vpon theſe wordes ſaith, To ſay in Scripture that King *Saul* was neuer receiued into the quire of the Prophets, vntill they ſaw him naked of all his garments, is plainely to aduiſe vs, that we ſhall neuer be reckoned in the number of his elect, if wee doe not firſt ſpoyle and put off all our vaine deſires, becauſe that

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in the houſe and confrarie of God, many ſinners are receiued, but no ſinners admitted.

Aymon noteth, That at the very inſtant when *Saul* did turne to take his garments, hee loſt immedialty the ſpirit of propheſie; whereof we may inferre, that how much the leſſer our part is in the world, ſo much the greater it is in Chriſt, and how much the more in the world, ſo much the leſſe in Chriſt: inſomuch that we cannot be friends vnto the one, but we muſt be enemies vnto the other.

Saul did exceeding well to vncloath himſelfe, and committed a great error, in clothing himſelfe againe, becauſe it was better for him to propheſie naked, then to rule and be a King cloathed. O what a number of companions *Saul* hath in this caſe, who hauing put off worldly things, retire themſelues to propheſie in ſome religious houſe of perfection, and after that they haue ſo done for a time, as it were in a quirie of Prophets, turne againe to cloath themſelues in the garments of their olde cuſtomes, inſomuch that they make choiſe rather to ſerue the world cloathed, then follow Chriſt naked.

All the Apoſtates in the world doe follow King *Saul*, which put on that to morrow, which they did put off and renounce to day: and they follow the Sonne of God who neuer turne to put on that which they haue determined once to forſake: for as the wiſe man ſaith, It is a leſſer euill not to know the way of ſaluation, then to know it and afterward not to follow it. O my ſoule, tell me I pray thee, why wilt thou turne to cloth thy ſelfe in the vanities which thou haſt left in the world, and with the naughtie cuſtomes which thou haſt renounced, ſeeing that thou doeſt well know that diſtreſſed King *Saul* did die in the mountains of *Gelboe* clothed, and the Son of God did triumph ouer death on the croſſe naked? What doeſt thou, what doeſt thou feele, O my heart what doeſt thou feele, art thou not aſhamed to goe ſhod and clothed, thy maiſter and redeemer being vpon the croſſe naked? Strip thy ſelfe naked O my ſoule, ſtrip thy ſelfe, ſeeing that with thoſe garments of which thou ſhalt vncloth thy ſelfe, good Ieſus muſt cloath himſelfe withall, which are the wickednes which thou doeſt bragge and vannt of, and the ſinnes which thou doeſt

commit

commit euery day againſt him, all which hee will carry to the croſſe, and there crucifie them with himſelfe. *Quid retribuam Domino pro omnibus que retribuit mihi*, ſeeing that forgetting himſelfe, and hauing me in remembrance, if he goe to the croſſe ſtripped and naked of apparell, yet he goeth loaden and clogged with my ſinnes? O good Ieſus, O the loue of my ſoule, if thou wilt put on any garments of ſinnes, and if thou wilt haue any liueries of naughtines, goe to no other ſhop, O my good Ieſus, goe to no other but to that of my ſinfull ſoule, becauſe there are ſo many iniquities and ſo great wickednes in her, that with the change of thy owne bloud we will there cloth thee from the feet vnto the head.

What meaneth this O good Ieſus, what meaneth this? Who did euer heare or ſee any mā change as thou haſt done, thy own ſweat and labour for other mens ſins? O glorious and happy exchange which thou diddeſt make with me O good Ieſus at the foote of the tree, where thou diddeſt giue me thy merites for my demerits, thy goodnes, for my naughtines, thy innocencie for my fault, thy credit and honour for my infamie, and thy life for my death, inſomuch that if I liue it is by thee, and if thou die it is for me.

O high myſterie and Sacrament, neuer before heard of, who was euer ſo expert a wraſtler as thou art, ſeeing thou didſt goe to wraſtle naked, in a naked field, on a naked croſſe, and naked of friends, and yet naked diddeſt ouercome the Deuill? Naked of comfort, thy heart went vp to the croſſe, naked of skinne in that place thy fleſh was ſeene, naked thy body of apparell, inſomuch that thou diddeſt there couer thy ſelfe with no other thing, but with the croſſe which thou haddeſt on thy ſhoulder, and with the thornes which thou haddeſt on thy head.

Peccata noſtra pertulit in cupite ſuo, ſuper lignum crucis, ſaith the Apoſtle Saint *Peter*, in his firſt epiſtle Canonicall, the 2. chapter, as if hee would ſay, Vnderſtand you, O my brothers, that the Chriſt which I preach vnto you, is he who tooke vpon his owne ſhoulders all the ſinnes of the world, and went to die with them on a croſſe, inſomuch that as the hangmen did execute his members vpon the croſſe, ſo he ouer and aboue his members did put to death, and execute all our ſinnes.

O wonder neuer before heard nor thought of, who did euer

ſee

see or euer heare that hee who is condemned, should condemne, and that he who is executed should execute, and hee who is hanged should hang, and that he who is dead should kill? Who was this man but thou, O my good Iesus, seeing that when thou wast hanged and nailed vnto the tree of the crosse, if they tooke thy life from thee, thou diddest destroy death, if they did execute thy body thou diddest kill sinne, if they did crucifie thy members thou diddest crucifie offences, insomuch that there remained no member in thee to crucifie, nor wickednes in me to make cleane. We say very truly that there was no member in thee which was not pulled a sunder, nor wound in me which was not cured, seeing that thou diddest make as great a butcherie in thy body of my offences, as the hangmen did on the crosse of thy flesh.

Remigius saith, That it is to bee noted that the Apostle doth not say, that Christ did carry our sinnes vpon his soule but vpon his body, because they tormented the Sonne of God without any fault committed by him. Not doing any sin they did accuse him of sinne, and not being a sinner he did satisfie like a sinner. *Cyrillus* vpon St. *Iohn* saith, The sinnes which were lodged in our soules, Christ did cast vpon his owne flesh; whereof it followed, that Gods iustice finding them there, like vnto one who had receiued theeues and harbor'd malefactors, hee crucified him, and fulfilled iustice. And doest thou not know, O good Iesus, that it is a law kept of olde, that in whose handes the theft is found, that he giue accompt of the theft and also pay for the theft? Who could haue beene able to crucifie thy holy members, if thy holy father had not found harbored in them all my offences? Writing at the gates of thy house, *Hic peccatores recipit*, and he doth eate with sinners, how should it bee that they should not handle thee like a sinner, and punish thee like vnto a sinner, seeing that thou doest receiue malefactors into thy house, and art loaden also with sinners. *Barnard* saith, Who did command thee O good Iesus, who did command thee to put off thy owne holy garments, and in stead of them cloath thy selfe in other mens stolen coates, which thou diddest at the foote of the crosse, when thou diddest put off thy owne innocencie, and put on thee my fault? *Damascen* saith, That hee did beare our sinnes in his body when the eternall

eternall Father did finde vpon his ſonnes members, all our ſinnes, by reaſon whereof he and they, they and he, were executed and ſlaine on the croſſe, inſomuch, that for no other thing, but becauſe Chriſt entred in to part the fray, he was there ſlaine of thoſe which quarrelled.

CHAP. XXXI.

Of the houre when they began to crucifie Chriſt, and how that firſt of all hee offered his heart to be deuided on the croſſe, and his left hand to be nailed.

Mark 15 25.

Ora erat tertia & crucifixerunt eum, ſaith S. *Marke*, in his 15 chapter, as if hee would ſay, The Son of God being come to the mount of Caluarie, and the halter being taken away which he had at his throat, and the cords looſed which his hands were tied with, they did crucifie him betwixt two open theeues, putting him in the middle, as though he had beene captaine of them.

For ſuch high myſteries as are heere to be touched, and for ſuch new matters neuer before heard of, it ſhould be needfull for vs to haue the tongues of Angels, the ſpirit of Prophets, and the guift of the Apoſtles, and the contemplation of holy contemplatiue men, becauſe that the myſteries of the croſſe, and the dolours of the paſſion of Chriſt, are better to be taſted then to bee written of. I call vpon thee then wounded Chriſt, and beſeech thee that thou wouldeſt guide my penne in that which I ſhall write, and make my heart ſoft to feele that which I ought, inſomuch that at one time, my eyes may betake themſelues to weepe, and my fingers to write. And I ſummon you to appeare, O my eyes, and I cite you alſo, O my heart, to the end you may be witneſſes, and be preſent at all the myſteries which my pen ſhall write, and at all the torments of my God which I ſhall ſpeake of, ſeeing that you haue far more reaſon to bewaile and weepe them, then he had to ſuffer them.

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To what end doe you thinke that I cite you, O my eyes, and to what end doe I ſummon you O my heart, but onely to ſweat with holy Ieſus bloud at your pores, and to bath with teares my ſorrowfull cheekes.

O good Ieſus, O the loue of my ſoule, if I could feele ſome ſmall part of that which thou diddeſt feele, and could taſte a little of that which thou diddeſt taſte, how were it poſſible that my teares ſhould not blot out all that which my handes doe write? *Plorans plorauit in nocte, & lachrimæ eius in maxillis eius*, ſaith the great Prophet *Ieremie* in his Lamentations, as if hee would ſay, After that ſorrowfull Ieruſalem, did ſee the Caldeans carry away captiue their neighbours, beat their walles downe to the ground, their teares were ſo many and ſo continuall, that their cheekes were neuer drie neither day nor night.

Ieremy could not more liuely haue ſet forth his Lamentation, then he did in theſe wordes, for to ſay *Plorans plorauit*, is to ſay, that he did not onely weepe with his eyes, but hee did weepe alſo with his heart, and it is to ſay that the aboundance of teares was ſo great, that one drop did follow another.

When one drop doth follow another on his cheekes who weepeth, it is an euident ſigne that he loued that well, for the which he weepeth, and that hee of whom he complaineth, did him great hurt. O my ſoule, O my heart, is it not greater reaſon, that you ſhould weepe the death and paſſion of the Son of the liuing God, than for *Ieremy* to lament and weepe as he did the captiuitie of the Iewiſh nation? Sorrowfull *Ieremy* doth weepe, and neuer ceaſeth weeping, for the throwing downe of the olde walles of Ieruſalem, and doe you forget to weepe and bewaile the pulling a ſunder of euery tender ioynt in good Ieſus? Comfortleſſe *Ieremy* cannot comfort himſelfe, when hee ſeeth the ſtreetes of the holy Citty ouer-growne with graſſe, and canſt thou doe it O my heart, now that thou doeſt ſee them watred with bloud? Lend me O great *Ieremy*, lend me I pray thee, ſome few of theſe thy teares, not for to weepe for the ſtones of thy holy citty, but to complaine of the faults of my ſinfull ſoule, for although it bee true, that the Iewes did accuſe my Lord and maſter, yet not they, but my ſinnes did crucifie him.

It is time now that we come to ſpeake of this lamentable caſe, and make relation of that great ſpectacle, which was the greateſt that euer was ſeene, or heard off in the world, for if we compare all others vnto the loſſe of the life of the Sonne of God, they are all but a ſhadow. We may well call all famous men a ſhadow, and all ſuch as vndertooke great actions, and alſo all ſuch which in times paſt did atchieue heroicall vertues, for becauſe he is not yet borne, who for the redeeming, and curing of all the whole world, would looſe his owne proper life. *Barnard* vpon *Qui habitat*, We ſhall highly account of it, that Chriſt would die for vs, but yet it is much more to be eſteemed, that he did offer himſelfe ſo willingly vnto it, becauſe the loue which the Sonne of God had in his heart, towards vs, was of greater force and vehemency, than the dolour and griefe which did torment his body. *Ecce homo vnus ſupra montem, in manu eius erat calamus, menſuræ ſex cubitorum, & menſus eſt latitudinem ædificij*, ſaith the great Prophet *Ezechiell*, as if he would ſay, Among the great viſions which I did ſee, neare vnto the riuer of *Cobar*, the one was that on the top of a very high mountaine, which was neare vnto Ieruſalem, a man ſtanding alone, who held in his hand, a reede of ſixe cubites in length, with the which, he did meaſure a building which was newly made in that place. This is without all doubt a wonderfull figure, but yet the fulfilling of it much more wonderfull, ſeeing that in it, we are ſhewen and taught how the Sonne of God, was put to death on the true croſſe, and how on the ſame croſſe, and in the ſame place, he was meaſured. We haue great reaſon to ſay, that this new building is the bleſſed humanitie of Chriſt, which was newer then all the nouelties in the world, ſeeing that he onely was borne of a Virgin, formed by the holy Ghoſt, vnited to the word, and neuer defamed with ſinne. The very high mountaine where the Prophet ſawe this viſion, is the mount of Caluary where Chriſt ſuffered his death and paſſion, and if the Scripture doe call it a very high mountaine, it is not ſo much for the hardnes of the aſcent of it, as for the holy bloud which was ſhed vpon it. The reed with the which the building was meaſured, is the croſſe, on which the redeemer of the world did ſuffer; and he who buſied himſelfe in meaſuring the building, is the

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vngratefull Iewish people insomuch that the measuring of the building with a reede was a figure, how they would measure Christ on the crosse from the feete to the head. What doth hee meane when he saith that that reede was sixe cubites long and no more, but that pittifull measuring was to bee made in the sixt age of the world? *Gregorie* vpon *Ezechiell* saith, The measure with the which the measurer of Ierusalem did measure with, was not a sound pole, but a hollow reede, to teach vs by that mysterie, that in the measure which Christ measured himselfe with on the crosse, not the morrow of his Godhead, but onely the barke of his sacred manhood did suffer, because it is repugnant vnto his naked diuine essence, not onely to sinne but also to be constrained to die. For a high mysterie, and deepe Sacrament, the crosse on which Christ suffered, was figured by the hollow reede which Ierusalem was measured with, because that as hee who breaketh a reed, hurteth but the vttermost rinde, so when the maker of the world was broken and pulled a sunder on the crosse, death did not hurt him in his most simple diuine being, but only as he was man.

It is also to be noted, that that man did not measure the length but the breadth of the Temple, to giue vs thereby to vnderstand that the bredth of Christ which is his manhood may be measured, but the length of God which is his Godhead, can neither be measured, nor much lesse waighed: for my owne part I say and confesse, that if we could finde a beginning of an end in God, I would not beleeue him for God. It wanteth not likewise a mysterie, that the reed with the which that man did measure the Temple, he touched but with one hand, wherein is signified that although they did measure the Sonne of God with the reede of punishment, yet they touched him not with the rod of sinne, because that the innocencie and puritie of Christ no man can staine or spot, nor make comparison with him. The houre being then come, in the which the bunch of Grapes of *Cades* was to be pressed, and the true *Isaac* was to be sacrificed, after the halter was slackened which he had at his throat, and that he was spoyled of the garments which he wore, the hangmen commanded him to stretch himselfe at length on the Crosse, because they might see where they should bore the holes to put in the nayles.

Anſelmus ſaith, That to put a man vpon the croſſe and there to crucifie him with nayles, is ſuch a torment that there is none like vnto it, to take away his life, nor any more infamous puniſhment of his credit. It was not needfull to command him twiſe, nor yet intreat him to lie on the ground, and to meaſure himſelfe at length on the croſſe, becauſe thirtie and three yeares he and the croſſe, and the croſſe and he, made way to be betrothed. And the Iewes thinking that they did meaſure and crucifie him, it was not ſo, but the croſſe and hee did embrace the one the other. The loue was ſo great betwixt the Lord and the bridegrome, and the croſſe and Chriſt, that the better to ratifie and eſtabliſh the matrimonie betweene them, whereas all others which are betrothed giue but their bare handes, Chriſt and the croſſe gaue hands and feete, when he ſuffered his feete to be nailed, and his hands crucified.

As ſorrowfull Ieſus at that houre when this was done was ſpoiled of his garments, or rather to ſay the truth of his skinne, the pittifull caſe was, that as they did ſtretch him on the croſſe to take his meaſure, and take him away againe to bore the hoales, there did ſticke ſo much bloud on the croſſe, that there needed no marke of any other die. O high myſterie, O louer ſuch as neuer was ſeene before, ſeeing that when thou diddeſt betroth thy ſelfe with the croſſe, thou diddeſt preſently giue her a dowrie, and enrich her with iewells: for if ſhee did receiue thee into her owne houſe, thou diddeſt giue vnto her of thy holy bloud. It doth well appeare O good Ieſus, it doth well appeare, that thou doeſt take the croſſe willingly for thy ſpouſe, ſeeing that thou doeſt meaſure thy ſelfe with it, not being forced by any, and wilt not come downe being of many thereunto requeſted.

The croſſe lying then vpon the ground, and Chriſt ſtretched at length vpon him, although the print of his length was very well proportioned with his owne bloud, yet notwithſtanding the falſe hanginen did falſifie his meaſure, taking it ſomewhat longer then the true ſtature of Chriſt did require, becauſe that by this occaſion they ſhould not only crucifie him, but alſo pull one ioynt from another. O my ſoule, how is it poſſible ſeeing thy good Ieſus in ſuch a narrow paſſage, that thou ſhouldſt not be very much diſmayed; and in ſuch perplexity, and thou not in great woe; in ſuch

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agony, and thou not falling in to a ſound? and ſo neere vnto the iumpe of death, and thou not to die in the place with him? How ſhould not the heauens be a fraid, and hell quake, ſeeing him to be meaſured by inches, who commanded Ieruſalem to be meaſured by yardes and poles? What new thing can there bee in the world comparable vnto this, to ſee the meaſure of him to be taken vpon a peece of wood, who commaunded the Temple to bee meaſured with a reede? how is it poſſible that they doe at this day as they doe, to meaſure the members of his body, to crucifie them on the croſſe? O good Ieſus, O the redeemer of my ſoule, by this myſterie I coniure thee, and for the reuerence of this ſpectacle, I beſeech thee, that when before thy dreadfull day of iudgement, my merites ſhall be meaſured with the demerits, that thou wouldeſt haue more pitty on me there, than the torturours had on thee heere. For if thy meaſure bee ſuch as my life hath beene heretofore, I yeeld my ſelfe aſwell condemned as thee crucified.

Saint *Barnard* ſaith, That in that high ſpectacle of the death of Chriſt, euery one which was there preſent had his office: the tormentors buſied themſelues, and tooke the charge of boaring of holes; the Centurion to guard him, the Iewes to make an outcrie, the Cryers to crie, the Hangmen to hammer in the nailes, the Angels to wonder, the Elements to be troubled, the common people to looke on, *Mary Magdalen* to ſigh, and the ſorrowfull Mother to weepe. In the mean time, whileſt they were a boaring of holes in the croſſe, and digging the rocke, preparing the nailes, and whileſt they brought the ladder, wofull Ieſus was beſet with tormentors, naked of garments, without any friends, mocked of all men, ſtretched vpon the ground, quaking with colde.

What wouldeſt thou that I ſhould ſay more vnto thee, but that at the ſame time, they were boaring of holes in the croſſe, and all his body ſhiuering and trembling? Doeſt thou ſay at one time, O good Ieſus, that thou doeſt come to put fire in all the world, and at another, doeſt thou ſtand ſhiuering with cold? St. *Barnard* ſaith in a ſermon. The colde which thou haddeſt at the foote of the Croſſe, O good Ieſus, the ſinnes which I haue committed did rather cauſe, thã the elements which thou didſt firſt creat; becauſe

at that time there was more fire, without compariſon, in thy holy ſoule, then there is now in the mount *Ætna*. If one ſparkle of the loue, and heate which did burne in thy bowels ſhould come out of thy breaſt to burne, it is no doubt but it would burne the heauens, and ſet the earth on fire, for if they did end thy dolours with the croſſe, nothing brought thee thither but thy loue. When they did aske the ſon of God that he would come downe from the croſſe, hee did not ſtay there becauſe he was nailed to it, but becauſe he was enamored of it; and thereupon it is, that if with three nailes his fleſh was hanged, with tenne thouſand nailes of loue, his bowels were faſtened. *Foderunt manus meas & pedes meos, & dinumerauerunt omnia oſſa mea*, ſaith the Pſal. ſpeaking of the perſon of Chriſt, as if he would ſay, At that very houre that they nayled me on the croſſe, they did naile my handes in ſuch a faſhion, and without all pitty did bruiſe my feete, and ſo cruelly did wreſt my ſinewes, and ſo inhumainly did diſ-ioynt my bones, that there was no member in my body without griefe, nor bone which was not told. *Auguſtine* vpon theſe wordes ſaith, That as *Dauid* had propheſied this pittifull figure, ſo the Sonne of God did fully accompliſh it, ſeeing that on the tree of the croſſe his handes were bruiſed and broken with the nailes, and all the parts of his body diſ-ioynted and pulled a ſunder with torments. If a man cannot ſuffer that his nailes bee too neare pared, how would he ſuffer to haue his whole hand broken? Becauſe the handes of all the body are moſt full of ſinewes, what did hee not feele what did he not feele? what did hee not ſuffer, when the nailes did enter in at the palmes of his hands? The houre being then come in the which that moſt ſacred humanitie ſhould be martired, and the redemption of the vniuerſall world perfected, they did commaund holy Ieſus to ſet himſelfe at length vpon the croſſe, not hauing any garment at all vpon him, which they did command him to doe, not becauſe they would againe take his meaſure, but to naile him vpon the croſſe, and vtterly to take his life from him. Stretch thy ſelfe at length then O good Ieſus, caſt thy ſelfe O my redeemer vpon this thy laſt bed, which euer thou ſhalt caſt thy ſelfe vpon, and this is alſo the laſt time that euer thou ſhalt lie downe in this world, and that which cannot be ſpoken without teares

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is, that thou shalt not cast thy selfe vpon this bed to sleepe, but to die. How is it possible for mee, O good Iesus, to recite in order thy cruell martyrdome, and not to swoune at euery torment? giue me then O good Iesus, some strength, to the end that my soule may taste somewhat of thy passion, and to the end that I may haue constancy, in writing that which I shall write to thy glory. For as thou doest see now O great Lord, as I am now a writing, I stand sighing and sobbing, not for the paine which I haue passed through, but for the coldnesse of deuotion, which I feele in my selfe. Well then the crosse being boared through, and the nailes brought and sharpned with the hammer, the tortorours in a readines, calling for the hangman, and Christ stretched at large vpon the crosse, they began to naile his left hand, the hangman hauing no pitty at all on that which he did; for besides, that hee knew not what he did, the Synagogue paid him well for his paines.

Anselmus saith, that because the Iewes could not lay their hands vpon Christ, they had agreed with the tormentours, that they should vse many great reproaches and iniuries against Christ, and giue him many kinde of torments: insomuch that the cruell hangmen were entreated by the Scribes, suborned by the wise, and payed by the Pharisies. At the time when the naile entered into that holy hand, his flesh was broaken, his skinne opened, his sinnewes shrunke, his armes out of ioynt, the gristles of his breast broake, one bone leapt from another, his veynes waxed dry, and his gristles pulled the one from the other. How is it possible for a body, of which there is such an anotomy made, to liue so much as one houre? Such experiences and such anotomies as these bee, Physitions are accustomed to make in men which are already dead; why doe they then make them in thee O pitrifull Iesu, when thou art aliue?

Cyrillus vpon St. *Iohn* saith, Not without a deepe mysterie, the same order that our first father kept in sinning, Christ did likewise obserue in suffering; for as the first *Adam* did stretch out his hand to the tree, to gather the fruites, so the second *Adam* did reach out his hand on the crosse to bee nayled; insomuch that euery point of the sinne, Christ bore in his martyrdome.

It is three thousand yeares agone since that old theefe stole the

fruit in the garden, and doe they now naile his Sonnes hand for it on the pillory? They did first naile the hand of the heart, which is the left hand, because that the heart of Christ, should pay for that, which the heart of *Adam* did offend in; and the hand of Christ pay for that which the hand of *Adam* did steale. Before all other thinges, in one day, and one houre, and alike, Christ did offer vp his heart on the crosse, because they should deuide it, and his hand because they should naile him, wherein hee did let vs to vnderstand, how from the heart he did loue vs, and how in truth and in earnest he did redeeme vs.

If the Sonne of God, should first haue offered his right hand, which is not the hand of the heart, it might haue seemed that he had redeemed vs against his will, and not of his owne accord, but in offering his left hand to martyrdome, which is neere vnto the seate of the heart, hee did let vs vnderstand plainely that together at one instant, he carryed to the crosse, in his heart the loue, and in his hand the griefe.

CHAP. XXXII.

How they did naile Christ his right hand, and how in Salomons *house, there was no hammer heard, and that the flesh of the Sonne of God was all knocked with hammers.*

Confractus & contritus est malleus vniuersæ terræ, said God by *Ieremy* in the 50 chap. as if he would say, Reioyce O house of *Iacob*, and bee glad O people of Israell, because the hammer, with the which they did hammer all the world, is all broken, and beaten as small as sand. Speaking literally, the Iewes cannot say, that by the hammer are vnderstood the tyrannicall Kings of Ægypt, who badly intreated and kept in captiuitie all the Iewish nation: for ouer and besides that they were not such great Lords, that they could beate and knocke all the world, the captiuitie of the Iewish Nation, is not as yet at an end. The

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hammer is not broken, which doth knocke the people of the Iewes, nor shall not be broken vnto the worlds end, for as long as they will not beleeue, so long men will not cease to hammer on them. According vnto St. *Ieroms* exposition: who is the hammer which doth knocke all the world, but the cursed Deuill, whom all the earth did obay?

Now it is to be seene, that with so many blowes of a hammer we are strucken, as with temptations we are tempted of the Deuil. *Origen* vpon *Esayas* saith, That we shall not goe much amisse, if we say that the hammer is the Deuill, the nailes vices, the crosse the world, he who is there crucified a naughtie person; insomuch that the Deuill hath aswell a crosse to crucifie wicked men with, as Christ hath a crosse on which good men doe suffer.

With three nailes onely, the Sonne of God was nailed on the crosse, but the wicked deuill, holdeth a naughtie man fast with a thousand kindes of vices, and euen as the nailes entered into Christ his handes, through force of many blowes with the hammer, so vices doe enter into the soule through the strong knocks of temptations.

Now thou art to learne my brother, that that which they call hammering in the house of Christ, they call tempting in the company of the Deuill. Who did euer depart out of this world, who was not first knocked on by Christ, or tempted by the Deuill? For the Prophet then to say, that now the hāmer of all the world is spoyled and broken, is to assure vs, that in the passion of Christ, the Deuill was vtterly ouerthrowne and ouercome, because the Sonne of God, did suffer himselfe for no other cause, on the crosse to be hammered, but because the Deuill should no longer subdue and rule ouer vs. It is to bee noted, that *Esay* doth not onely say, *Quod malleus confractus est*, but he doth also adde, *Contritus*, to wit, that the hammer is not onely broken, but also beaten, and grownd small: all which was fulfilled in the Deuill, when our Lord did take from him, the boldnes to command, and the power to ouercome. St. *Gregory* in his register saith: Christ hath left the Deuill and his hammer broken and bruised, or if hee hath left him any strength at all, it is not to tempt, but onely to exercise vs: insomuch that the temptations and aduersities of this world, are but

roſes in the field, out of the which, the Bee gathereth honey, and the Spider poyſon. For Chriſt to charge himſelfe with nailes, was nothing elſe, but to diſcharge vs of vices, and to ſuffer himſelfe to be hammered, was becauſe they ſhould tempt vs no more, becauſe the Deuill is much more importunate, in deſiring to bring into the world one vice, then the tormentors were to put through Chriſt his hand one naile. O good Ieſus, O the loue of my ſoule, if thou wilt doe me any good, let it bee that thou crucifie me with thy nailes, and not the Deuill with his vices, for without all compariſon, the naile which was made of ſinne, doth more hurt in the conſcience, then that which was made of yron.

To come then to our purpoſe, the left hand being nailed, as the torturours would immediately after, haue nailed the right, they could not doe it, nor put it in execution as they determined: becauſe the exceſſiue paine of the other naile, did ſo ſhrinke vp his arme, that hee came not neare by 3. inches to the hole which was boared to put in the naile. How was it poſſible that his arme and hand ſhould meete aright, with the hole which was made for the naile, his ſinewes being ſhrunken, his veynes drunke vp, his fleſh black and blew, his body without bloud, his arme out of faſhion, and his hand hauing the palſie: Thē they drew out the right hand, to bring it vnto the hole, and they drew alſo very mightily the left arme, for feare leaſt the naile ſhould teare and rent out the fleſh, into which it was thruſt: in ſo much that they did firſt diſmember him, and then afterwardes naile him. O Virgin, doeſt not heare the cracking which the bones make, when they are put out of ioynt, and the renting of his members, when the one is drawne from another? The ſpirit is woont to ioyne in one, that which men doe ſcatter abroad into many partes, how then dare the torturours diſperſe and ſcatter thoſe holy bones, which in thy holy bowels were knit together by the holy Ghoſt? Hauing receiued this torment, of drawing firſt the one arme, and then the other, the hangmen aſſayed to put his hand ouer the hole, and the naile being put in the middeſt of his holy hand, they ſtrike ſo many blowes on the head of it, that it ſtrucke in the fleſh, broke his skinne, rent his ſinewes, and did reach vnto the poſt, burſt into the hole, and goe through it to the other ſide. And

becauſe

becauſe the naile was long and bigge, and ſquare and rough, and flat at the end: it is to be beleeued that he tooke ſome of the fleſh with him, and appeared on the other ſide bathed all in bloud. *Vbertinus* to this purpoſe ſaith, If they tooke a garment from thee, they gaue thee another preſently for it, and the quality of it was, that the boord whereon it was cut, was the croſſe, he who did cut it was the hangman, the cloath whereof it was made, was thy bodie, the needle with the which it was ſowen, were the nailes, and the time for the which they gaue it thee, were but three houres. *Anſelmus* ſaith likewiſe. Why doeſt thou not die, O my ſoule, ſeeing as thou doeſt ſee the hand of thy God knocked with a hammer, and the fleſh of good Ieſus ſowed with yron? O cruell hammer, doeſt thou not ſee, that at one time thou doeſt knock the ſon, and martirize the mother? Of a flat hammer, thou art become a ſharp ſword: For to ſtrike in the nailes thou doeſt ſerue for a hammer, and for the heart of the mother thou doeſt make thy ſelfe a ſword, ſeeing that at one time, thou doeſt rent the ſonne his hands, and breake the mothers bowels. If we call the ſorrowfull mother, the mother of the martyr, why ſhall wee not call thee O good Ieſus, the ſonne of her who is martyred? The ſorrowfull mother was martyred in her heart, in ſeeing her loue to die, ſhee was martyred in her eyes, in ſeeing ſo many wounds, ſhee was martyred in her eares, by hearing ſo many blaſphemies, and in her body, through great care and anguiſh. Tell me I pray thee which of the two is the greater martyrdome, that which endeth in one day, or that which endureth all the time of our life? from the firſt houre that the ſorrowfull mother did bring her ſon into the world, vntill ſhe did put him into his graue, her exerciſe was nothing elſe, but a long martyrdome, becauſe that before that they ſhould put him to death, ſhe greeued to ſee that they would put him to death, and after that he was dead, ſhe did weepe to ſee him dead. *Malleus, & ſecuris, non ſunt audita in domo Salomonis*, ſaith the holy Scripture in the third booke of the Kings, the 6. chap. as if he would ſay, The boords were ſo well ioyned, and the timber which they caried to King *Salomons* Palace was ſo well meaſured, that there was no blowe of Axe giuen, nor no ſound of Hammer heard. It is alſo written in the third booke of the Kings, *quid faber ferrarius non eſt*

inuentus

inuentus in omni terra Iſrael, to wit, that the Philiſtians had forbidden the Hebrewes, that in all the land of Iurie, there ſhould be no Smith, nor Smithes forge, where they might make any weapon. O glorious law, O happy decree that this was, if it would haue laſted vntill the comming of Chriſt, for if there had beene no Smith in Ieruſalem, they could not haue crucified the ſonne of God with nailes, but the griefe is, that to place in order the boords in *Salomons* houſe, there wanted Smithes, and to crucifie the body of Chriſt there were too many nailes. O eternall Father, O thou which art older then all eternities, why doeſt thou conſent that in *Salomons* houſe which men made, there ſhould neither Axe nor Hammer ſound, and yet the ſacred temple which the holy Ghoſt did frame, diddeſt permit and ſuffer to be hammered? O you Princes of *Moab*, O you ſtrong Philiſtians, why doe you ſuffer, that againſt your lawes and decrees, the Iewes ſhould haue a Smithes Forge in the Mount of Caluarie, where there are ſo many and ſuch thick knockings with Hammers, that they ſound to heauen, and make all the holy powers afraid? O cruell nailes, O bitter hammers, ſeeing you durſt not in *Salomons* Palace touch the plained boords, why dare you now breake his holy hands? What newes is this O Ieruſalem? what newes is this? was there not vntill this time, a Smith to be found in thy kingdome, who could ſharpen a Colt-yron, and doe there not now want Smithes to make nailes for Chriſt? be of comfort O comfortleſſe mother, be of good courage, for there remaineth much for thee to heare it, and much more for thee to ſee, for if the blowes of the Hammers come now to thy eares, within this halfe houre, thou ſhalt ſee thy ſonne crucified before thy eyes. Awake then O my ſoule, awake at the ſound of the boring of the holes, and at the crying of the torturours, and at the thundring of the criers, and at the pulling a ſunder of the Hammers, for if they would obſerue iuſtice in the fleſh of Chriſt, thou and not Chriſt ſhouldſt be executed by iuſtice. In whom could the nailes of yron be better imployed, then in thee O my ſoule, which diddeſt make the yron? Of what but of thy mortall offences, as of yron, did they make their nailes for thy louing God?

CHAP. XXXIII.

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How the crosse and Christ crucified were lifted vp, and when Christ his feete were nailed, the hammer did strike no lesse in the heart of the mother, then in the flesh of the sonne.

Leuabit sacerdos manipulum Spicarum, coram domino, vt acceptabile fiat, said God vnto *Moyses* in *Leuiticus* the 23. chapter, as if he would say, When the children of Israel shall enter into the land of Promise, they shall be very carefull, that of the first handfull of corne, which they shall cut, they giue vnto the Priest a handfull of eares bound vp. to the end that hee may offer it in the Temple: the which handfull, hee shall set in some high place, because it may be acceptable vnto me, & profitable vnto the people. We shall not say amisse, if we say that the land of Promise is the Church; the seed sowne, are the faithfull Catholiques; the hooke with the which they are cut downe, is death which doeth make an end of them: the cutting and the reaping of the corne, is the dying of the faithfull; and the first handfull, is the sonne of the liuing God, who was offered vp in the Mount of Caluarie, when he was for all the world there crucified. It is to be waighed, that God did not command them to offer vnto him a great burden, but a small handfull, to teach vs thereby, that not the highnesse of his diuinitie, but the lowenesse of his humanity, should be offered and sacrificed vnto him, which was but a small eare of corne, in respect of his infinite diuine nature. *Cyrillus* vpon *Leuiticus* saith, Note and marke well, that of all the handfuls and bundels which they shall cut, God did command them to offer him onely one of them, because that of all the men which euer haue beene borne in the world, or euer shall be, Christ onely was he, who should redeeme vs. In the faithfull giuing of one eare of corne, God did accept all, and for the merit of one handfull he accepted all; by this wee will say, that in the merit of Christ his bloud onely, all the world should

Leuit 23.

ſhould be ſaued, and that is the cauſe, that one onely eare, was more profitable vnto the Church, then all the ſheaues vnto the Synagogue.

Saint *Mathew* in the Genealogie of Chriſt reciteth foureteene Kings, foureteene Dukes, and foureteene Prieſts, all which Catalogue he doth bring in to proue, that of all thoſe two and fortie bundels Chriſt did deſcend, and yet that ſmall handfull Chriſt alone did redeeme vs.

Eſicius vpon this place ſaith; That when the holy Scripture doth call Chriſt, a gripe or handfull bound vp, it is done for a myſterie, for euen as the handfull of corne is but one handfull, and yet the eares and graines which is in it very many, ſo likewiſe was it in Chriſt, in whom although there was but one perſon onely, yet there was contained in that one perſon, all the ſecrets of the deuine Eſſence. *Origen* ſaith, that that handfull of eares bound vp, was the vnion which the word made with man, the which was ſo faithfully and ſurely bound and knit, that although it was afterward in his paſſion ſlackened, yet it was neuer vnlooſed. Neither is it one of the leaſt myſteries that God did command in the law, that when they would offer that handfull of eares of corne, they ſhould put it in the higheſt place of the temple: by this to teach vs, that the true ſonne of God ſhould die lifted vp vpon the croſſe, where he might be of the wicked ſeene, and of the good worſhipped. When was the handfull of eares of corne offered vp in the temple, but when holy Ieſus was for our ſinnes on the croſſe crucified? In ſteed of the firſt fruits that handfull was offered vp for all the other handfuls: and ſo Chriſt was offered vp, as the firſt fruits of the quicke and the dead, becauſe he and no other was the firſt which did riſe from the dead, and the firſt which did conuerſe among men without ſpot of ſinne. Speaking more particularly, this high figure was accompliſhed at the foote of the letter at the time of his paſſion, when they nailed to the croſſe the ſonne of the liuing God, and afterward lifted him vp into the ayre. His hands being nailed, and not his feet, the torturers, ſergeants, criers, hangmen, altogether take the croſſe and crucified Ieſus, and began to liſt him vp from ground into the ayre, crying aloud, let him goe let him goe; hold, hold, vp, vp, now now, now the foot is in the rocke.

rocke. In the top of a rocke they had picked a deepe hole where the crosse and he who was crucified, should stand in the view of all the world, because it seemed vnto the Iewes that it was but a small infamie to Christ, to heare onely with their eares that hee was crucified, if they did not see him who was crucified with their eyes. The matter was also this, that as the tormenters did let goe the crosse on a suddaine, Christ his whole body shaked, at that suddaine vnlooked for ierke, which caused also in him a new feare, and a most greeuous paine, because the wounds of his nailes began to bleede afresh, and his brused flesh to greeue and be exceeding sore a new.

Anselmus in his Meditations saith, When the tormenters did lift vp the crosse, and he crucified, as the thornes were moued out of their place, and the wounds renewed, and the nailes wrested aside, and his flesh which cleaued fast, to vncleaue, there beginne presently to runne streames of bloud from his hands by his armes, and from his shoulders downe to his legs, and from his feet along downe the crosse, insomuch that in steed of the garment which he had before, he bathed himselfe in bloud from the feete vnto the head.

And *Beda* saith vpon S. *Iohn*, that in that sharpe going vp vnto the crosse, as the hands of our Lord were nailed, and his feete loose, his body swayed vp and downe on the crosse, and tottered in the ayre, and stroke oftentimes against the knottie tree. At the lifting vp of our Lord vpon the crosse (saith *Vbertinus*) the tormenters made a noise to him, the Iewes cried out at him, his friends wept for him, his acquaintance greeued, strangers tooke pitie on him, insomuch that such as the heart was of euery man towards Christ, such was the countenance hee did shew. O my soule, why dost thou not hang on him who hangeth on the crosse, or why dost thou not fall on the ground with the mother which is downe? how is it possible that thou shouldest liue contentedly, or be in security, seeing that the sonne is dead, and the mother before thy face so afflicted? S. *Barnard* saith, That when they did lift thee vpon the crosse, who but thy mother did first put eyes vpon thee, seeing that thou wast the light and comfort of her eyes? his flesh was so blacke, and all his body so bloudied, and his face

so

so disfigured, that if the Virgin did know him, it was not so much in respect of his countenance, as by the cries which the criers gaue of him. *Non est ei species neq; decor & vidimus eum, & non erat aspectus*, said *Esayas*, speaking of the same matter in the 23. Chapter, as if he would say, The sonne of God was in that case vpon the crosse, that how much so euer we behold him, yet we cannot know him, for he had no flesh in his body which was not beaten blacke and blew, nor skinne which was not flaine, nor sinnew which was not wrested, nor veine which was not broken, nor bone which was not a weary, nor member which was not wounded. *Ierome* vpon *Esay* saith, that this high figure needeth no glosse, but is to be vnderstood of Christ litterally, seeing that on the crosse he had his armes crucified, his feet nailed, his body embrued with bloud, his eyes sunke, his haire torne, theeues at his side, and round about him the torturers. *Remigius* saith, That Christ did spoile himselfe on the crosse, of his owne garments to attire vs, of his merits to sanctifie vs, of his credit to make vs of ability, of his life to viuifie vs, and of his beauty to honour vs. If he should not haue giuen vs his merits at the foote of the crosse what should become of vs? who should haue knowne what euerlasting life had beene, if good Iesus had not giuen vs his life? Who durst haue appeared before his holy face, if our holy Lord should not haue lent vs his beauty? how is it possible, O *Esayas*, that the sonne of God should not seeme vncomely and euill fauoured vnto thee, seeing that vpon his shoulders, are loaden all the filthinesse and wickednesse in the world? *Bonauenture* in his Motiue of loue, saith, that when the sad mother beheld her sonne so iniuried, and what was the end of his bitter martyrdome, when the tormenters began their cries, her sorrowing began likewise in her, in so much that how much the higher Christ was lifted, so much the more her affliction encreased. *Agmon* in his glosse saith, Not without a high mysterie *Esayas* doth say, that not onely there was no beauty, nor comelinesse in Christ, but also that there was no token nor shew that there had beene any in him, because that all that could doe vs any good he gaue vs, and all that could hurt and preiudice vs, he tooke from vs. Well the Iewes then perceiuing, that all that bloudie body did hang only by the hands which were nailed, they remembred

bred also to naile his feete, not with any meaning to mitigate that greeuous paine of his, but onely to shorten his life the sooner.

The hangman then taking the naile in his hand, and putting one foote on the crosse, and the other on the rocke to stand on, he did put Christ his left foote vpon his right, to the end hee might naile them both together with one naile. And putting the naile in the middest of his foote, and beginning to knocke, the naile entring into the first foote, and then piercing the second, sticketh fast in the wood, tearing his skinne, brusing his flesh, cracking his bones, and also shortning his sinewes.

Vbertinus saith, The hands are full of bones and sinewes, in respect of the other parts of the body, but in respect of the hands, the feete are much more fuller of sinewes, because it was as equall torment vnto Christ, for the naile to enter through those ioynts full of gristles and sinewes, as if they had thrust it through the middest of his bowels. O cruell hammer that thou art, for thou must know that with one blow thou doest bore through the heart of the mother, and piercest through the sinewes of the sonne, and doest cleaue the dry wood. O pittifull mother, he that could haue bin by thee in that distresse, when thou didst heare, see, goe and come, to lift vp and pull downe, take away and put in, threaten and strike those holy feete with these cruell hammers.

Barnard de planctu Virginis saith, O comfortlesse mother, tell me I beseech thee, those continuall blowes, that playing of the armes, that breathing of the torturers, and that casting downe of hammers, where did they light but vpon those holy ioynts, and in thy sorrowfull bowels? O cruell enemies, seeing that the law doth forbid you to seethe the Lambe in the milke of the mother, why doe you at this day seethe at one time the Lambe and the Ewe, the mother and the sonne; him in the milke, and her in the bloud? When doe they seethe the sonne in the milke of his mother, but when from the crosse he doth see his mother which brought him into the world, and the breasts which gaue him sucke? Haue pitie then on him, and compassion on thy selfe, O comfortlesse mother, for if thou doe not hide thy armes in the which thou diddest bring him vp, and if thou doest not couer the breasts, with the which hou diddest giue him sucke, and if thou doe not turne from him

thy

thy face, with the which thou waſt wont to cheriſh him, and if thou doe not ſuppreſſe thy voice, with the which thou waſt wont to make him ſtill, be thou aſſured that ſooner will end thy compaſſion, than his paſſion. Moderate theſe ſighes, appeaſe theſe ſobbings, temper theſe teares, bridle this loue, for otherwiſe death will be haſtned in the ſonne, and life ſhortned in the mother. If thou do ſeethe him in milke, and he ſeethe thee in bloud, of whom but of thee ſhall we aske the death of thy ſonne, and of whom but of thee, ſhall wee demaund the life of thy mother? the torments which the ſonne gaue vnto his mother, & the martyrdome which the mother gaue vnto her ſonne, were not in their bodies, but in their hearts, and thereupon it is, that ſo much the greater were their paines, by how much the deeper they entred to the quicke of their bowels. All this is out of S. *Barnard.* At the entring in of the naile through his feete, and at the quick and ſtrong playing of the hammers, the croſſe did ſhake immediatly, and the wounds of the other nailes were opened, in ſuch ſort, that the bloud came iſſuing out of his armes, like vnto two fountaines, running downe his body very faſt, and like vnto another liuely ſpring, the bloud ſtreamed from his feet, down along the croſſe. O prodigall ſonne, O moſt liberall and magnificent redeemer, conſidering that one drop would ſuffice to redeeme all the world, why doeſt thou not leaue ſo much as one drop in thy veines? O how well the Prophet did ſay, *Apud dominum miſericordia & copioſa apud eum redemptio,* Seeing that on the Altar of the croſſe this day, there doth oblations abound, there doth griefe abound, and loue abound, and ſacrifices abound, and worlds doe want, merits doe abound and ſinnes doe want, *Quia vbi abundauit delectum ſuperabundauit & gratia.* Doe not diſcomfort thy ſelfe, O comfortleſſe mother, for although the ſacrifice which is offered vp this day on the Mount of Caluarie, be greeuous vnto thee, and vnto thy ſonne coſtly, yet it is vnto the father gratefull, and vnto the world moſt profitable. Deuide thy ſelfe ſaith *Vbertinus*, and part thy ſelfe in two, O my ſoule, and with one hand gather vp the bloud which runneth by the croſſe, and with the other, helpe the mother to riſe againe: for if his paſſion was acceptable to the father, thy paſſion ſhall be likewiſe gratefull vnto the ſonne.

CHAP. XXXIIII.

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How that vpon one of Christ his garments, they did caſt lottes, and the other they did cut in peeces, and how Heretikes doe rent in peeces the cote without ſeame, which the tormentours durſt not meddle with.

POſtquã autem crucifixerunt eum, deuiſerunt veſtimenta eius ſortem mittentes, ſaith the Euangeliſt St. *Mathew*, as if he would ſay, Now that the torturers had left Chriſt crucified, they agreed to deuide the pray betwixt them, which pray was a looſe vpper garment, ſo that all Chriſt his wealth did reach no farther thẽ to two garments. *Auguſtine* ſeemeth to thinke, that one of the garments was of olde rough cloath, and the other woollen yarne, not wouen in a loome, but knit like vnto gloues, which his mother was thought to haue made him when hee was but a childe, and that it grew with him by myracle. St. *Chryſoſtome* is of opinion, that the coate without ſeame was firſt made of many ſmall ragges and peeces of courſe cloath, and then with a ſmall thred knit ouer with net-worke, becauſe the deformitie of thoſe peeces ſhould not be ſeene, which was a common wearing among all the poore of *Paleſtine*, becauſe it was not chargeable, and yet dured long. *Math 27, 35*

Barnard vpon *Qui habitat* ſaith, That he who could haue ſeene the Son of God in this life, might eaſily haue knowne him by his behauiour, becauſe he was modeſt in his lookes, true in his ſpeach, temperate in his dyet, ſober in his gate, profound in his preaching, long in prayer, and very poore in his attire. Holy Ieſus was ſo circumſpect in his ſpeech, and ſuch a patterne and example in his doings, that it may be thought that if hee did attire himſelfe in any garment, that it was rather for his honeſtie then for any curioſitie.

Beda vpon S. *Luke* ſaith, Chriſt did ſhew himſelfe to be very holy in all places, and yet moſt of all when he was crucified, becauſe he had there great charity, whẽ he offred vp himſelfe to die; great patience ſeeing he ſuffered ſuch dolours; great abſtinence, ſeeing

he tasted of such bitter gaull and vineger; great humilitie, seeing that he dyed betwixt two theeues; great clemencie, seeing that he prayed for his enemies; and he had also great pouertie seeing that he dyed but with two bare coates. I goe very farre, and I beare false witnes against him, in saying that he dyed cloathed with two garments, seeing that it is knowne for a truth, that when he yeelded vp to his father his soule vpon the crosse, hee would haue couered himselfe with halfe a coate if he had had it.

The hangmen and tormentors had one eye to the deuiding and selling of those two garments, because that with the price of them they might be recompenced for their trauell and paines, and therefore they did vncloath Christ of them both at the foote of the crosse, because they should not be rent and torne with the nailes, nor stayned any more with the bloud.

Hilary vpon St. *Mathew* saith, That the Sonne of God did rather commeud pouertie vnto vs, by deed then by worde, seeing that at the day of his death, he had no Kingdomes to deuide, nor heyres to appoint, nor money to bestow, nor Iewels to distribute nor houses to bequeath, nor daughters nor sonne in lawes to benefit. What treasure could he haue hoorded vp, who entred into his Sepulcher with another mans shrowd? A man cannot better set out a mans pouertie and miserie, then to affirme of him, that his beginning was in a stable, and his end vpon a dunghill: and at his birth he was borne betwixt beasts, and at his death he dyed betwixt theeues, and that which is more then all this, he never had in his life time a farme to liue on, nor at his death so much as one iewell to giue and bequeath.

All these conditions of miserie and pouertie, of whome may they be verified so well as of thee, O redeemer of my soule? Art not thou he who was borne in *Bethelem* in a stable, and didd'st come to die on the dunghil in the mount of *Caluary*? Art not thou he who was borne betweene two bruite beasts, and in the end did die betwixt two theeues? Art not thou hee who never had house to dwell in, nor a winding-sheet to bee buried in? What is more necessary this day in the world then one coat to put on our backe, and a dish of water to drinke? On the altar of the crosse, the Son of God had not a coate to put on, vnlesse it were of bloud, nor water

water to drinke, but onely gaule and vineger, all which our blessed Lord did, because that hee leauing that which was necessarie, we should leaue that which is superfluous.

Saint *Basill* vpon the Psalmes saith, Although the Son of God, vpon the altar of the crosse, made an open sale of all which he possessed, yet he made not such a deuision of any one thing as he did of his loue and grace, seeing that there fell part of it to the Angels when he did restore them, to men when he would redeeme them, to his enemies when hee did forgiue them, and to all the elect, when he did vnite them to him. *Fluuius qui egrediebatur de loco voluptatis, diuisus est in quatuor capita*, Genesis 2. as if he would say, There issued out of the terrestriall Paradise, a famous fountaine or spring, and out of that spring foure riuers, and with those foure riuers were watered all Kingdomes and signeuries of the world. Wee shall not say amisse if we say, that by *Adam* is vnderstood Christ; by the Tree of life, the glorious crosse; by the terrestriall paradise, the mount of Caluarie; by the spring which did run, the humanity which suffered; by the foure riuers which the spring did deuide it selfe into, the foure qurters which Christ his coate was deuided into. No man ought to maruell, if we compare the mount of Caluarie to the terrestrial paradise, although the one were a very sweet and cleane place, and the other very foule and filthy, because that the dunghill of the mount of Caluarie was a more glorious paradise to the Church, then the first beautifull paradise was to the Synagogue. *Cyprian* vpon the passion of our Lord saith: that looke how great reason the Synagogue hath to complaine of her father *Adam*, so great occasion haue wee to vaunt of our redeemer Christ; because that vnfortunate *Adam* made of paradise a dunghill when he sinned, and the Sonne of God made of a dunghill, Paradise, when he dyed for sinne. Saint *Augustine* vpon St. *Iohn* saith, For the crosse of the Redeemer to be one, and yet to haue foure corners, and for Christ his coate to be one, and to be deuided into foure peeces, is to giue vs to vnderstand, that the Faith of the Church which is one, and the bloud of Christ which is another, one should be deuided and parted not into one Kingdome onely, but into all the foure quarters of the world.

And as it was then figured, so afterward in progresse of time it

was accomplished, because there was no prouince nor kingdome in all the compasse of the world, vnto the which the faith and bloud of Christ should not be knowne. St. *Ierome* vpon St. *Mathew* saith, If one alone had taken away Christ his garments, we should haue thought that one only man should haue beene saued, but because Christ would haue them to be deuided among many, it is a signe that many shall be saued; and thereupon it is, that the deuiding of Christ his coate among the hangmen, was no other thing, then the bestowing of his bloud among the wicked.

Hilarius saith, That the garments of the Son of God, were not deuided among those which wept for Christ, but among those which crucified Christ, for if our good redeemer should haue found all the world peopled with iust and good men, as he did with sinners, there should haue beene no necessitie that he should haue dyed, nor yet that his garments should haue beene deuided. What are we worth if hee doe not make vs able, or what can we doe if he doe not helpe vs, or what doe we know, if hee doe not teach vs, or what haue we, if he doe not couer vs? O great goodnes, O depth of all charitie, seeing that thou diddest disease thy selfe of the propertie of thy owne life to giue me life, and diddest emptie thy selfe of thy owne bloud to redeeme me, vncloath thy selfe of thy owne garments to enrich me; because that to deuide thy garments among the hangmen, was no other thing but to deuide among naughtie men thy merites. *Cyrillus* vpon S. *Iohn* saith, That for as much as we doe sinne euery day, and euery moment of an houre, kill Christ a new with our offences, we haue no other better remedie, for to obtaine pardon for the taking away of his life, then to endeuour our selues that some part of his coat may remaine with vs. To goe downe into euerlasting paine, or ascend to blisse and happines, consisteth in nothing but in being admitted or excluded from that sale and deuision: because it was nothing else for the Son of God to deuide his owne garment among vs, but to leaue vs his holy faith in steed of a liuerie. Labour then O my soule, and doe not what lyeth in thee, to be with the torturours at that open sale and deuision of those garments, for seeing that thou with them, and they with thee went altogether to kill Christ, it is very iust that some part of the spoyle fall to thy lotte.

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If it be true that the hangmen did put Christ to death but once, and that thou O my soule, dost kill him euery houre and moment, shall it not be reason that thou haue greater part in his coate then they, seeing that hee layeth the fault rather vpon thee, then vpon them? If the greatest sinner haue greatest part in that sale and deuision, vnto whome but vnto thee O my soule, doth that coat appertaine? That which I thinke of my selfe, and confesse, is, that I dare not compare with the meanest vertuous man in the world, and yet I dare striue with the greatest sinners of the world: for if I be an outcast among those which esteeme themselues vertuous, yet among naughtie men, I am a captaine and ring-leader. O peereleſſe virgin, O comfortleſſe mother, doest thou not see how thy Sonne will now giue his soule to his Father, and make a sale of himselfe and of all which he hath, amongst the hangmen? Take then to thy selfe thy sonne which thou diddest bring forth, the bloud which thou diddest lend him, and the flesh which thou diddest nourish. Neither is it reason that thou leaue behind thee the coate which thou diddest spinne, for although thou doe want money, thou knowest well thou wantest not teares, For in that holy sale there is nothing giuen, for gold or siluer, but for sighes and teares, insomuch that he who weepeth best, buyeth best.

St. *Barnard de Planctu virginis* saith, That the like iniurie was neuer seene, nor the like crueltie neuer heard of, considering that at the foot of the crosse, in Christ his owne presence, and in sight of the Virgin his mother, the hangmen were a deuiding and casting lottes, vpon the garments of the Sonne with the great griefe of the mother, and that which is most of all to be pitied, at one time they deuided the coates of the Son, and quartered and tore in sunder the heart of the mother.

Now thou knowest for a certaintie O my soule, that if the son had his garments deuided into foure parts, the sorrowfull mother had her bowels broken into a thousand. *Erat autem tunica inconsutilis desuper, contexta per totum*, saith *Iohn*, as if hee would say, The Sonne of God had also another cloase coate without seame, wouen all ouer, the which the hangmen would not deuide among themselues, but did cast lots vnto whome it should fall, insomuch that through God his diuine prouidence, that coat with-

out seame was not cut and deuided, but remained whole and entire and lots was cast for it.

Hilarius saith, That if the Sonne of God would not haue shewed some great secret by his holy garments, hee would neuer haue suffered the holy Scripture to haue made such reckoning of them; but seeing his pleasure was that the one of them should be deuided, and that lottes should be cast for the other, it is a token that some great matter is signified by them, and some secret contained vnder them.

The secret then which is contained vnder these garments is, that by the one is signified his mystical body which is the Church, and by the other is vnderstood his true body, such as his person did represent, and to know which of these garments he did best loue, and set most by, it may be perceiued by the entertainment which he gaue to each of them.

Damascen saith, Both the coates were his, and he did weare them both, and hee loued them both, but yet in the end he did loue better the coate without seame which did represent his Church, then the purple one which did represent his person, seeing that he would leaue the one whole, and suffer the other to be rent and quartered.

Saint *Augustine* vpon Saint *Iohn* saith, That by the common garment which the Sonne of God did suffer to be deuided, is vnderstood his precious body which hee suffered to bee broken in peeces, and by the coate without seame which he would not suffer to be touched, is meant the holy mother the Church, which no man should touch, because the Prophet *Zacharie* saith, That it is as much to offend one of his seruants, as to touch himselfe in the apples of his eyes. And he doth touch God in the balle of his eyes, who doth offend a Christian vpon whome he hath fixed his eyes, for although our Lord doe loue all his creatures yet he maketh more of some then of other some. *Cyrillus* saith, That it may very clearly be seene, how much more Christ doth loue his church now, than hee did his person then, in that he permitted that his person should bee crucified, with condition that his Church should not be touched.

Basill vpon the Psalme saith, That the good Christian ought

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to haue great regard vnto that which he doth, and alſo the Heretike conſider well that which he preſumeth to take in hand, ſeeing that Chriſt did more eaſily pardon then, ſuch as did teare the coate of his perſon, then he doth forgiue thoſe now, which rent and teare the coat of his Church, the which notwithſtanding ſuch teare which preach againſt the vnitie of the Church.

Saint *Ierome* vpon the Apoſtle ſaith, That the Heritikes which make a ſciſme or ſcandall in Chriſt his Church, are much worſer then the tormentours and hangmen which layed hands on Chriſt, ſeeing that the coate of faith without ſeame, which they durſt not touch, the Heretikes doe rent and teare in ſunder.

And when doe Heretikes as *Arrius*, *Neſtorius Celſis*, and ſuch others, teare and quarter Chriſt his coate, without ſeame, but when they doe giue the Goſpell ſtrange and new fangled interpretations, and expound the Scripture according vnto their owne ſelfe-will and fancie.

CHAP. XXXV.

How the torturers did caſt lots vpon Chriſt his coat which was without ſeame, and of a figure of Ioſeph *expounded to this purpoſe.*

Vide vtrum hac tunica ſit filij tui, an non, ſaid *Ioſephs* brothers vnto their olde father *Iacob*, as if they would ſay, When hee came home from our flocke, we found this coate in the way, and becauſe it is thus bloudied and rayed, wee cannot gueſſe whoſe it ſhould bee, ſee whether it be not the coate of thy welbeloued *Ioſeph*, our youngeſt brother, for as we ſuſpect hee hath met in the deſart with ſome hungry Beare, from which hee was not able to defend himſelfe, by reaſon of his young yeares. Gen 37. 3.

Chryſoſtome ſaith, The Prophet *Dauid* doth well ſay *Abiſſus abiſſum inuocat*, one deapth calleth another, conſidering that *Iacobs* Children did offend in enuie towardes their Brother,

and in anger by laying handes on him, in theft when they ſtole another mans Kid, in treaſon when they ſolde *Ioſeph* for a ſlaue, in lying when they told a lye to their olde father.

Iſidorus de ſummo bono, ſaith, It is not in the hands of a ſinner to leaue his ſinne, after he hath inured himſelfe in it, as it is in the beginning; for as he who looſeth his ſhame, feareth not to commit any vile tricke whatſoeuer, euen ſo the ſinner which beginneth to harden his conſcience, doth neuer or very late amend his life. St. *Auguſtine* in his Confeſſions ſaith, O how often I haue ſighed and lamented, becauſe I ſaw my ſelfe tyed and fettered, not with chaines of yron, but with my owne naughtie deſires, and peruerſe ſinnes: and all the hurt of my perdition proceedeth, of that that in the beginning I gaue the Deuill my will, and he afterward of my will, made my nill. *Barnard* in an epiſtle ſaith, That how great ſo euer a ſhip bee, yet if the Pilat neglect the calking but of one ſmall hole, by little and little he cómeth thereby to be drowned; and euen ſo it falleth out to a naughtie dead conſcience, the which if ſhe giue an entrance to one little ſinne, the ſame ſinne, will afterward open the gate vnto all the reſt.

If the children of the great patriarke *Iacob*, had not opened the gate vnto enuy, they ſhould neuer haue offended God, nor neuer haue ſolde their brother, nor deceiued their father, nor haue defamed themſelues. S. *Auguſtine* vpon the letter of Geneſis ſaith, That the order of the firſt ſinne was this, Firſt, in beholding the tree, and from beholding, they came to deſire, and from deſire, to ſpeake, and from ſpeech, to conſent, and from conſent, to cut off the fruit, and from cutting it, to eate of it, and of eating of it, to ſinne, and by ſinne to condemne themſelues: inſomuch that becauſe they would not in the beginning auoyde the firſt occaſion, they fell into vtter ruine and perdition.

To come then to our purpoſe, the coate without ſeame into which there neuer entred needle, in the holy and bleſſed humanitie of the Son of God, vnto the which there was neuer put knife nor cizers, to cut any fault away which did abound, nor neuer had need of thimble and needle, to adde any vertue which wanted. Being a coat which the father brought foorth, being a coat which the Sonne did weare, being a coate which the holy Ghoſt

did

did weaue, and the blessed virgin spunne; how was it possible, that there could any thing be too much in him, or that he should want any perfection?

By this coate likewise there may be vnderstood, the holy mother the Church, in the which there is no wrinkle nor heresie, nor any seame of obstinate sinne, for although peruerse heretikes, and obstinate sinners, may be in the Church, yet they be not of the Church.

O with what great reason, saith *Cyrillus* vpon *Iohn*, we may aske the eternall father of Christ, whether this be the Church without seame which Christ did leaue vs, or whether there be any other, because that this his coate is so torne by the vnfaithfull, and so quartred by Infidels, that wee may say it to be another then that which Christ left vs, or else that it is not such a one as he did giue it vs. The coate which they brought *Iacob*, was the coate which *Ioseph* did weare, sauing that after they had sold *Ioseph*, his brothers did die it in Kids bloud, to make his father beleeue that some wilde beast had deuoured him, insomuch that they did take away from it his colour and not his value.

The sonne of God did leaue vs the coate without seame, which is the Church, whole and not rent, entire and not broken, cleane and not foule, made and not vnmade, but alas now a daies Heretikes doe teare him in pieces, couetous men steale him away, simoniacles defile him, Hipocrites defame him, and ambitious men tread him vnder their feete. It wanteth not a mysterie when the Scripture saith, that Christ his coate without seame, was *desuper contexta per totum*, wouen ouer; that is, that on the outside it was well garnished and trimmed and knit ouer, in so much that as all other garments haue furres and strong linings within, this had it without. If we vnderstand by this coate, onely the humanity of the sonne of God, we may iustly say of it, *Quod est desuper contexta per totum*, Seeing that his humanity was vnited to the word; but if we take him wholy as he is God and man, there was no part of his humanity, in which there was not also hidden his diuinity. *Cyprian* vpon the Creed saith, That we may truly and without deceipt say that Christ his coate without seame, which was knit and sowne ouer, is all the whole Catholike Church, which is so vnited and knit

knit and ſowen together with her Lord and Bridegrome, that the great loue which is betwixt them maketh them become one only thing, and be called by the name of one onely coate.

Beda ſaith, That the Scripture doth not ſay that Chriſtes coate without ſeame was ſowen and knit vpon the ragges onely, but being all whole and entire, was ſowen and wouen ouer: to let vs vnderſtand thereby that the ſonne of God doth embrace & vnite vnto himſelfe all his elect and choſen, as a man doth his owne apparell vpon his backe, in ſo much that all good faithfull Chriſtians of his Church, are nothing elſe but certaine precious threeds of Chriſts coate.

Saint *Ierome* vpon the Prophet *Amos* ſaith, That to call Chriſt his coate, a coate without ſeame, is to let vs vnderſtand, that as it had no ſeame in it at all, ſo there is no man able to vnknit and vnweaue it, becauſe the band of loue which is betwixt Chriſt and his Church, is ſo ſtrong and inuiolable, that there cannot be found any one ſeame betwixt them, which may part and ſeperate them.

Saint *Ambroſe* vpon Saint *Luke* ſaith, That it is much to be noted, that Chriſt his coate without ſeame, fell by lot but vnto one man onely, and that one was a Gentile and not a Iew; becauſe he would thereby let vs vnderſtand, that all the merit of the bloud of Chriſt, ſhould by lot fall vnto the Church, and that the Synagogue ſhould looſe it by her owne fault.

It wanted not a myſterie that there was lots caſt for this coate, becauſe that when a lot is drawne from the place where it is put, it is not drawen for any particular perſon, neither is there any reſpect had vnto him for whom it is drawen, and from hence it riſeth that through God his hidden iudgment, to ſome there falleth a lot of riches, and vnto others a lot of pouerty.

That which humane wiſedome doth call a lot or chance, the holy Scripture doth call diuine grace, the which grace is not giuen indifferently to euery man who would haue it, or deſire it, but like to a lot our Lord doth beſtow it, by his ſecret iudgement and holy will, as himſelfe pleaſeth, and vnto whom he pleaſeth, not becauſe any man doth deſerue it, but becauſe it doth ſo pleaſe his goodneſſe and wiſedome.

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We may well say, that the holy Scripture doth call that grace, which the world doth call hap or chance, or a lot: because the Apostle to the *Ephesians* in the first chapter doth say, *In christo enim Iesu sorte lecti sumus vocati sumus*, As if he would say, That we are brought vnto the Church, or that we are called Catholikes, let no man attribute it vnto his owne wisedome, or his owne great diligence, but let euery man thinke he was called by Gods holy grace only; the which he giueth as it were by a lot vnto whom he thinketh conuenient, and when he pleaseth, and how he listeth; not giuing vnto any man an account why he doth so.

And to this purpose the same Apostle saith to the Colossians the first chapter thus, O what great thanks (my brothers) we are to giue vnto God our mighty father, because he hath made me and you able and worthie of his grace, which hee giueth vnto those which are predestinated vnto glory.

There is no man in this miserable life, vnto whom there doth not fall some part of good or bad hap, or of a good or bad lot: and thereupon it groweth, that all the happinesse or infelicitie of our pardition, doth consist in that, that there happeneth vnto vs a lot of being good or being bad, from the which wee cannot flee, nor attaine vnto the lot of being good, if our Lord doe not sucker and helpe vs with his holy grace.

O good Iesus, O the loue of my soule, what shall become of my wicked soule, if in the depth of thy diuine predestination there fall not some good lot vnto me?

Saint *Barnard* saith, When I thinke how thou diddest create me not being asked, and redeeme mee not being entreated by mee, and how thou diddest make me a Christian without any desert; I haue a great confidence that thou wilt haue great pitie and mercy vpon me; for with such great sinners as I am, O good Iesus, thou shalt get honour, as thou hast done with the thiefe and with *Mary Magdalen*.

Saint *Ierome* vpon Saint *Mathew* saith, That all the Heretikes doe destroy Christ his coate without seame with their opinions, Princes teare it with inreuerence, Christians deuide it with their affections, and the Clergie cast lots on it with their ambition.

What

What elſe is at this day the ſtrife among the Clergie for a Biſhopricke or Benefice, or Canonrie, but an vnſowing and tearing of Chriſt his coat, threed by threed: for Prelates ſhould not contend and ſtriue for riches and dignities, but who can obtaine more vertues and perfections of life. *Gregorie* in his Paſtorall ſaith, That we may very well ſay of him, that he doth teare and rent Chriſt his coate which was without ſeame, who ſoweth ſedition and diuiſions among his brothers: becauſe that a man is knowne in nothing more to be a good Chriſtian, then by maintaining vnity and concord with his neighbour.

Et milites quidem hæc fecerunt, ſaith Saint *Iohn*, as if hee would ſay, Thoſe which at the foot of the croſſe did deuide his garments, and caſt lots vpon his coat, were ſuch as the common people call hangmen, and in *Pilats* houſe were called Gentlemen. S *Chryſoſtome* vpon this place doth ſay, That when execution is done vpon any, men neuer take away their garments from them, vnleſſe they be very wicked, nor yet from ſuch, vnleſſe the hangmen be very baſe and couetous; both which happened vnto Chriſt, becauſe they tooke away his coate, as though hee had beene a naughtie man, and did couet it like vile couetous men.

Thoſe which laid hands on Chriſt, and crucified him, were very vile and baſe perſons, for although the Scripture doe call them Knights and Souldiers, yet it is to be preſuppoſed that ſuch in the Hebrew tongue are called Knights, which in Latine are called footmen or torturers, inſomuch that ſuch as we call in our vulgar tongue hangmen, in the Hebrew are termed to be Knights.

God forbid that any man ſhould thinke, that a man of a good ſtocke, or of a noble houſe, or any man of valour, ſhould haue laid hands vpon Chriſt, for ſeeing that none of the Iewes durſt doe it, for feare of violating the law of the Synagogue, much leſſe would any man of noble bloud doe it for feare of ſtaining his nobilitie. And therefore becauſe that in this vaine world, men haue greater reſpect vnto their gentrie and honours, then to any other thing in this life, and that oft-times men are bolder with their conſcience then with their reputation and credit, it may well be religiouſly thought, that no man well deſcended, would put Chriſt to death. S. *Auguſtine* in his booke of the Citie of God ſaith: That becauſe

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no man could be a Prieſt, or ſerue in the Temple of the God *Iupiter*, vnleſſe he had beene an Eunuch or gelded. The Romanes eſtabliſhed by publike edict, that by a contrary, yet no man ſhould call them Capons, but Cockes: becauſe that, that ſhould be ſupplied in tongue and in ſpeech, which by nature they wanted. The Romanes did the like in this caſe, for conſidering that the name of a hangman was infamous and ſhamefull among them, and therefore no man would take that office vpon him; they agreed to call ſuch executioners Souldiers and Gentlemen, becauſe the nobleneſſe of the name ſhould couer the baſeneſſe of the office. And further, how baſe they were which did put Chriſt to death, it appeareth in this, that (as *Remigius* doth note) they crucified Chriſt with nailes, and tyed the theeues onely with cords; neither did they touch the theeues garments, and yet left Chriſt none vpon him. They neuer defamed the theeues, and no iniurie was forgotten againſt Chriſt; all which doth argue, that they were all baſe and vile people, void of all gentility. *Beda* doth interpret theſe words, *milites hæc fecerunt*, to another purpoſe; For ſaith he, the Scripture had great occaſion to ſay, that thoſe which deuided Chriſt his coate were Knights, and that he vnto whom the coate without ſeame did fall was a Knight, to let vs vnderſtand thereby, that he will not impart the reward of his death, and the ſpoiles of his paſſion, among ſuch as liue in eaſe and pleaſure, but among Knights which liue in a continuall warre againſt vices, ſeeing that holy *Iob* ſaith, that, Mans life is nothing elſe but a continuall fight and warre; and vnto whom but vnto holy knighthood doth this holy coate appertaine?

When *Iob* ſaith, *Quod militia eſt vita hominis ſuper terram*, And the Apoſtle, *Non coronabitur niſi qui legitime certauerit*, They ſpake it not in reſpect of ſuch as fight againſt the enemie, but in regard of Chriſtians which reſiſt vices; for to ſay the truth, he is worthie of a better crowne who ouercommeth his owne affections, then he who ſubdueth and killeth his enemies. *Iſidorus, de ſummo bono*, ſaith, Seeing that euery day, and euery houre, and euery moment and in euery place, the diuell doth fight with vs, with his ſleights and ſubtiltie, the world entiſe vs with his delights, and the fleſh importune vs with her pleaſures, tell me I pray thee, who doth

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he not ouercome, who doth ouercome such enemies?

There is no warre in the world so hote, which either a peace doth not cut off, or the sword end, or truce suspend; but alas the warre which I haue within my selfe, and the strifes which my desires doe stirre vp with my vntruly appetites, admit no peace at all, nor suffer no truce to be taken, nor are euer at rest, but doth liue and die with my life. In this warre there is no bloud shed, but teares, it is not fought in the frontiers, but within a mans person, not by killing of enemies, but by pulling vp vices, not by spoyling the fieldes, but by shutting vp our fences, not by making agreements with the enemies, but by destroying of them vtterly: becaufe it is impossible to make an attonement with vices, but we shall become afterward vicious.

O then this is a glorious warre, and an happy battaile, which the seruant of our Lord doth wage against his owne person; seeing that for the Knights and triumphers of this warre, there is reserued an euerlasting crowne, and the holy coate without seame.

Remigius saith, that it wanteth not a great mysterie, that the coate without seame was not deuided, but that it fell whole vnto him, who got it by lot; thereby to let vs vnderstand, that glory and euerlasting blisse, admitteth no deuision, but that he who obtaineth it hath it wholy, and he who looseth it looseth it wholy. What doth he gaine who gaineth this, but to liue for euer in heauen and enioy the fruition of the diuine essence? And what doth he loose who looseth it, but to abide for euer in flames of burning fire? Let our conclusion of all be, that as he who was not in the field, doth not deserue any part of the spoyle, nor he any crowne of victory, which was not in the battaile, so he deserueth no part of Christ his coate, who doth not endeauour himselfe to be a good Christian: for in the workes of vertue, if we cannot doe all that which wee ought, yet it is very necessary that we doe all that whichwe can.

CHAP. XXXVI.

CHAP. XXXVI.

Of diuers sorts of people that mocked at Christ on the crosse, and of diuers iniuries which they did vnto him, and how the Iewes wagging of their heads at him, was a token of the fall of their Synagogue.

Et pretereuntes blasphemabant eum, mouentes capita sua, & dicentes vah qui destruis templum dei, saith S. *Marke* in the 15. Chap. as if he would say, All those which passed by the crosse, and all those which stoode and beheld the crosse, and all those which were put to keepe the crosse, stoode scoffing and mocking at Iesus crucified: and because they should not thinke that they did it in ieast, but in earnest, they nodded with their heads, blasphemed him with their tongues, and iniuried him with these spightfull words. Now couſoner, ieaster, and deceiuer, now the time is come wherein it is easily seene, how little thou knowest, and how very little thou art able to doe, and how very much thou doost presume; seeing thou diddest make the innocent people beleeue, that if they should throw downe *Salomons* temple to the ground, thou couldest build it againe in three daies, although hee were fortie yeares in building it. There were sundry sorts of people, which scorned at Christ, the passengers which went by, the Sergeants which kept him, the theeues which suffered with him, the learned in the law which were present, the Priests of the temple which did behold him, so farre forth that all Ierusalem was culpable in that fault, seeing all were glad, and reioyced in the doing of it. Euery man stepped out as it had beene to a play or enterlude, with some new inuention of blasphemie; euery man thinking himselfe most happy, which could most of all iniurie him, or most of all blaspheme him. Mark 15

Some said that he had saued others, but he could not saue himselfe, others did bid him come downe from the crosse, and they would beleeue in him, others said, that because hee did title himselfe,

selfe, to be the sonne of God, why did not God deliuer him? and others said, that if hee were the chosen Christ, why did hee not loose himselfe from the crosse, on which he was crucified? *Hillarius* vpon this place saith, That when the maker of the world was thus vpon the crosse, some did blaspheme him so from the heart, and others iniurie him so spightfully, that they omitted not any one torment which they could giue him, nor iniurie which they could doe vnto him, nor false witnesse which they could beare against him. Saint *Augustine* vpon Saint *Iohn* saith, Euen as *Sampsons* Foxes, had their heads asunder, and were tyed onely by the tailes, and yet burned all the Philistians corne, so the wicked people of Israell, although they varied much in the iniuries which they did vnto Christ, yet they agreed all in the death which they gaue him.

Tell me I pray thee, what did not the abortiue children of the wicked Synagogue, what did they not goe about, what did they not endeuour, to take away the life from the sonne of God, and to obscure his fame, and discredit his learning? his life the hangmen tooke away with their nailes, his fame the Priests obscured with their tongues, his doctrine Heretikes discredited with their heresies: insomuch that if good Iesus had had greater wealth in this world to haue lost, there had not wanted theeues to haue stolen it away.

O the glory of the Angels, O light of the Seraphins, what hast thou on this crosse, either to giue or to keepe, seeing that the thornes haue taken away thy braines, the nailes drawen out thy bloud, the speare opened thy side, the vineger ended thy life, the Priests darkened thy fame, the hangmen bestowed thy life, the Iewes mocke at thy doctrine; and the Gentiles persecute thy Church? and although thou haddest lost all this, and that thou wast spoiled and robbed of all this, yet notwithstanding thou haddest some smal credit with the people, and that was, that thou wast honest in thy person, wise in thy words, and very profitable in thy doctrine. And yet to take away this small credit from him, they determined to raise a rumor on him, that he was a foole, and that he had vttered exceeding great follies in his life time, among which that he had said, that he was the sonne of the liuing God, and

and that he was the Messias promised in the law, and that in three daies hee would build vp the temple againe: in so much that the words which he spake, touching the building vp of his Church, they wrested as if it had beene spoken in madnesse or in folly.

Is there any higher point of folly saith *Chrysostome*, then for a foole to quip him of folly, who is reputed most wise? The Iewes did shew themselues fooles in nothing more, than in reputing Christ to be a foole, and the reason was, that because that they did not apply themselues, to heare his words, nor to follow his steps, nor to imitate his doctrine, nor giue credit vnto his miracles, they thought that all which good Iesus did, was but a fained matter, and that all which he said vnto them, was spoken as it were by a foole. *Ego sum vermis & non homo, opprobrium & abiectio plebis*, saith Christ by the mouth of the holy Prophet, as if he would say, I am so disfigured vpon this crosse, and all my body is so pulled and haled a sunder, that men will rather iudge mee now a worme which is troden on, then a man, by reason whereof I am made a But of iniuries, and a pledge or stake of blasphemies. A But of iniuries, and a stake of blasphemies was Christ vpon the crosse, seeing the Iewes omitted no iniurie against him, nor did not forbeare any blasphemie that they could vse against him: in so much that in them, there appeared their great malice, and in Christ, there did shine his wonderfull patience. *Cassiodorus* vpon the Psalme saith, That euen as it is the property of the worme, that when hee hath made his bale of silke, immediatly to lose his life: so the sonne of God, in the same instant that hee ended the redemption of mankinde, he ended likewise his life.

Holy Iesus had great reason, to compare himselfe vnto the worme, rather then vnto any other creature, because that as all that which the worme doth put in his webbe, proceedeth of his owne bowels, euen so all the bloud with the which he did redeeme vs, issued out of his owne proper veines.

Doest thou not thinke my brother, that our good Iesus was a glorious worme, and a very happy worme, seeing that hee did not onely weaue the whole webbe of our redemption, with the bloud of his veines, but also with the loue of his bowels? O how well he saith, I am a worme and not a man, seeing that looke how

fast forward, the web of the worme doth grow in greatnesse, hee groweth neerer and neerer his destruction, so in like manner, the more the sonne of God did pursue our redemption, the more hee did shew his loue towards vs, and the neerer his end drew on. What can be said more vnto this purpose, but that the more his bloud failed and his sight waxed dimme, and his life drew to an end, so much the more his loue grew and encreased towards vs. *Barnard* saith, that there was no member in the sonne of God, which was not full of griefe and dolour, nor any thing in him which was not full of loue and charity, because that when his holy veines were emptied of bloud, they were presently filled and stuffed vp with loue. Wee should wonder greatly, and haue great compassion, to heare the sonne of God say, that he is a small and little worme of the ground and not a man. For what other thing doth he meane by these words, but that his body was so disfigured by torments, and that like vnto a worme he wanted bowels. As he who meeteth with a worme in the ground treadeth on him presently and killeth him, so the Iewes which knew Christ, and conuersed with him, kicked at his person, as though hee had beene a rotten worme, and tooke his life from him.

S. *Ierome* vpon the Prophet *Ionas* saith, that the sonne of God was figured in the worme which did gnaw the Iuie which tooke away the shadow from the Prophet *Ionas*, when he went to preach to the great Citie of Niniuie: the which figure was fulfilled, when Christ our God, made desolate and spoiled all the Mosaicall law, in which there was no fruit left at all, but did serue onely for a shadow. *Omnes videntes me deriserunt me, locuti sunt labijs & mouerunt caput*, saith Christ by the Prophet, As if hee would say, All those which looked on mee when I hanged vpon the crosse, iested and scoffed at mee, and the manner of their scoffing was, that they blasphemed mee with theeir tongues, and in scoffing wise, nodded at mee with their heads, meaning thereby to let men vnderstand, how foolish my life had beene, and how fruitlesse my death was.

The Prophet *Dauid*, and the Euangelist Saint *Iohn*, haue met very well in this Prophesie, that is, that all such as did behold Christ, did laugh him to scorne, and blasphemed him, and wagd

their

their heads at him, in so much that S. *Iohn* saw that with his eyes, which the Prophet had long before prophesied.

There is no man so scandalous, nor so wicked in all the world, but men haue pitie on him, when he goeth to be hanged or be beheaded, and if they haue no pittie on him, yet they haue compassion on his father who lost him, or on his mother, which brought him into the world.

It is a very naturall thing for one man to haue compassion on another, and thereupon the most renowmed King *Dauid*, shewed great griefe and sorrow, for the death of his enemie *Saul*, and did send many thankes to them which did burie him, and made songs in his praise, and celebrated his funerals, with many teares. *Seneca* saith, that it is not the part of a reasonable heart, but of some brute beast, not to pardon him who humbleth himselfe vnto him, and not to haue compassion on him, who he seeth readie to die: for notwithstanding the mortall enmitie that was betwixt *Cesar* and *Pompey*, yet there did runne as many teares from *Cæsars* eies, when hee sawe his enemie dead, as there did issue drops of bloud from *Pompeyes* head, when hee was beheaded.

When the great Patriarch *Iacob* did die in Ægypt, his sonne *Ioseph* did shew such great heauinesse and sorrow, to see his father departed, that ouer and aboue that he stayed threescore dayes, before that he solemnized the funerals, hee did inuite all King *Pharaohs* Court, to beare him company to burie him, and helpe him also to mourne.

The sonne of God was hee onely, for whose death the Iewes had no compassion, nor tooke no pittie at all on his mother: for saying as Christ did say, *Omnes videntes me deriserunt me*, is plainly to tell vs, that all such as were present at his death, were all of one minde in the action, and that they were all glad that the hangmen did iest and scoffe at him. Wee haue saide that it is the propertie of mens hearts to haue compassion, when other men, like vnto themselues doe suffer, and thereupon it riseth, that when a man is on the ladder to be hanged, or hath the sword at his throate, to be beheaded, some bid him say his beliefe, some bid him commend himselfe vnto God, some say God receiue

thy ſoule, and when he yeeldeth vp the ghoſt, euery man doth pray for him. The Iewes did the contrary vnto all this, at the death of the ſonne of God, who hauing on the croſſe, one member pulled from another, and all his veines emptie of bloud, they did not onely not helpe him to die well, but ſpake words vnto him to make him diſpaire: becauſe that oftentimes a noble heart doth take greater griefe, to ſee his enemies take pleaſure of that which he doth ſuffer, then to ſee himſelfe die. For when Chriſt was vpon the point of yeelding vp his ſoule vnto his father, and when his breath was going out of his body, in ſtead of ſaying, The God of *Abraham* comfort thee, the God of *Iſaack* direct thee, and the God of *Iacob* forgiue thee, they in ſcoffing manner ſaid, Speake Enchanter, tell vs couſoner, if thou couldeſt doe any thing or if thou doſt know any thing, how could it be that thou wouldeſt not come downe from this tree, and deliuer thy ſelfe from this great torment? Seeing that thou doeſt crie *Heli*, *Heli*, and commend thy ſelfe vnto *Ieremie*, and call aloud to *Helias*, doeſt thou not thinke, that they will come to reuenge thy iniuries, and alſo to heale thee of theſe wounds? When thou diddeſt holde vs in the temple with thy ſeruants vntill noone, what fruit haſt thou reaped by them, and what did the reprehenſions which thou diddeſt vſe towards vs auaile thee, and what was the end of the leſſons which thou diddeſt teach vs, but onely to looſe thy life vpon this croſſe, and to leaue all our Common-wealth ſcandalized? Seeing thou diddeſt bragge that thou waſt the ſonne of the liuing God, and thou waſt the Chriſt promiſed in the law, why doeth not thy father come now, and take thee from this tree, and why doeſt not thou come downe from it, to take thy Kingdome? if thy miracles were true miracles, and not fained miracles, why doeſt thou not come downe from the croſſe, and draw thy hands and feete from theſe nailes? Tell vs couſoner, why doeſt thou not doe that which wee ſay, and anſwere vnto that which we demand of thee? our innocencie is very cleare, and thy faulte very manifeſt, ſeeing that before all this preſence thou haſt no excuſe for thy faults, nor anſwere for our ſpeech. Theſe and ſuch like iniuries they vſed to his face, partly becauſe they would be the better reuenged on him, and partly to excuſe and iuſtifie themſelues,

themſelues, and alſo becauſe that all the ſtrangers which were there preſent ſhould ſee, what great follies the ſonne of God vttered when hee was aliue, and what great reaſon they had to crucifie him.

O children of furies, and miniſters of hell, *Vſquequo diligitis vanitatem, & quæritis mendacium?* Such infamous teſtimonies, ſuch malicious ſpeeches, ſuch iniurious words, ſuch vndecent geſtures as theſe are, dare any man vſe againſt the liuing, and much leſſe againſt thoſe which haue their eyes ſunke into their head, and are readie to yeeld vp the ghoſt? How would you that the eternall father ſhould haue pitie vpon you, ſeeing that you haue none at all vpon his onely and welbeloued ſonne? if on him who hangeth crucified on the croſſe, and hath his eies broken, his skin ſlaine, his bones bruſed, all the parts of his body pulled aſunder, his veines without bloud, and alſo gaſpeth his laſt breath, your hard hearts doe not waxe tender nor relent, how is it poſſible that any man ſhould haue pitie or compaſſion on you? Of all the griefes and vexations of this world, there is none ſo great as that for which there is no remedie, nor yet hath no comfort at all. A certaine man asking a Philoſopher why he did weepe ſo much for the death of his ſonne, ſeeing that now there was no remedie for it; he anſwered that therefore he did lament and weepe ſo much, becauſe that for the death of his ſonne he had no remedie. There was no comfort left for the iniuries and blaphemies ſpoken vnto Chriſt, becauſe there were ſo many of them, neither was there any remedie becauſe there were ſo many which vſed them; for vndoubtedly there was ſcarſe any man preſent which did not iniurie him, nor any iniurie forgotten which they did not vſe againſt him. It wanted not a ſecret myſterie that our Lord did ſuffer the Iewes to mocke Chriſt, by wagging their heads at him, and that the Euangeliſts ſhould report this vnto vs, becauſe that in this it was figured, that the head of the Iſraelites, which was *Iudea*, and the head of *Iudea* which was Ieruſalem, and the head of Ieruſalem which was the Temple, and the head of the Temple which were the Prieſts, and the head of the Prieſts which was the law, all theſe heads did now ſhake, did now moue, did now fall, and did alſo now end. The firſt homicide of the Synagoue was *Cain*,

and the laſt which was in her was her ſonne, the people of Iſrael: and as *Cains* head did alwaies ſhake, becauſe hee did murder his brother *Abell*, ſo the heads of the Synagogue did moue becauſe they ſlew Chriſt, in ſo much that the wicked Iſraelites did not onely follow their father the manſlaier, in the fault, but alſo in the puniſhment.

Origen vpon S. *Mathew* ſaith, What other thing did the wagging of their heads ſignifie, but that the Citie, the Kingdome, and the Temple, and the law and the prieſthood, which were their heads, did now ſhake and wagge in the head; and that now there was no man left which ſhould gouerne the Synagogue?

Hillarius in a Homily ſaith, O you vnhappy Iſraelites, ſeeing that the heads which you did then moue in ieſt, were afterward moued and remoued in earneſt, becauſe that ſince the time that Chriſt died, you haue no King to obay, no Kingdome to dwell in, no Citie to defend you, no Temple to worſhip in, no Prophet to vaunt of, no Prieſt to conſult with, but like vnto the monſters of the deſert of Scithia, you wander all the world without a head.

CHAP. XXXVII.

How the ſon of God did crucifie with himſelfe all our iniuries and faults, and that by his diſhonour and diſcredit, our credit did begin.

Principes eius & Leones eius rugientes & iudices eius & Lupi, ſaith, the Prophet *Sophon.* Chap. 2. As if he would ſay, Woe be vnto thee Ieruſalem, woe be vnto thee wicked people, becauſe thy Iudges are turned vnto roaring Lions, and thy rulers into howling Wolues, the which kill all flockes which they meet, without any reſpect, & deuoure all that they meete in the way.

S. *Luke* alſo ſaith the like vnto this Propheſie, that *ſtabat populus ſpectans, & deridebant eum principes ſacerdotum*, As if he would ſay, All the Iewiſh nation ſtand gazing & hearkning about the croſſe, how the chiefeſt of the Prieſts did ſcoffe and ieaſt at him; in ſo much that almoſt all the people of Iſrael are to be condemned as culpable

culpable of that scoffing, and iesting: because that in holding their peace they did seeme to consent to it, and in not speaking against it they did seeme to allow of it.

They did in those daies call those the chiefe Priests, which did gouerne the people, and such as were ordinary Iudges, and such as were the most ancient among the people, by whose counsell and aduise all the rest were ruled.

Some say that the high Priests and the Pharises, and the Scribes, were such as had greatest religion among the people, and were of greatest knowledge in learning, in the iudgement of men, because of them all the Mosaycall law did depend, and the Propheties of the holy Fathers, and the word of God, and the expounding of mysteries, and the gouernment of all the people. These high Priests were so esteemed and feared, that God did command in the law, that if any man did disobey their commandement, or scoffe at that which they did counsell, hee should presently be cast out of the Common-wealth, and be stoned to death. All these Priests and Gouernours did conspire against Christ, falsly alledging the Scriptures, and interpreting the figures, by the which they proued, that Christ did deserue to die, seeing that openly he called himselfe the sonne of God, insomuch that they imployed all their skill and credit to defame and discredit Christ our Sauiour, by these words which like great Lawyers they did alledge, *Nos legem habemus, & secundum legem debet mori*; Following which sentence, *Pilat* gaue iudgement, and Christ died on the crosse: and his wauered in the faith, and the Commons grew mutinous, and the Elders of the law obstinate. S. *Ambrose* saith, That if the sonne of God had not had great credit among the common people, they would neuer haue said, *Nunquam homo sic loquutus est*, No man hath euer spoken as he hath spoken: neither yet, *Hic est Propheta qui venturus est in mundũ*, Because Christ was very much enuied by the high Priests. If any of the common people had spoken any word in his fauour, by and by they said that it was an Heresie, and accused him of Heresie which spake it, and like vnto an Heretike they handled euery Israelite which did follow Christ, because they made the people beleeue, that Christ was a peruerse and a publique Heretike, seeing that he did heale the diseased contrarie vnto the law vpon the

Sabaoth day, and contrary to the law ſaid himſelfe to be the ſonne of the liuing God. *Remigius* ſaith, That the Elders of the people, and the Prieſts were of ſuch reputation, that they alone might haue defended Chriſt, although the multitude would haue put him to death, and therefore his death is rather to be ſought for at their hands, then of any other, becauſe that they better then the reſt could haue giuen him his life. If S. *Luke* had ſaid that the people did ieſt and mocke at Chriſt, and that the Prieſts did looke on, it had beene tollerable; but to ſay that the Prieſts mocked at Chriſt, and that the people did but looke on, was an vnſeemely thing to behold, and very ſcandalous to heare: for they being bound to puniſh ſuch as ſhould mocke at Chriſt or blaſpheme him, they were the firſt which tooke vpon them to ſcoffe and ieaſt at him. O good Ieſus, O redeemer of my ſoule, ſeeing that thou doeſt finde no Iudge to defend thy innocencie in the Mount of Caluarie, how ſhall I finde any to excuſe my fault in the vale of *Ioſephat?* If the Iudges with their authority, and the Prieſts with their grauity, doe openly ſcoffe and ieſt at thee, What will the hangmen and torturers doe which crucifie thee? Comming then vnto our propheſie of *Sophonias*, what are the roaring of the Lions, and the howling of the Wolues, but the iniuries which the Prieſts did vnto Chriſt, and the blaſphemies which the ancients did ſpeake againſt him? S. *Ierome* ſaith, That as the Lion doth breake his anger with his roaring, and the Woolfe doth crie and manifeſt his hunger with his howling, ſo the excommunicated Prieſts of Iſrael, in putting Chriſt to death did break their anger, & by vſing ſuch opprobrious ſpeeches, did manifeſt their wrath and hatred. What were thoſe ſpeeches, Crucifie, crucifie him, but the roaring of cruell Lions, & what were thoſe other, *Non dimittas nobis niſi Barrabam*, but the howling of rauenous Wolues? all the Iewes like vnto fierce Lions did roare, and like vnto bloudie Wolues did howle at *Pilats* gates, for if it had laien in their power, they would neuer haue committed the crucifying of Chriſt vnto any but like vnto Lions they would haue torne him in pieces with their hands, and like vnto Wolues, they would haue eaten him with their teeth. *Origen* ſaith, that vntill this day, the Iewes roare like Lions, and Heritickes howle like Wolues, ſeeing they ceaſe not to perſecute the Church, nor

murmor

murmor at our Sacraments, but thankes be giuen vnto God, although they be able to make the Church a feard, yet they haue no power to hinder her. It was not much that those which passed by did iest and skoffe at Christ, because they knew him not, nor that the hangmen did the like, because it was their vse: but the Priests which did teach the Synagogue, and the Elders, which did rule the people, had no reason to open their mouths against Christ and lesser occasion to speake blasphemie against him. Woe be vnto thee catholike Church, saith St. *Augustine*, and woe bee vnto the Christian commō-wealth, when thou shalt see couetousnes raigne in thy rulers and gouernours, malice in thy Elders, enuy in Priests, because couetousnes, malice and enuy, were those which crucified the Sonne of God, and buryed the Synagogue. Prelates and gouernours doe at this day so oft mocke at Christ, as they doe wrest iustice for feare of man, and doe in equal degree offend in tyrannizing the poore, as the Iewes did by iniuring Christ. I say not much when I say that they offend in equal degree, because that Christ doth greeue more to see his elect oppressed then to heare himselfe complained on; and so oft the Ancients doe blaspheme Christ, as they doe destroy the people with wicked counsell, because that old ancient men doe no more hurt, or good in the commoh-wealth by their aduise and counsell, then Captaines in time of warre doe with their weapons.

Seneca in an Epistle saith, That the Roman common-wealth had as great need of *Cato Censorius* to rule the people with his counsell as shee had of *Scipio Affricanus*, to defend them by armes. If there had beene any graue olde man at the foot of the crosse, who had beene zealous and iealous of the honour of the Synagogue, neither the passengers which went by, nor the hangmen which kept him, nor the lookers on, durst haue mocked at Christ; but when they saw the olde men mock him, and the priests blaspheme him, the common people thinking that to be well done which they did, euery one endeuoured himselfe to vse the greatest blasphemie against him which he could thinke or inuent. The priests doe so oft blaspheme Christ, as with their lewde life they do skandalise the people: because that the life of priests in the commonwelth should be nothing else but a guide which euery man should

follow

follow, a glasse which euery man should looke in, a sample which euery man should worke by, a butt which euery man doth ayme at, and a rule which euery man is directed by, and a patterne which euery man is ruled by.

The enuious Priests which mocked at Christ we are worthy of greater blame, then the rest which did blaspheme him: For seeing the Gospell doth not giue licence to the true religious man of our Lord to speake one idle word: much lesse will he giue them leaue to blaspheame: Hee doth speake idle wordes in a religious house who liueth idly, and hee doth speake blasphemie of Christ, who is weary and repenteth himselfe of well dooing, and he noddeth at Christ with his head, who mocketh at the ceremonies of Religion, and hee scorneth Christ on the way, who vnwillingly dwelleth in a house of Religion, and hee doth blaspheame Christ with the hangmen, who doth abuse and euilly intreate good and quiet men in Religion. The duty of a good Priest is, to weepe and not to mocke, to pray and not to blaspheame, to speake well and not to defame, to defend & not to condemne, to comfort and not to doe iniurie, to make peace and not stirre vp sedition, to quit and not accuse. The wicked Iewes did the contrarie vnto all this at the foot of the crosse, who in stead of speaking vnto him, they did blaspheame him, and in stead of defending him, they did offend him, and in stead of giuing him comfort, did doe him great iniurie, and in stead of releeuing him did accuse him. *Et tu fili mi opprobrium populi, mei portabis*, saith *Ieremy* in the 5 chap: bringing in the Father, speaking vnto his Son, as if he would say, Thou my Son shalt take paines, because my people may play, thou shalt die because he may liue, thou shalt suffer because he may goe free, thou shalt be a man because he should be a God, thou shalt bee blasphemed, because he may be honoured, and thou shalt be defamed because he may liue in credit.

Hilarius saith, What is the ignomie which the father did cast vpon the sonne, but the olde sinne which all the world was charged with? As long as man did not know what sinne was, he did not know what infamie was, whereof we may inferre, that immediatly after that a man doth commit any sinne, that hee doth become infamous and discredited before God, for the which discredit

credit and infamie hee is bound vnto euerlasting punishment.

Cassiodorus on these wordes of the Psalme ; *Gloria & honore* saith, The glorie & honour with the which God doth honour his Saints & holy persons, doth differ much from that with the which the world doth exalt his, because that on earth the most mightie is most honoured, but in Heauen not so, but the most vertuous : and in the world he is most esteemed who hath most wealth, and before our Lord he who hath the best conscience. What doth it auaile thee if all men doe thee honour, if thy conscience doe defame thee? What hast thou if thou haue not a good conscience? And what doest thou want if thou doe not want a good conscience? For the eternall Father then to say vnto his Sonne, that he would cast vpon him all our infamie and dishonour, is to foretell him, that he should pay for all the sinnes of the world, seeing that he came for the same purpose downe from Heauen, insomuch that we change with our blessed Sauiour, our infamie with his fame and name, our fault for his grace, our death for his life, and our punishment for his glory. O good Iesus, O the loue of my soule, where did I begin to get fame, but in thy infamie? What was the beginning of my credit, but thy discredit? When did I begin to get credit with thy father, but since thou wast discredited vpon the crosse?

Saint *Barnard* in a sermon saith, I doe very much esteeme O good Iesus, I doe much esteeme, of the torments which thou diddest passe through, but I doe make greater reckoning of the nicknames and iniurious speeches which on the Crosse thou diddest suffer for me, for if the discipline and stripes which they gaue thee, did open thy shoulders, the iniurious speeches did reach vnto thy bowels.

Seneca vnto his freind *Lucillius* saith, That euery reasonable man, who is of a noble heart, and modest behauiour, had rather die with honour then liue with infamie. What shall wee say in this case of holy Iesus, whose life the nailes tooke away, and whose fame euill tongues haue stolen?

Ierome vpon *Ieremie* saith, For the father to say vnto his Son, *Tu oppr: bium populi mei portabis*, is to say plainly, that all the world should be honoured by his death, and hee onely defamed

and

and dishonoured : the which glorious prophesie was fulfilled literally in Christ, when they vnloaded vs of all the reproaches which they cast on Christ. Make hast O you Iewes, saith *Remegius*, make hast to skoffe and iest at Christ, because you doe vs more good then you thinke for, for looke how fast his infamie doth grow, so fast doth our fault decrease and diminish. *Hilarius* saith, That the Inkeeper in Samaria did shew great loue to the Prophet *Helisæus* and the loue which that good woman *Ruth* bare to *Noemie*, was very great, and yet the loue which Christ had vnto his crosse was farre greater ; because that no torments which they gaue him, nor intreaties vsed towards him could make him come downe from it, or take it from betwixt his armes. The Father did agree very well with his children, that is the Deuill with the Iewes, because he did perswade Christ to throw himselfe downe from the pinacle of the Temple, and they did perswade him likewise to come downe from the crosse, the which peruerse and wicked counsell, he would not onely admit, but also refused to heare. Althongh they told him that if hee would come downe from the crosse, they would beleeue in him, yet Christ would not doe it, because he knew very well that they would not fulfill their promise, nor beleeue in him at all, and thereupon because he knew that all which they spake, did proceed of malice, he would not answer them one word. If the Sonne of God when hee came downe from Heauen, should haue come straight vnto the crosse, not hauing liued at all in the world, it seemeth that they had had occasion to intreat him to come downe from the crosse, and conuersed among them, but seeing that he had liued thirtie and three yeares among them, and had beene onely three houres vpon the crosse, why should they request him to returne againe into the world, seeing that hee went straight to Heauen ? St. *Chrysostome* vpon St. *Mathew* saith, That if Christ had liued in the world those three houres, which he hanged vpon the Crosse ; and had beene vpon the Crosse those thirtie three yeares, which hee liued in the world, yet the loue which hee bore vnto the crosse was so great, that if all the Angels, would haue entreated him on their knees, and all men haue besought him with teares, he would neuer haue come downe from the crosse, vntill death had made an end of him.

If

after he had beene three houres vpon the crosse, what martyr in the world, at the very best of his martyrdome, would not haue turned backe and saued his life?

O perfidious Israelites, saith Saint *Augustine*, O wicked Iewes, why doe you lie so openly in saying that you would beleeue in him, if hee would come downe from the crosse, seeing that you would not beleeue him when he rose againe out of his Sepulcher? Is it not thinke you a more glorious myracle, to see a man rise againe aliue from among the dead, then to see a man that is in health come downe from the crosse? O you Iewes, the saluation of the world doeth not consist in forsaking the crosse, and in comming to preach againe in this same field, but in shewing his great patience in the torments which he endureth, and in making manifest his constancy in perseuering in them: insomuch that his constancy and perseuerance should suffice and be enough to conuert all your Synagogue. St. *Chrysostome* saith that the children of wickednes say vnto Christ, Come downe from the crosse, if thou be the Son of God. vnto whom we answer, Because he is the sonne of God, it is not conuenient that he should come downe, but if he had beene one of the theeues, it were little to be regarded whether he had come downe or not, or whether he had gone. What should haue become of vs miserable wretches, if the son of God would haue condescended to the infamous request of the Iewes? that was an infamous petition which the Iewes made, for if Christ would haue come downe, and left the crosse at that time, the Angels seats should not haue beene restored, the prophesies vnfulfilled, the Deuill vnuanquished, and all the world vnredeemed. Heare vs then, O good Iesus heare vs, and if the Synagogue do perswade thee to come down frō the crosse, the church doth not so; but rather that thou wouldst goe vp higher vpon it, because the crosse is the ladder, by the which thou diddest go vp to heauen, and it is also that which thou hast left vs, to goe vp to the same place. St. *Barnard* in a sermon saith, that if the obdurate people of the Iewes, had reached vnto the mysteries which are contained in the crosse, and in thee crucified, they would neuer haue said vnto Christ, If thou be the Sonne of God, come downe from the crosse, but they would haue said, because thou art our redeemer,

redeemer, take vs vp with thee to the crosse, because that those which thou diddest tender and loue, are knowne in nothing more, then by giuing him them part of thy torments. Crucified, O good Iesus, we loue thee, crucified we adore thee, O great redeemer, and crucified we beleeue in thee, O the loue of my soule: for being crucified thou diddest scale the heauens, vanquish the world, triumph ouer the Deuill, make an end of sinne, plant thy Church, and bury the Synagogue. *Ambrose* saith, *Noemies* loue with *Ruth*, and *Dauids* with Ionathans, did end with death; but good Iesus and the crosse, did not loue the one the other. onely vntill death, but imbracing one the other, did there dye, insomuch that if death were able to kill them, yet she was not able to seperate them.

Anselmus cryeth out, and saith, O excommunicated Ierusalem, O vnfortunate people of the Iewes, tell me I pray thee, I coniure thee, why dost thou mocke at him, and deridest him with so many iniuries, who hath redeemed thee? Good Iesus doth weepe the falling downe of thy walles, and the losse of thy stones, and doest thou skoffe and mock at his precious flesh, and at his holy words? And in stead of intreating him to take thee vp to the crosse, doest thou perswade him to come downe from the crosse and turne vnto thee? How is it possible that thou shouldest turne vnto him although hee should come from the crosse vnto thee, seeing that thou diddest not turne vnto him; for the skinne which he left on the pillar, for the bloud which hee left in the streets, and for his coates which he left with the hangmen.

Cyprian saith, That we should take great compassion on the Son of God, for the iniuries which they vse against him, and yet farre greater vpon the poore Iewes which vse them, for if they skoffe and ieast at his passion, they shall be depriued of the fruit of redemption. By this high example, we should take example, not to goe downe from the crosse of martyrdome, nor giue ouer a perfect life once begun: because that the seruant of our Lord doth somtimes merit more with his pacience, then with his abstinence. A religious man being once demaunded by Pagans, what fruit he reaped of the Lawe of Christ? made answer, that he reaped great fruite, seeing I doe not make answer to such iniuries, and pray for those which vse them.

CHAP. VIII.

CHAP. XXXVIII.

How the Sunne lost his light at the death of Christ: and of the great compassion which hee had to see his Maker dye: and how the Synagogue began in darkenes and ended in darknes.

Hora autem sexta, vsque ad horam nonam, tenebræ factæ sunt, super vniuersam terram, saith St. *Mathew* chap. 27. as if he would say, At that very instant when the Creator of the world, and the heyre of eternities did yeeld vp his ghost, and breath out his soule vpon the Crosse, the Sunne did immediately cloth himselfe in blacke, and the Moone did put on a mourning weed, from sixe of the clocke, vntill nine. Math 27

It is a very olde custome, for Children to weepe for the death of their Parents, and seruants for the death of their maisters, and friends for their friends; because it is not possible, where there hath beene found friendship and true faith, if that conuersation be seperated, but the heart goeth also with it. Let no man maruell, that the heart goeth with his conuersation, seeing that this is most manifestly seene in the departure of *Ruth* and *Noemie*, and of *Dauid* and *Ionathan*, of *Tobias* and his Sonne, and of *Helias* and *Helizeus*, where in some of them teares did abound, and in the others wordes did want.

Seneca saith, That there is nothing, wherein loue may better be knowne, then when one friend departeth from another, because they can neither speake, nor cease from weeping. Let no man maruell, saith *Cicero* speaking to this purpose, that I shew such griefe for the absence of my friend *Rufus*, because it is not possible for one friend to part from another, but their hearts should likewise part in two. It is not reason that the vniuersall redeemer, should be excluded out of this generall rule, in whose death, his Mother did weepe for him, as for her Childe; the Angels, as for their

their restorer; the Disciples, as for their maister; the Heauens, as for their maker; and Men, as for their redeemer; Insomuch that as good Iesus did die for all, so all determined to weepe for him. For the death of *Saul*, *Abraham* alone did weepe; the death of *Iacob* the Patriarke, his Sonne *Ioseph* did onely weepe; for the death of *Moses*, onely *Israel*; for the death of *Saul*, only *Dauid*; for the death of *Samuel*, onely *Ramatha*; for the death of St. *Stephen*, the Church onely did weepe; but for the death of the Sonne of God, not onely men, but also the Elements doe weepe and bewaile.

Origen saith, a death so euilly employed, as that which was giuen to Christ, a life so vniustly taken away, as that which was taken from Christ, and so open an iniurie, as that which was done to Christ, and such excessiue torment, as that which was giuen Christ, all these erronious facts, the Elements themselues thought very reasonable to helpe men to weepe for and lament, and if they would, reuenge also. *Chrysostome* vpon St. *Mathew* saith, If, as our Lord gaue licence vnto the Heauens to become darke, and the earth to quake, he would likewise haue giuen them licence to chastise and punish men, and take a reuenge for his death; the earth would presently haue opened, and sent them all into hell: but because his pleasure was that his life should end, and not his mercy, hee gaue licence vnto the Elements to make them a feard, and not to kill them.

Testes invoco calum & terram, quod proposuerim vobis, vitam & mortem benedictionem & maledictionem, said *Moses* vnto the Iewes, when hee was departing out of this world; in the last of *Deutronomie*; as if hee would say, The Law which I haue giuen you is so holy, that if you keepe it, you shall liue, and if you breake it, you shall die, and if you doe receiue the councell which I haue giuen you, you shall be blessed, and if you breake it, cursed; and because I know for a certainty, that in the time to come you shall be lost, and that you and your law shall end, therefore to verifie this which I haue spoken, I leaue for witnesses the Heauens which you doe behold, and the earth which you doe tread on. There passed a thousand and sixe hundred fifty and fiue yeares, from the time that *Moses* dyed in the fields of *Moab*, vntill Christ dyed vpon the Crosse, and therefore, because the vtter destruction of the Iewes,

and

and the whole propheſie of *Moyſes*, was to be accompliſhed in the death of Chriſt, and becauſe that in ſuch a long time, there would not be any witneſſe aliue, hee tooke the heauens for his witneſſe, of whom he had no doubt, but that they ſhould alwaies remaine. It wanteth not a myſterie, and that a great myſterie, that *Moyſes* did put before the Iewes, death and life, a bleſſing and a curſe, whereof the wicked Iewes made choiſe of the curſe, when they demaund that the bloud of Chriſt might fall vpon them; and they did chuſe death, when they did take away Chriſt his life: and becauſe that by this enormious offence, all the Iewiſh nation was to take his end, the heauens and the earth gaue a true teſtimonie, of that which they had heard *Moyſes* ſay in his death. *Rabanus* ſaith, That becauſe the elements, the heauens and the earth did want tongues, to forme words withall, they remembred to become darke, and to tremble in ſtead of ſpeaking; for if our Lord would haue giuen them licence to ſpeake, they would openly haue ſpoken all that which they heard *Moyſes* ſpeake, and haue manifeſted the great errour, which that people had fallen into. For ſo great an offence as it was to put Chriſt to death, and for ſo great a puniſhment, as it was to deſtroy all the Iewiſh nation, it was very requiſite for *Moyſes* to take thoſe which were very ancient, and for ability of ſufficient warrantiſe, as the heauens and the elements were, which could no way be ſpotted, becauſe they had no ſinne, nor any exception taken againſt them, as being too young, becauſe they had beene created aboue a thouſand yeares before. *Ierome* vpon S. *Marke* ſaith, That the darkning of the Sunne, the quaking of the earth, the renting aſunder of the ſtones, and the raiſing of the dead, did meane nothing elſe, but that thereby wee ſhould vnderſtand, the great innocencie which Chriſt died with, and the exceeding malice, with which the people did put him to death. *Cyprian* ſaith, The earth did quake, and the heauen was afraid, of the great feare which the elements were driuen into, to heare the dolorous voice which the Sonne of God gaue, in the ſeparation of his ſoule from his body; meaning thereby to let vs vnderſtand, that they could neither ſee nor ſuffer, that their Creator ſhould ſuffer ſo bitter a paſſion, and that their God, ſhould die ſo grieuous a death.

Where art thou O my soule, dost thou sleepe or wake O my heart? the heauens are loaden with mourning, to see them slay their God, and dost thou make no reckoning, that he is slaine, and put to death for thee? The heauens doe weepe, although they were not those which were redeemed, and dost not thou weepe O my soule, seeing that he died for thy sinnes? If at the brusing of his bones, and the pulling asunder of his members, and at the troubling of the elements, thou dost not wake, to shed so much as one teare, when dost thou thinke to rise out of the lethargie of thy sinne? *Basill* saith, That in the quaking of the earth, and the darkning of the Sunne, at the time that Christ died, he gaue vs to vnderstand, that for a payment, that the people of the Iewes would not suffer Christ, the earth and elements would not suffer them, but that at the same time, the Sonne of God should end his life, and the old Mosaycall law die with him.

Because there was no man, that would celebrate the funerals of the redeemer of the world, in stead of mourning, the heauens darkened themselues, and in stead of bels, the stones brake in sunder: all which they did for very griefe to see Christ die, and also to see the Synagogue to be caried to her graue. *Remigius* saith, that wee should make small recokning, that the Gentile doth scoffe at our beliefe, and the Iew slander our law, seeing we haue the heauens and the earth for witnesses, that it is most true, that the Iew hath cast away himselfe, that *Moyses* law is at an end, that all that is written, is fulfilled, that the Sonne of God did die, and that with his owne precious bloud, he hath redeemed vs. If the diuine prouidence had giuen the elements and heauens, tongues to pronounce, and licence to speake; they would willingly haue made a recitall vnto vs, and a discourse of all the passion, and all the order of our redemption, as being faithfull witnesses of sight, which were there present, and pittifull creatures which at the same place did weare mourning weeds. Would they not thinke you deliuer foorth, and beare witnesse more willingly, of that which the redeemer of the world did vpon the crosse, then of that which *Moyses* spake in the fields of *Moab*? *Sol contra Gabaon ne mouearis, & luna contra vallem Mambre*, said the famous Captaine *Iosue*, fighting against the *Gabaonites*; as if he would say,

Irequire

I require thee, in the name of the great God of Israel, O thou Sunne, that thou stand still, and not stirre out of thy place, vntill I haue ended the battell against my enemies, and obtained the desired victory ouer them: for if the day should end, and the night shew her selfe, they might hide themselues from me, and I could not pursue them.

This prayer which the good Captaine *Iosue* made, was of great efficacie, seeing that it was literally fulfilled as he had prayed, and the Sunne durst not hide himselfe, to shorten the day, nor the Moone appeare, to shew that it was night: insomuch, that that day was so long, as the force of the battell did continue.

It is much to be noted, how our Lord doth regard rather the heart of him who prayeth, then the words with the which he prayeth, seeing that *Iosue* prayed, not in the Temple but in the field, not meditating but fighting, not on his knees, but on horsebacke, not shedding teares but bloud, not entreating, but coniuring, nor asking for vsuall matters, but such things as none durst aske, but himselfe. *Gregorie* in his register saith, that no man should despaire of Christ his clemencie, nor be afeard to aske for things necessarie, seeing that he granted *Iosue*, such an vnusuall and strange request. Will not our God and Lord, who gaue *Iosue* light, and lengthened the day to be reuenged of his enemies, more willingly giue it me, for the good of my neighbours, and to destroy my sinnes? I beseech thee therefore, O sonne of iustice, that thou wouldest vouchsafe to stay the beames of thy clemencie, and lengthen the day of thy mercie, for otherwise I shall neuer amend one of my faults, nor obtaine victory ouer my enemies. To come then vnto our first purpose, why did our Lord make the day longer, when *Iosue* did fight, and make it shorter, when the Sonne of God did die; seeing that *Iosue* did as well shed bloud in the fields of *Gabaon*, as the Iewes did in the Mount of Caluarie? why at *Iosues* petition, did God turne the night into the day, and at the death of the Sonne of God, turne the day into night? the secret of this mysterie is, that *Iosue* did fight for the seruice of God, but the Iewes did fight against the same God; and besides this, good *Iosue* did fight to defend the holy law, but the wicked Iewes, did impugne the Catholique Church; and therefore our Lord being

the high and eternall goodnesse, would giue them neither light nor fauour, to commit so enormious and detestable wickednesse. *Remigius* saith, That for the Sunne to become darke at the death of Christ, and stretch out his beames in *Iosues* battell, is to let vs vnderstand, what a great offence it is, to offend a good man as Christ was, and what a great meritorious deede it is, to punish a naughty man, as the people of the Gabaonits were: in testimonie whereof, the Sunne did hide his beames in the Mount of Caluarie, as not consenting to the death of him who was iust, and lengthened the day in Gabaon, as allowing the punishing of that wicked people. It is much to be waighed, that the darknesse which he did cast ouer the Iewes, did last but three houres, and the light which he gaue *Iosue* did continue a whole day, wherein he doth giue vs to vnderstand, how short and milde God is in punishing, and how bountifull and liberall he is in his rewards, seeing that he giueth vs punishment by waight, and his fauours without measure. *Extendit Moyses manum suam in calum, & facte sunt tenebre super terram Ægipti tribus diebus*, saith the Scripture in the 10. of *Genesis*, as if he would say, When King *Pharaoh* would not deliuer the children of Israel out of their captiuity, immediatly as *Moyses* did lift vp his hand, vnto the heauen, all the land of Ægypt was full of darknesse, the which was so great and so thick, that if they could heare one anothers voice, yet they could not discerne one anothers countenance. *Rupertus* saith, If we will compare the sinne of the Ægyptians, with the sinne of the Iewes, we shall finde it to be very true, that the Iewes did commit a farre greater sinne then the Ægyptians, and yet notwithstanding, those which were in greatest fault, were least stirred vp, and those which were least of all culpable, most of all punished.

Who dare say the contrary vnto this, seeing we haue seene that the darknesse did continue, in the Mount of Caluarie but three houres, and did last in Ægypt three whole daies? What meaneth this O good Iesus, what meaneth this? is it not a greater offence, to take away thy life from thee, then to hinder the Israelites to goe out of Ægypt? If this be true, as true it is, why dost thou chastise the Iewes, but with three houres of darknesse, and dost put the Egyptians, in a great feare with three daies of terrible darknesse?

Thou

Thou doſt ſhew by this O good Ieſus, that thou haſt greater pitie on vs, then we had of thee, and that thou doſt feele our hurt more deeper, then thy owne, ſeeing that thou waſt very merciſull with the Iewes, who did offend none but thy ſelfe; and didſt ſhew thy ſelfe, very rigorous vnto the Ægyptians, who did offend thy ſeruants: giuing vs thereby to vnderſtand, that thou doeſt more eaſilier pardon ſuch as offend thy ſelfe, then ſuch as doe iniurie vnto their neighbour.

The darkneſſe which the Lord did caſt in Aegypt vpon the Egyptians, was to chaſtiſe them, but the darkneſſe which in the mount of Caluarie, hee did caſt vpon the Iewes, was but to make them afraid, becauſe it is not to be thought, nor to be beleeued, that he who went vp to the croſſe to redeeme them, had any deſire to puniſh them, and much leſſe to deſtroy them. *Ierome* vpon S. *Mathew* ſaith, That at the death of the Sonne of God, the Sunne doth looſe his light, the earth doth quake, the ſtones cleaue in two, the vale of the Temple renteth in pieces, the Sepulchers of the dead open, in ſo much that all creatures haue compaſſion on him, onely man excepted, for whom he ſuffered. For my owne part I beleeue, ſaith *Anſelmus*, that preſently as the hangmen began to vncloathe Chriſt, the heauen began to looſe his light, becauſe the Sunne would ſhew himſelfe to be aſhamed of that whereof the Iewes had no ſhame at all; that is, to ſee Chriſt his fleſh naked, crucified on the tree: inſomuch that the Sunne hauing compaſſion of his Creator, determined to couer him with darkneſſe, ſeeing that they had taken his garments from him. Being true ſaith *Cyprian*, that he who did ſee the Sonne of God, did ſee alſo God himſelfe, by reaſon of the high Hypoſtaticall vnion, which was betwixt the diuinitie and humanitie; it is not to be beleeued, that, that ſo generall an eclipſe was made throughout all Iudea, without very deepe counſell; becauſe it was not a reaſonable thing nor yet an honeſt thing, that they ſhould dare to looke on Chriſt too earneſtly with their eies, who had ſo cruelly laid hands vpon him. *Hilarius* ſaith, That becauſe darke places are moſt fit for contemplation, the deuine prouidence did caſt that darkneſſe vpon the face of the earth, becauſe that the faithfull which were there preſent, might the better prepare themſelues to contemplate

on that high mysterie, and those which were peruerse and wicked, haue occasion to repent themselues of their sinnes. As the riuer cannot runne, but waxeth drie as soone as his spring faileth (saith *Chrysostome*) so did the materiall Sunne at the death of the Sonne of God, saying that hee could light the world no longer, seeing that Christ by whom he was lightened, did die and take his end. *Prosper* in his sentences saith, that God vseth a very exceeding good order in all his doings, if wee were able to comprehend it; which is easily seene by that, that he made a great shadow on the Mount of Caluarie, in so much that the wretched Synagogue, as being frighted and amazed, began in darkenesse, and ended in a shadow. *Vbicunque habitabant filij Israel, erat lux, vbi autem Ægiptij erant tenebræ*, saith the 10. Chapter of *Exodus*, as if hee would say, Although all the whole kingdome of Ægypt was full of darkenesse, yet there was none at all where the children of Israel did remaine: because that by speciall fauour and grace, the light went after the children of Israel, and darkenesse followed the Ægyptians. *Origen* vpon S. *Mathew* saith, That it may religiously be thought that the priuiledge which the Israelites did enioy in Ægypt, the faithfull did enioy in the Mount of Caluarie; that is to wit, that they did as manifestly see Christ his humanity, as if there had beene no darkenesse at all in the world, which seemeth to be a thing agreeing vnto reason, because it was not reason that those should be partakers in the punishment, which did not participate in the offence.

Of all the mysteries which Christ did either doe or speake, during those three houres, S. *Iohn* giueth testimonie, not by heare-say or report, but as he saw and heard them himselfe; for he saith, *Qui vidit testimonium perhibuit*, which he would neuer haue affirmed, if the darkenesse had blinded him, as it did the Iewes.

S. *Barnard* to this purpose saith, Thou mother of him who was crucified, and *Iohn* thy couson, and thy welbeloued *Mary Magdalen*, and some other few of thy family, all you did see the God of light, among the darkenesse, when hee said, I am a thirst, when he tasted the vinegar, bowed downe his head, and yeelded vp his soule vnto his father: so that these by a speciall priuiledge did fully see him, and wholy beleeue in him. *Bonauenture* saith, When

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in the laſt houre the ſonne of God did commend and giue his ſoule vnto his father, his mother onely and her family did deſerue to ſee his ſoule goe from him, and bow downe his head, becauſe that all the Iewes which were there aſſembled, becauſe they were procurers of his death, deſerued not to ſee him die. *Hilarius* vpon Saint *Marke* ſaith, That becauſe the torturers and hangmen did begin to ſcoffe and ieſt at that, that Chriſt did ſpeake and doe vpon the croſſe, God by his diuine prouidence, did caſt ouer them an eclipſe of darkneſſe, becauſe they ſhould heare all the myſteries which remained to be done, vntill the laſt moment of his life, but yet that they ſhould neither ſee them nor vnderſtand them. *Cyprian* ſaith, That the obſtinate Iewes with that thicke darkneſſe could not ſee Chriſt, and with thoſe damnable bowels could not vnderſtand Chriſt, which doth eaſily appeare in that, that the Sonne calling vnto his father, and ſaying *Heli, Heli*, they vnderſtood him that he had called for *Helias*.

CHAP. XXXIX.

Of many and ſundry ſorts of death, and that the death of Chriſt was the moſt glorious of them all.

Moriatur anima mea morte iuſtorum, ſaid the Prophet *Balaam*, as if he would ſay, I doe not deſire of God that he would giue mee longer life then that which I haue liued, nor greater honour then that which I haue, nor more wealth then I doe poſſeſſe, but that which I deſire of God is, that my ſoule may die like vnto thoſe which die in his grace. What greater, or more heroicall gift can wee deſire at God his hands in this life, then the grace to die in his grace? hee doth aske for a great matter who doth aske for grace at God his hands, and hee obtaineth much, who obtaineth grace, for becauſe that as puniſhment is tyed vnto his diſpleaſure, euen ſo glory is alwaies coupled and knit to his fauor and grace. *Baſill* ſaith, That no man can die like vnto a good Numb. 23.

man, but he who is a good man, nor no man end like vnto a iust man, vnlesse he be a iust man, because the priuiledge of dying well is imparted vnto none, but vnto such as God gaue his grace to liue well. *Dauid* did aske for health for his sonne, *Anna* grace to haue a childe, *Helias* asked for death at the brooke side, *Ezechias* asked for longer life being in sickenesse, the Chananite asked for health for her daughter being vexed of the diuell, but *Balaam*, and I, I and *Balaam*, doe not pray to God for longer life, but that it would please him that we may die in his grace. *Origen* vpon the booke of *Numbers* saith, That it is much to be noted, that *Balaam* did not pray that God would giue him grace to liue like vnto good men, but to die like vnto such as were good and iust men: and that not without reason, because we see many euery day which liue well, and end badly, and many which liue euilly, and die well. Wicked *Iudas* did liue well, but in the end of his trauell he ended wickedly; the thiefe did liue exceeding wickedly, but in the end of his life hee died vertuously; insomuch that vnfortunate *Iudas* from his Apostleship went into hell, and the good thiefe from the Gallowes went to heauen. We see many (saith *Seneca* in an Epistle) saile on Sea with a prosperous winde, which afterward are drowned in taking the hauen, and many escape out of bloudie battels, and die afterward of a lingering Ague, insomuch that the felicity of man doth not consist in a good beginning, but in a good end. What benefit is it for the Vine to blossome well, if at the haruest time he beare no Grape? What doth it benefit a man to haue liued like vnto S. *Paul*, if in the end he doe die like to the heretike *Arrius*, or *Sergius*: therefore the Prophet *Balaam* saith very well, *Moriatur anima mea morte iustorum*, For if it be a good thing to liue wel, it is much better to die wel. Seeing that *Balaam* doth aske of God that his soule may die like vnto the soule of a good man, it is very requisite for vs to rehearse the liues of some holy personages, that thereby we may know what death to wish for, because the holy Scripture doth lay downe vnto vs the liues of holy men, not to the end onely that we should know them, but because also that we should imitate them. What doth it auaile thee, O my sister, to read, and twise read the life of *Marie Magdalen*, if thou continue as dissolute as before thou wast?

S. *Augustine*

Saint *Auguſtine* ſaith, That the ſolemnities of ſome Martyrs which we doe celebrate, are nothing elſe but certaine ſtirrers vp of vs to ſuffer martyrdome for Chriſt. Inſomuch that we ſhould not bee aſhamed to imitate thoſe whoſe feaſts wee doe celebrate.

Egredere; non egrediar ſed hic moriar, 3. *Reg.* chap, 20. Theſe words paſſed betwixt *Benaias* King *Salomons* Captaine, & *Ioab* King *Dauids* Captaine, when *Benaias* went vp to the holy Tabernacle to ſlay Captaine *Ioab*, vnto whom *Benaias* ſaid, *Salomon* my Lord commaundeth thee to goe out of his Tabernacle. Vnto whom *Ioab* made anſwere, I will rather die here then goe out of the temple, or depart from the Alter.

What elſe is it to die within the tabernacle, but to die like a true and faithfull Chriſtian? and what elſe is it to die, holding faſt by the Alter, and taking hold by the Arke, but to die embraced and adorned with all the Sacraments? O how happy that ſoule is, who with the Captaine *Ioab*, doth liue within the holy Temple, and taketh hold of the Altar, which is Chriſt, and dyeth embracing the Arke of the Sacraments: becauſe that of ſuch a ſoule we may with better reaſon ſay rather, that ſhe beginneth to liue, then that ſhe doth end or die. It is the perſwaſion of the diuell to ſay, *egredere foras*: and it is the anſwer of a good Chriſtian, to ſay, *Non egrediar ſed hic moriar*: becauſe the intent of the diuell is to draw vs from a holy place, to the prophane places of the world; and God his purpoſe is, to draw vs from that which is prophane, and bring vs where we may die in his ſeruice. *Mortuus eſt Manaſſes in diebus meſſis hordeaceæ, quia inſtabat ſuper alligantes manipulos in campo. Iudith* the 8. chap. as if he would ſay, That worthy labouring man *Manaſſes*, husband to that noble dame *Iudith*, died in the harueſt time, in cutting and binding vp ſheaues of barley, by reaſon of the exceeding heat of the Sun which did driue him into ſuch a great ach in his head, that it killed him. S. *Auguſt.* in an Homelie ſaith, That as the labouring man doeth fight all the dayes of his life with the earth, for no other reaſon but becauſe ſhe ſhould yeeld him food to eat, ſo man doth fight with his own ſenſuality to ſubdue it, becauſe it is a harder matter to pul vp the tentations which ſtriue in our fleſh, then to weed from the earth the nettles which

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trouble vs. S. *Barnard* ſaith, That when the husbandman doeth make cleane his corne from weede and cockle, they grow not againe of a long time, but woe be vnto me O good Ieſus, woe be vnto me, becauſe that in the field of my heart and ſenſualitie, one vice is no ſooner gone, but another is come in: nor that gone but another commeth in his place, inſomuch that if they doe not enter in all at once, it is not becauſe they doe not come, but becauſe they are not able to be receiued. Saint *Ierome* vpon Saint *Mathew* ſaith; That as the husbandman doth ſow diuers and ſundry ſeedes of graine in the field, becauſe that if the one grow not, yet the others may take, euen ſo the vaine worldling vndertaketh much buſineſſe, ſome heere, ſome there, he entreateth with this man, threatneth that man, flattereth ſome, and deceiueth other ſome: and all this hee doth to increaſe his wealth, to heape vp more riches, and to be of greater power and authoritie. *Plato* in *Timæo* ſaith: That if the heart were quartered into ſo many peeces, as he is ſcattered abroad into imaginations and thoughts, I ſweare vnto thee that he would either gather himſelfe together, or end in ſhort time. *Seneca* to this purpoſe ſaith, If whether my heart goeth with his thoughts, my body ſhould alſo goe with his feete, there would be no Eagle which could be able to flee ſo faſt, nor no Hart which ſo ſwiftly ſhould be able to run. Corne ſo ſcattered abroad, and ſeed ſo badly ſowen, ſuch as are our diſordinate and vnbrideled deſires, what ſhall we doe if we cut them not before we die? Cutting his corne, and binding vp his ſheaues, death tooke *Iudiths* husband: wherein wee ſhould vnderſtand, that when death doth knocke at our gates, he ſhould finde *Auguſt* paſt and our harueſt at an end; I meane not of the grapes which are in the vineyard, but of the thoughts which are in our bowels. O that, that, is a glorious *Auguſt* and a happy gathering of grapes, which the ſeruant of our Lord doth of the affections and paſſions which he hath in his minde, that when the houre of death doth come, our Lord may find nothing to cut, nor the diuell to gather. *Mortuus eſt Moyſes, non caligauit oculus eius, nec dentes illius moti ſunt*, ſaith the holy Scripture in the 33. of *Deut.* as if he would ſay, Honourable old *Moyſes* dyed at the age of a ſix ſcore, and neuer loſt the ſight of his eyes, nor neuer loſt tooth of his head. *Agmon* ſaith,

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That in such a long age as that of *Moyses*, vnlesse it had beene by a speciall priuiledge, it had not ben possible for him to haue preserued his sight so long, nor to haue had all his teeth; because that from fourescore vpward the teeth begin to fall, and the eyes to grow darke. *Origen* saith, That our Lord is such a friend vnto those that he loueth, and so carefull of the good, that he doth not onely giue them grace to keepe their soules, but also force and strength to preserue their bodies, as he did to *Moyses* in his olde age; whose sight he preserued because he might goe, and teeth because he should eat. There is great difference saith S. *Gregorie* betwixt the blindnesse of the soule, and the blindnes of the body, because that that of the body darkenesse doth cause, but that of the soule wickednesse doth procure: and thereupon it is, that the noughtie man doth stumble in many more things, then the blind man: the blind man knoweth that he is blind, and suffereth himselfe to bee guided, but the noughtie man doth neither knowe himselfe to be nought, nor will not suffer himselfe to be counselled, and therefore he doth neither knowe that which hee would haue, nor desire that which he ought. O how happy that soule is whose sight continueth vntill death, knowing in her selfe how little she is worth, how little she possesseth, and the small power she is of, for otherwise we may well say of such a soule, that she seeth very little if she doe not see her selfe. The great patriarke *Iacob* had lost the sight of his eyes, seeing hee did not see his nephewes which were by him, but yet hee had not lost the sight of his soule, seeing that he propheſied things to come; insomuch that he did not know those which were before his eyes, and did see that which should happen three hundred yeares after. What doth it meane, saith *Rupertus*, that *Moyses* being sixscore yeares old did neuer want tooth, but that in all that time hee did neuer speake any superfluous word? *Horace* saith that wee speake with our tongue, eat with the cheeke teeth, pronounce with our other teeth, and vtter with our mouth, insomuch that the want of our teeth causeth vs to pronounce badly. Being then true as true it is, that we loose so many teeth, as we speake vaine words, by this account it were a lesser losse to loose all our teeth, then to be noted to haue a noughty tongue. *Cyprian* in one of his epistles saith, That

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as a wise man doth let nothing passe into his stomacke, vnlesse it be well chewed before, euen so there doth no word proceed from his heart, which he hath not well thought of before, because that of words not well waighed, nor considerately thought vpon, doe ostentimes great contentions arise.

Origen to this purpose saith, O how happy is the soule which wanteth no tooth, that is, which neuer did any thing whereof she should repent, nor speake word whereof she should be sorry: for comparing all the parts of our bodies together, we doe sin more with our tongue alone, then with al the members of our body besides. Much good may *Moyses* his teeth doe him, so that thou my brother doe put a watch before thy mouth, and in thy words, because that in the houre of death, they will rather aske vs an account of the words which we speake, then of the teeth which we haue lost. *Iacob collegit pedes super lectulum & obijt*, saith the holy Scripture in the last of *Genesis*, as if hee would say, The olde Patriarke *Iacob* being come to the ende of his dayes, and finishing his speach to his sons, and blessing euery of them by himselfe, drew vp his knees and feet to his mouth, and yeelded vp his life. In mans body there is no part further off from the mouth then the feet, and therefore when the good patriarke did ioine and draw his feet to his mouth, and his mouth to his feet, when he was giuing vp the ghost, it is not to be thought that he did it by haphazzard, but for a deepe secret, and a high misterie. What is vnderstood by the feete which we goe with, but the good purposes which we haue to be good? what are the hāds with the which we doe eat and trauell with, but only the good works which we do? what is ment by the mouth which we speake with, but the promises & vowes which we make? it is conuenient for vs then to ioyne together the mouth with the hands, & the hands with the feete, before wee die, that is to say, our words with our desires and purposes, and our purposes with our workes, because the Kingdome of heauen is not gotten by force of words, but by weight of good works. When Christ saith in the gospell vnto one *hoc fac & viues*, and vnto another, *si vis ad vitam ingredi serua mandata*, he did plainly shew vs, that an euangelicall perfection did not consist in much speaking, but in well doing, and therefore there are none reputed

Martyrs

maryrs for the worde which they haue ſpoken, but for the workes which they haue done. He doth dye with his mouth farre from his hands who doth ſay one thing and doe another; and hee with his handes farre from his feet, who hath many good purpoſes and deſires, but naughtie workes: from which malediction good Lord deliuer vs, becauſe that to ſpeake well and doe ill, doth rather belong vnto olde Philoſophers, then vnto good Chriſtians. O happie is the ſoule which death taketh: the feet ioyned to the mouth, that is, ſpeaking and doing; and that working with deſiring, ſpeaking and doing, promiſing and fulfilling, were all one, and were coupled together imitating the Son of God, who thirty yeares was ſilent, and preached onely three. *Iob mortuus eſt ſenex, & plenus dierum*, ſaith the holy Scripture in the laſt of *Iob*, as if he would ſay, *Iob* the holy man, and who loued God well, did die loaded with many yeares.

St. *Gregorie* vpon theſe wordes ſaith, The Scripture doth not ſpeake without a great myſterie when hee ſaith, that holy *Iob* did die olde and full of dayes, and not full of many nights; becauſe he would let vs vnderſtand thereby, that he dieth idle and emptie, and without dayes, whoſe dayes are paſſed without fruit or profit, and he doth die full of dayes who when hee dyeth is full of good workes.

Chryſoſt. ſaith, That in holy Scripture by the day is vnderſtood grace, and that by the night we ſhould meane diſgrace and diſpleaſure; and thereupon it is, that when wicked *Iudas* went from Chriſt to deliuer him vnto his enemies, the Euangeliſt ſaith, That his departure was by night, that is, that he was depriued of the day and light of grace, and was accompanied with the night of ſinne. S. *Barnard* vpon *Qui habitat* ſaith, That becauſe no life can be called life, vnleſſe it bee a good life, nor none ſaid to liue, vnleſſe hee liue well, wee may ſay with great reaſon, that hee hath not liued any day at all, who hath wickedly liued, and that he hath liued many dayes, who hath vertuouſly liued.

What doth any man keepe of his yeares that are paſt, or of the dayes which he hath liued, but the good workes which hee hath done in them? All is paſt; all is ended, and all forgotten, there remaineth

remaineth onely the merit or demerit which we haue gotten, and so according to this count, they call the day merit, and the night demerit. If thou hast done well, thou hast liued long; if thou hast done ill, thou hast not liued at all: because that in the day of account they will not put in thy reckoning, the dayes which thou hast liued, but the good workes which thou hast done.

If the kingdome of heauen should be giuen in respect of yeares, who liued so long as *Mathusalem*, who passed nine hundred? As holy *Iob* did die full of dayes, so there are many which die loaden with nights, that is, without the light of grace, and the day of glory. Such die full of nights, as die full of faults, because there is nothing in this life so darke, as a noughty conscience full of sinne. What is it, saith St. *Gregory*, for the good to die full of dayes, and the wicked full of nights, but for the one to goe to heauen, where there is day without night, and the other to goe to hell, where there is night without day? Happy is the soule which dieth in the day of grace, and miserable is the soule, which dieth in the night of sinne, because that to die by day, or to die by night, is nothing else but to liue in light, where there is no darkenesse, or to liue in darkenesse where there is no light.

CHAP. XL.

How the Sonne of God did die vpon the Crosse, praying and weeping, teaching vs by that example, how wee should behaue our selues in the last houre.

Iohn 19/30.

T inclinato capite tradidit spiritum, saith St. *Iohn* in his 19. chap. speaking of the death of the Sonne of God vpon the Crosse, as if he would say, Now that the redeemer of the world, had giuen foorth a terrible voice, saying: Father into thy hands I commend my spirit, hee did somewhat bow down his head, and gaue his soule vnto his eternall father.

In the last houre, in such a high mysterie, in such a glorious end,

at this was of the Son of God, that hee would not moue his arme, nor hand, nor leg, but onely bowe downe his head, wanteth not a great mysterie nor yet a very deepe secret.

It is an olde custome to tell what happened vnto our father, or vnto any deare friend in the last houre of his life; that is, what he did, what griefe hee had, what wordes he spake, how hee dyed, and how long he striued with death, because that those things which we doe last of all, are alwaies much noted, and greatly set by. Doth the Scripture, saith *Augustine* vpon St. *Iohn*, finde occasion to talke of the death of holy men, and will it not note and waigh waightie thinges, in the departure of the holiest of all holy men? much there is to be noted, and much to be considered, and also much to be wept and wailed, in the passing out of this world and death of the Sonne of God; because, that in the last account of his life, and last houre, the wordes which he spake were so profound, and the workes which he did, so strange, that they goe beyond all humane capacitie, and ouercome the vnderstanding of Angels.

Irenæus in a sermon saith, That from the beginning of the world, there was neuer death so cruell, because they killed mercy and clemency it selfe; neuer death so vniust, because they slew him who was innocent; neuer death so infamous, because they did put him to death on the crosse; nor any death so scandalous, seeing that it doth continue vntill this day; nor any death so noble, seeing they killed the maker of all thinges; nor any death more profitable, seeing they killed the Redeemer.

In diebus carnis suæ, cum clamore valido, & lachrimis exauditus est pro sua reuerentia, saith the Apostle to the Hebrues, as if hee would say, The Son of God being in the last houre of his life, and at the very point when his soule would leape out of his body, he began to pray and commend himselfe vnto his father, with a very loude voice, sorrowfull wordes, and pittifull teares.

By these wordes of the Apostle we may gather, that the Sonne of God did die on the crosse, tormented with griefe, looking vp to Heauen, crying with a loude voice, praying vnto his Father, and weeping for sinners.

There is contained a great secret in the Apostles wordes, when he

he ſaith, that in *Diebus carnis ſuæ*, the Sonne of God on the croſſe did pray, and cry, and weepe, and die, becauſe that all the other workes which he had done vntill then, were all mingled, and ſauoured of God and man, and of man and God, but his death on the croſſe, was the worke of a man onely, without any of his Diuinitie.

Hee dyed without detriment of his Diuinitie, becauſe there is nothing faſter annexed vnto God, then alwaies to liue; and with the detriment of his humane body hee dyed, becauſe there is nothing more naturall vnto man, then in the end to die.

The Sonne of God, ſaith St. *Barnard*, dying vpon a rough bare croſſe, how dare I abide in a rich houſe, apparell my ſelfe with ſoft garment, and ſleepe in a ſoft bed, or dine with my table laide? Let me vſe no more a large hood, a ſoft coate, a cell finely decked and trimmed, a ſoft bed, and a furniſhed table, ſeeing that ſuch dainties, are not fit for ſuch as follow the croſſe of Chriſt, but for ſuch nice wantons as doe perſecute Chriſt.

O good Ieſus, O the loue of my ſoule, how dare I liue in pleaſure, and paſſe my time in delight, ſeeing that thou in thy laſt houre, hadſt no other thing but the Croſſe for thy bed, the nailes for thy cuſhions, Heauen for thy pauilion, Theeues for thy companions, Gaule to eate, Vineger to drinke, Teares to waſh with, thy Voyce to complaine with, and Prayer to dye with.

O what a terrible thing it ſeemeth to bee, to draw neare vnto our laſt houre, ſeeing that the Son of God doth make ſuch preparation on the croſſe, to looke for it: to wit, hee hath his body naked, his handes bound, his feet nailed faſt, his head pricked with thorne, his mouth ſeaſoned with vineger, his vaines empty, and his face bathed with teares. Who did euer ſee a man faſt bound, fight with him who was at libertie; a naked man againſt him who was cloathed, the vanquiſhed with the conqueror, a wounded man with one who is ſound and whole, and a dead man with him who is a liue? If the maker of life, doth looke for death, with ſuch preparations, O death who will not bee affraid of thee? *Anſelmus* ſaith, that the Sonne of God did waite for death on the croſſe, to make vs a ſure agreement, hee looked for it naked becauſe the Deuill ſhould haue nothing on vs to take holde of, hee looked

looked for it fast nailed, because we should flee libertie, hee looked for it weeping, because we should haue nothing to wash, and he looked for it crying out, to teach vs to call vpon God, and he waited and expected death praying, to shew vs what wee should doe at our last end.

Seeing that the Apostle doth say of thee O good Iesus, that languishing, crying, and praying, and weeping, thou didst depart out of this world, tell me I pray thee seeing that thou diddest weepe so much, what was the cause of it? thy sight is blinded, thy speech is lost, thy bloud is runne out, thy strength doth faile thee, and yet doe not thy teares dry vp in thee; how should teares end in thee, seeing that faults end not in me? Thou doest not weepe O good Iesus, thou doest not weepe for thy selfe, but for mee, thou doest not weepe to see thy selfe die, but to see me sinne, thou doest not weepe for thy griefes but for my offences, neither doest thou weepe, because thou doest leaue me no remedie, but because thou doest see mee so vngratefull. *Damascen* saith, that as our faults were many, so the Sonne of God did shed many teares for them, and as my sinnes were so great that they reached vnto God his diuine iustice, so the cry and voice of Christ, was so loud that it did reach vnto the throne of mercie, in so much that as we went loosing our selues, so Christ went healing vs. *Theophilact.* vpon the Apostle saith, That as the Sonne of God with a great cry, and many teares did die vpon the crosse, so is it meete for vs to die in the Church, that is, crying vnto the Saints, praying vnto our Lord, weeping for our sinnes, because that in this world we haue licence to weepe for the sins which we commit here, and in the other we shall haue enough to doe to weepe for the paines which we suffer.

Chrysostome vpon this place saith, that the Sonne of God did die vpon the crosse, with a loud cry and many teares, for his voice was so loud and shrill, and the mysterie of it so high, and the manner of it so lamentable, that it was heard in the heauens, made hell afraid, astonied the Iewes, opened the Sepulchres, awaked the dead, and conuerted the great Centurion. If all creatures doe feare thee O good Iesus, hanging on the crosse, who will not feare thee when thou shalt come to iudgement? seeing thou doest make afeard and astonied the heauens, hell, the quick and the dead, with

one onely word, whom wilt thou not make afraid, with *ite maledicti*, goe you wicked in the laſt iudgement? *Remigius* ſaith, that the laſt voice which ſorrowfull Ieſus gaue in his laſt houre, was a louing voice, becauſe it came from ſo louing a heart, and a ſharpe voice, becauſe a tongue ſeaſoned with vineger did pronounce it, it was a weeping voice, becauſe it did paſſe by ſo weeping a face, and it was a voice full of myſterie, becauſe it was his laſt.

What death can be compared vnto the death of the Sonne of God, ſeeing that death tooke him embraced with the croſſe, with the pardon of his enemies prayed for, with an exclamation in his tongue, with a prayer in his mouth, with teares on his cheekes, with his bloud runne out, with the redemption accompliſhed, and with the Church perfectly planted.

The Sonne of God did yeeld vp his ghoſt, with a ſtrong crie, and it doth well appeare, that that voice was rather miraculous then naturall, ſeeing that few men can ſpeake at the houre of their death, much leſſe crie aloud: the which voice, our holy Lord did giue out, becauſe that all thoſe which were there preſent, might know how willingly he did die, and how little he did feare death. How is it poſſible that he ſhould feare death ſeeing that hee came voluntarie vnto it? there is no man who can feare death, but hee whom death doth kill; but the Sonne of God could not feare death, becauſe hee was to triumph ouer death. *Ierome* ſaith, For the Sonne of God to giue vp his ſoule, when hee would himſelfe, and how he would, and to crie aloud at the laſt houre, was to ſhew vnto vs his high Godhead; and to die praying and weeping, was to proue his manhood: in ſo much that if in dying hee did ſhew himſelfe to be a man, yet in the circumſtances of his death, he was knowne to be God.

As a man he hanged on the croſſe praying, and as God hee was there preaching; as a mortall man he went, and like vnto God he died, according vnto his owne will; like a man he asketh pardon for ſinnes, like a man he ſuffereth his ſide to be opened, and like God hee promiſeth the thiefe glory; like man he dieth, his head bowed downe, and like God he openeth vnto all men the gates of glory. *Cyprian* ſaith, that becauſe it is a vſe, to call aloud for thoſe only, which are far from vs, the Sonne of God his pleaſure was, to

crie

crie with a loud voice, in the last instant of his life, calling the Angels, because they should haue compassion on him, the elements, because they should couer him, the Sepulchres, because they should receiue him, the dead, because they should accompany him, the Gentiles, because they should beleeue in him, and the Iewes because they should conuert themselues. Note it well and thou shalt see, that good Iesus did not die in a village but in a Citie, not by night but by day, not in secret wise, but publikely, not holding his peace, but crying out, not by force, but of his owne free will, to giue vs to vnderstand, that as his death was publike, and notorious vnto all men, so he died for all men. *Chrysostome* saith, *Exclamauit voce magna*, because that if from that time forward, any one of his Church should loose himselfe, or any Gentile not conuert himselfe, it should not be because he was not called, but because he would not come: because that with that loud voice, hee did call the liuing, and summon the dead, because they should be all present, to see how he did shed his bloud, and bestowed it, for all the vniuersall world. Woe be vnto thee O my heart, woe be vnto thee O my soule, if no drop of that bloud hath fallen vnto our share, for as by that bloud we were redeemed, so by the same bloud we must be saued. He cried with a loud voice, because he had such great pleasure, to see his father now pacified, the world redeemed, the diuell vanquished, hell spoiled; that with a loud voice, he published his ioy, and with a crie he sounded out his victorie. *Barnard* saith, *Exclamauit voce magna*; and if with a loud voice, for whom but to call the elect, in his diuine and eternall predestination? Being that hee could not embrace his elect, because his hands were tyed, nor goe to seeke them, because his feet were nailed, nor giue them liberty, because he was crucified, nor visite them, because hee was condemned, good Iesus bethought himselfe, to call aloud vnto them, and with his owne bloud to buy them.

O infinite charity, O great loue, O my good Iesus, what couldest thou doe; or what shouldest thou haue done for me, and in me that thou diddest not, considering that with thy bloud thou hast redeemed me, and with tender teares called me? S. *Ambrose* saith, *Exclamauit voce magna*, sorrowfull Iesus cried with a loud voice, at the time when he was going out of this world, when hee

went to end and accompliſh the generall redemption, when the heauens began to open, and when hee meant to diuide his bloud, and at the time, when he went to ſeale his teſtament: meaning by that loud voice, to let all men know, how that he died for all men, and how that all were now redeemed. *Exclamauit voce magna*, making a difference betwixt the firſt cry, when they did leade him to be crucified, from the ſecond cry, when his pleaſure was to die; becauſe that in the firſt they ſaid, *Pilat* doth command this iuſtice to be done vnto this man, where hee doth command him to die: but in the other crie hee ſaid, this is my mercie which God commandeth to doe, done of all the world wherein hee doeth command to pardon; in ſo much that a vie *Pilat* did crie iuſtice, and Chriſt did proclaime mercy.

CHAP. XLI.

How Chriſt died, his head bowed downe, and the myſteries therein contained.

Factus eſt obediens vſque ad mortem, mortem autem crucis, ſaith the Apoſtle in the third to the *Theſſal.* as if hee would ſay, Albeit that the Sonne of GOD was perfect in all vertues, yet he did principally excell in the vertue of obedience: for if he tooke fleſh, it was by obedience, if hee was borne it was through obedience, and if he did die, it was through obedience. The Apoſtle did not content himſelfe, in ſaying that hee did obey his Father vntill death, but that he did obey him vntill the death of the croſſe; giuing vs in this ſpeech to vnderſtand, that the obedience of the Sonne of God, was not only conſtant and louing, but alſo accompanied with many troubles and dangers, ſeeing that through that obedience, he did die vpon the croſſe. *Barnard* ſaith, there be very many O good Ieſus, which doe obey thee vntill death, but not vntill the death of the croſſe, but feeling ſome paine and trouble to come with obedience, ſeeke excuſes not to fulfill it. O how many

many (saith S. *Basill*) would follow Christ, in going to the wedding in *Cana*, and be inuited with *Zacheus*; and to goe safely vpon the waters, and eate a hony-comb with his disciples, but would not follow him, in being borne in a manger, in flying into Ægypt being a childe, in going barefoot, in being persecuted by all men, nor yet in dying vpon the crosse. S. *Augustine* vpon the Apostle saith, If we will imitate the Sonne of God, in that which wee doe obey him, our obedience should be without any reply; our excuse ready presently to fulfill, constant to bring to an end, patient to endure troubles, and discreete to know well what we haue to doe. Comming then to our purpose, *Inclinato capite tradidit spiritum*, to wit, at the very houre that they drew Christ his soule out of his body, hee did somewhat bow downe his head; which diuine ceremonie ought greatly to be noted, because that the later it was done, the fuller of mysterie it is. *Cyrillus* vpon S. *Iohn* saith, That vntill the Sonne of God did goe vp, vpon the crosse, his Father had commanded him nothing, but to take mans flesh vpon him, and preach the law of the Gospell; but after that he was gone vp to the crosse, he did command him to suffer and to die: and therefore blessed Iesus, not being able to answere one word, bowed downe his head, shewing that it pleased him well so to doe.

O high mysterie, and diuine Sacrament, contained vnder this speech, to wit, that in one houre and one instant, that the commandement of obedience came vnto him, hee accepted death, bowed downe his head, gaue vp his soule, made an end of our fault, began his Church, and ended his life. *Cyprian* saith, when the father did command his sonne, there to end his life vpon the crosse, hee could not answere him one word, more then bow downe his head, in token that he did obey him: in so much that good Iesus life was first taken from him, before that his obedience wanted or ended. It is much to be noted, that the text doth not say, that hee did first giue vp his ghost, and then bow downe his head; but he did first bow downe his head, and then his soule departed from him: to teach vs thereby, that if his father would not haue commaunded him by obedience, hee would not haue departed out of this life. Notwithstanding that the trauels and troubles, which the Son of God passed through were infinite, and

the persecutions which he suffered intollerable, yet if as his father did command him to die vpon the crosse, hee would haue commanded him to liue longer time, and more torments endure, with his head bowed downe, he would haue said, It pleaseth me.

Bonauenture saith, That to the imitation of Christ, when the Prelate doth command vs any thing, be it to liue, or be it to die, we ought not to answere a word, but bowe downe our head, and fulfill it with obedience; because that in perfect obedience, there is neither any reply admitted, nor differing permitted.

O happy is that soule, which vntill the last houre, doth to all things which is commanded her, bow downe her head, and fulfill obedience: for, for my owne part, I thinke that he cannot be lost, who knoweth not how to disobey. What meaneth he to say, (saith *Aureolus* in a Sermon) that *Inclinato capite tradidit spiritum*, But that the Sonne of God did first send before him, to the other world his obedience, then hee did giue his soule to his Father: because the highest point of perfection, doth consist in obedience, and in the keeping downe and subduing of our owne sensuall will. *Multum egrimini filij Leui*, said *Moyses*, Num. 16. to *Dathan* and *Abiron*, as if he would say, It seemeth vnto mee that you of the linage of *Leuie*, grow very stout and stubborne perswading the people that they should obey neither mee, nor my brother *Aaron*; but that they should gouerne themselues according vnto their owne will and pleasure.

You should haue called to memorie, and also haue contented your selues, O you children of *Leui*, that among all the twelue Tribes, the Lord hath chosen you for himselfe, and how by a speciall priuiledge, he would haue you to serue him in his tabernacle: And further, his good pleasure was, that you should maintaine your selues by other mens labour and sweat. It is to be noted, that of all such as were in the Synagogue, these children of *Chore* were the first which rebelled against their superiour and ruler, all which the earth did swallow vp aliue, and they went body and soule into hell.

O to how many we may say at this day, *Multum erigimini filij Leui*, The which with those of *Chore* are stiffe-necked and stubborne, and haue not their head bowed downe with the Sonne of God.

God. The children of Israel had committed other offences, but God did neuer punish them so cruelly as for this, to let vs vnderstand that some faults may be dissembled, but the sinne of disobedience, shall alwaies be seuerely punished.

The punishment which God gaue vnto those rebellious and disobedient people, was that he did send them body and soule into hell aliue, insomuch that as they did commit a new fault, so God gaue them a new punishment.

Rupertus vpon this place doth say, That by this example gouernours of the Church should learne by God himselfe, that if any would lift vp their heads, with the sonnes of *Chore*, and not humble themselues with the Sonne of God, that they burie them aliue, and cause them to be swallowed vp, chastising their bodies with discipline, and wounding their hearts with words. What is it to burie them, but humble them and pull them downe? What is it to burie them aliue, but to command them not to depart, nor goe out of a house of religion? No man ought to beare vp his head in a religious house, to doe what hee lusteth, but bow it downe, to doe that which is commanded him; and if he doe not, the superiour ought to giue to the new sinne a new punishment, and vnto the new fall, a new correction. The first house of religion which euer was in the world, was the crosse, and the first nouice was Christ, and the first three vowes, the three nailes with which Christ was crucified, and washing of vs with his bloud betokeneth chastitie, and his being naked signifieth pouertie, and his dying with his head bowed downe obedience, and if any peruert this order, he should be buried by his superiour.

The differeuce betwixt the Apostata *Chore*, and blessed Iesus was, that *Chore* died with his head lifted vp, and the Sonne of God with his head bowed downe; whereof we may inferre, that the followers of Christ doe know nothing, but to obey and be silent, and the followers of *Chore* know nothing better, then to reply vnto that which is commaunded them, and murmured against all which they see.

Yet to take this mysterie in another sence, it is to be noted, that vntill the very time that Christ his will was to die vpon the crosse, he suffered the title which *Pilat* had put vp, to be close

at his head, but at the time of his last breath, hee remoued his head from the title, not without a high mysterie, and a very profound secret.

VVhat hurt vvas there in the title, that Christ vvould not die vvith his head fast by it? The greatest hurt that vvas in that triumphant title, is, the greatest felicitie that all worldlings of the world doe follow; that is, to haue the title of King, to bee called Kings, and to die Kings, for when a man is come to bee a King, well hee may seeke for more land, but not for more honour.

All the warres which were betwixt *Achilles* and *Hector*, *Alexander* and *Darius*, *Iulius Cæsar* and *Pompey*, *Augustus* and *Marcus Antonius*, were not because they would haue the lawes kept, but because they would be intituled Kings.

What meaneth this O good Iesus, what meaneth this? doe they lift thee vp like vnto a King, crowne thee like a King, put on thee a purple robe like a King, salute thee on their knees like a King, saying, Iesus of Nazareth King of the Iewes; and dost thou iest at the Kingdome, and put thy head from the title? *Barnard* vpon the passion saith, that not onely on his head, nor yet leaning to his head, the Sonne of God would not haue the title of honour, seeing that he did giue vp his spirit, with his head bowed downe, thereby to giue vs to vnderstand, that his Kingdome was not of the Kingdomes of this world, and how that it is no sure thing to take any rule at the hands of a tyrant.

Pilat the Lieutenant was an vniust Iudge, and a tyrant of the Romane Empire, borne at Lions, and for that cause the Sonne of God would not accept the honour which he gaue him, nor allow of the title which he did put ouer him; for although the title which he did put ouer him was good, yet the intention with the which he did it was nought.

Cyprian saith, For the Sonne of GOD to consent that they should put the title of a King hard by his head, and yet to take his head away from it when he did die, was to teach vs and aduise vs, that if it be lawfull to keepe the pomps, and vaine honour of this world in our life time, it is no euill counsell before our death to leaue them.

Who

Who dare procure vnto himselfe, any preheminence or office of honour in this world, seeing that the Sonne of God would not die with it being laid vpon him? how was it like, that he did procure any, seeing hee would not vouchsafe to see the table that his honour and dignitie was written in?

The tytle of Iesus of Nazareth king of the Iewes, *Pilat* commaunded to be written in a little peece of a boord, and to be nayled ouer Christ his head: but he beeing as great a friend of humilitie, as an enemie of vanitie, shut his eyes because hee would not see it, and bowed downe his head, because hee would not touch it.

Christ durst not (saith *Remgius*) die, with the honour which *Pilat* had laide vpon him in ieast, and darest thou die in the offices of honour which thou doest procure in earnest? *Chrysostome* to this purpose noteth; that Christ did first bow down his head, before his soule did goe out of his body; thereby to let vs vnderstand, that it is conuenient for vs, first to giue ouer the vaine honour which we possesse, before the life which wee liue with: because that otherwise it would seeme, that wee leaue it off, not of our owne will, but because we can keepe it no longer. *Damascen* saith, When the redeemer of the world would giue vp his ghost, hee did not withdrawe his shoulders from the crosse, nor his handes from the nailes, nor his feete from the cordes, nor his throat from the halter, nor his heart from the speare, but onely his head from the tytle of a King, thereby to teach vs, that the true seruants of our Lord, should esteeme the iniuries and discredits of this world for honour, and honour for infamie.

Anselmus vpon the Apostle saith, For the sonne of God to die with his head seperated, and drawne aside from the tytle of honour and dignity, was plainly to say, goe out go out fame and dignitie, goe out of my house; because the inhabitants of my crosse, should not pretend vanitie but humilitie, not fame but ignominie, not to be rulers but seruants, not to kill but obey, not libertie but subiection, nor yet to liue long but to liue well. *Cyrillus* vpon S. *Iohn* saith, The neerer the Redeemer of the world did drawe to his death, the more and the greater myracles hee did, for in suffering

ſuffering his ſide to be opened, he did ſhew his charity; In taſting gaule and vineger, he did ſhew his abſtinencie; in not comming downe from the croſſe, he did ſhew his conſtancy; in not anſwering vnto the iniuries done to him, he did ſhew his patience; and in bowing downe his head, he did ſhew his obedience.

What meaneth this O good Ieſus, what meaneth this? doeſt thou not ſtoppe thy eares againſt the blaſphemies which they ſpeake, doſt thou not ſhut thy mouth againſt the gaul which they offer thee, doeſt thou not withdraw thy ſide from the thruſt of the ſpeare, doſt thou not reſiſt the thorns which pierce thy brain, doſt thou not hide thy handes from thoſe which naile them, doſt thou not flee from thoſe which whip thy ſhoulders, and yet doſt thou withdraw thy head from the tytle of honour? Seeing that they call thee in the Scriptures, the King of Kings, *Et Dominus Dominantium*: why didſt thou abhor in thy life time the name of Lord, and deſpiſe in thy death the tytle of a King? I confeſſe my ſelfe to be the Lord of Lords, and that I am alſo the King of Kings, but I will not take this rule and kingdome, at the hands of the tyrant *Pilat*; for although my father did giue him authoritie, to take away my life from me, yet he did not giue him any, either to giue me, or take away any honour from me.

In this heroycall fact, Chriſt hath very few followers now a dayes in his Church, for be it by right or by wrong, with a good conſcience or a bad, by the hands of *Pilat* or by the ſleights of the Deuill, ſo that honour come to their houſes, they weigh it little how it commeth, nor by what manner it commeth.

S. *Gregorie* in his Memoriall ſaith, I haue not yet ſeene any man who hath been ambitious of honour, who hath beene ſcrupulous in his conſcience: and thou ſhalt know this to be true, in that, that they will rather take honour at *Pilats* handes, then depiſe it on the croſſe with Chriſt.

All the contemners of honour, doe follow the ſteps of Chriſt, and all thoſe who are ambitious of fame, doe follow *Pilats* court, who will deale with them as hee did with Chriſt, that is, in the place where he did intitle him to be a King, he did afterward crucifie him like to a theefe. *Beda* ſaith, The world dealeth with vaine men, as *Pilat* the tyrant did deale with the Sonne of God; becauſe

becauſe he gaue Chriſt the tytle of a King, and yet kept the poſſeſſion of the Kingdome himſelfe: ſo in like manner the world doth beſtow vpon ſuch as follow him, the charge and tribute which doth belong vnto honour, but without the commoditie of gaine due vnto it.

What ſacke is ſo full of earth, or what barre of yron ſo heauy, but the burthen which honour bringeth with it, is more heauy? The honour which *Pilat* doth giue vnto thoſe which loue him, is a matter of great ſcrupuloſitie to deſire, very dangerous to obtaine, chargeable to maintaine, brittle and eaſie to looſe, and very infamous to leaue off.

Take heede therefore O thou ambitious man, take heede how thou doeſt take any honour at *Pilats* handes, for that which hee doeth giue thee, is not fame but infamie, not honour but diſhonour, no fruite but leaues, no flower but branne, no golde but droſſe, no truth but a dreame, no kingdome but a tytle; and that which is worſt of all, at one time hee will giue it thee, and alſo crucifie thee. Then wicked and accurſed is the honour, which is receiued at the hands of *Pilat*, that is, when it is gotten through humaine ſleight and diligence, for in caſe of honour looke how holy a thing it is to deſerue it, ſo infamous a matter it is to procure it.

Saint *Ambroſe* vpon St. *Luke* ſaith, The ſonne of God did get great honour by *Pilat*, in not accepting of that princely tytle, and not dying with his head leaning to it, becauſe that if we ſpeake of worldly glory, he doth gaine greater glory, who beareth a heart and mind to deſpiſe it, then he who hath ſleights and cunning to obtaine it.

It is to be waighed in this place, that Chriſt did not refuſe, but that they ſhould put ouer him on the croſſe, the title of honour, and yet he would not die with it cloſe at his head.

This is a myſterie highly to be noted, and deeply to be weighed, becauſe that Chriſt doeth teach vs in it, how we may keepe our honour, without the detriment of our conſcience, and how we may keepe a good conſcience, without the danger of our honour. In that, that Chriſt did admit the title of honour, hee did teach vs, that we ſhould deſerue it, and in withdrawing his head

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from it, he did teach vs that after we haue deſerued it, it is very requiſit to contemne it: becauſe that to gaine honour with God and credit with men, we ſhould firſt merit honour, before we deſpiſe it. For he who doth merit no honour, how can hee ſay that he doth deſpiſe it? when we ſee a man come downe from the honour and dignitie which he had, and did not deſerue it, we will not ſay of him, that he did contemne and remoue it, but that they tooke it from him as being thereof vnworthy, or that he left it off, as being weary.

Seeing honour is nothing elſe (as *Seneca* reporteth) but a good opinion which men haue of vs, who is he who hath more honour, then he who beſt deſerueth it? The diuine *Plato* in his Timeo ſaith, That in times paſt, and in the golden age, none were eſteemed honourable, but ſuch as were vertuous; nor none infamous, but ſuch as were vicious; but after that theſe Pronounes *Meum & tuum*, mine and thine, crept into the world, they tyed honour vnto riches, and infamie and diſhonour to pouertie.

Remigius in an Homily ſaith, As thoſe which procure honour and dignitie vnto themſelues, by ouer great diligence, are worthy to be puniſhed, ſo thoſe which are idle and vicious, in not deſeruing it, are worthy to be reprehended; for if the Son of God with his head bowed downe *Inclinato capite*, did teach vs to deſpiſe it, yet with, Let your light ſhine before men, *Luceat lux veſtra coram hominibus*, he did binde vs to deſerue it.

Let the concluſion of all this bee, that they did giue good Ieſus the tytle, and he tooke the tytle, and renounced the title at one time; by whoſe example the ſeruant of our Lord ought to doe ſuch workes, that in all mens iudgements hee ſhould deſerue honour and they giue him honour, and yet he deſpiſe honour; inſomuch that it may with truth bee ſaid of him, that hee did deſerue it through his goodneſſe, and renounce it through his humilitie.

CHAP. XLII.

CHAP. XLII.

How the Sonne of God did yeeld vp his ghost on the crosse, at nine of the clocke.

Lætum vnigenuti fac tibi, & planctum amarum, said God vnto the Prophet *Ieremy* in the 15. chapter, as if hee would say, Thou shouldest make a great lamentation, and weepe bitterly for thy selfe, and vpon thy wicked people, as the comfortlesse father is wont to doe for the death of his onely sonne. It is much to be noted, that God doth not commaund him to weepe indifferently for euery sonne, but for the death of his onely sonne: giuing vs to vnderstand by this Prophesie, that they would kill Gods owne Son in Ierusalem, but not an adoptiue sonne, but his onely begotten and welbeloued Sonne.

When a Father hath more children then one, his loue is deuided among them, but when he hath but one onely, he bestoweth all his loue vpon him. A naturall sonne, an onely begotten sonne, and so welbeloued a sonne God neuer had, nor neuer shall haue, but blessed Iesus onely; and therfore seeing that they killed him, so much without iustice, and put him to so cruell a death, he commaunded the Heauens to weare mourning apparell for him, the Elements to cloath themselues in sack-cloath, the Angels to weepe, and all men to bewaile.

Why commaunds hee me to weepe for the death of my onely Sonne, but that I should alwaies haue in memory the death which Christ suffered for me? when doe I make bitter lamentation on my selfe, but when in the memory of the passion of Christ, I doe reioyce to liue in affliction and comfortlesse? It is also to bee waighed, that the death of his onely begotten Sonne, God commaunded *Ieremie* onely to weepe, who was a vertuous and a holy man; to let vs vnderstand thereby, that the high mysteries of his passion, our Lord doth giue none to tast of, but vnto those whom he doth first commaund to weepe.

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O how happy that heart is, vnto whom God doth commit and trust the bewailing of his Sonne, because that in thy house O my Lord, they enioyne teares vnto none, but they shall afterward be wrapped in diuine consolations.

O who could be thy companion O great *Ieremie*, to weepe and bewaile the death of the Sonne of the liuing God, and feele that which he felt vpon that dry tree of the crosse; what should I desire more, or what should I sigh after? It is now time for vs to speake of the order of the death of the Sonne of God, and of the great agonie which he passed through, when hee did giue vp his ghost; for seeing that he did sweat drops of bloud in the garden, by reason of the bitter cup which hee was to drinke of, what thinkest thou did he suffer, when his soule was drawne out of his body? If *Ieremie* did craue of God, that he would make his head a Sea of water, and turne his eies into a fountaine of teares, to weepe for those which were slaine in the warres, is it not greater reason, that my heart and soule should desire the same, to write the death of my God, who died by iustice and without iustice? To put that in paper which Christ did vpon the crosse, and register that with Inke which he did with bloud, and write that with Pennes, which he did suffer with thornes, and make many books of that which he endured with nailes, no man can well doe, but onely hee who hath his minde and vnderstanding lightned, and hath lamented and wept with teares the passion of Christ.

Barnard saith, that when the giuer of life, would end his life, he deuided his Sermon into seauen words, his bowels into a thousand loues, his mothers heart into an infinite number of sorrowes, all his bloud throughout the streetes, his garments among the hangmen, and his merits among sinners. O glorious heritage, O happy sale, that thou diddest make O my good Iesus, at the last houre, seeing that as thou diddest end thy breath, we did presently begin to inherit thee. O blessed mother, O comfortlesse woman, how is it possible that thou shouldst not suspect that which is prepared for thee at the last houre? I am greatly afraid (saith *Anselmus*) and am also very doubtfull, that if the Sonne doe die at nine, but the mother will die before at sixe; O what a narrow straight the virgins heart was driuen into at the foote of the crosse; because

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there did fight within her the loue which shee had to conforme her selfe vnto that which her sonne would, and the griefe to see her loose her sonne.

Vbertinus saith, When sixe of the clocke is past, your sonne shall passe out of this life, you shall passe out of his sight, the anger of the eternall Father shall passe, the fault shall passe from you, the glory of the Synagogue shall passe: and that which is most of all to be lamented, is, that if hee shall passe without you, you shall also passe without him, either by being rapt for a time, or by being astonied to see him die. O heire of heauen, O the glory of the blessed, what loue is that which thou doest beare vnto the world, that for it thou shouldst not loue thy selfe? doest thou not loue the deceitfull vvorld more then thou doest loue thy selfe, seeing thou doest lose thy life for him, who doth take thy life from thee? O good Iesus, O the loue of my soule, what wilt thou not doe? what wilt not thou goe about, seeing that at thy birth thou haddest no cradle, at thy death no bed, in thy life thou hast no house, at thy death thou hast no shirt, no nor yet so much as a Sepulchre?

S. *Augustine* vpon the passion of our Lord saith, What did the Prophet meane when he said, O death I will be thy death; but that on the tree of the crosse, death would take away Christ his life, and that hee would take away life from death, and depriue him of all power? O glorious death, O happy death, who would euer haue thought or imagined, that one death would make an end of another? death did euery houre encroach and get ground vpon that sacred humanity of Christ, because his sinewes did vnknit, and the force of his members grew slacke, his bones were put out of ioynt, his eye-lids changed colour, his eies shrunke into his head, and his haire stood on end, his face waxt pale and wan, his tongue dry, and all his body quaked and trembled: O my heart, O my soule, how can you liue, and see that which your God doth suffer for you? let my fingers giue ouer writing, and let my eies begin to weepe, because that these mysteries are not to be committed vnto the penne, but are deepely to be chewed and weighed in the secret and inward part of the soule. His veines being emptie, and without bloud, and his eies full of teares, his face pale

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and wan, and his body without strength, the houre of sixe is past, and he beginneth to enter into an agonie, but not an agony which doth depriue him of sence and feeling, but into an agonie which did augment and increase his torment.

What meaneth this, O the loue of my soule, what meaneth this O redeemer of my life? is there but one agonie for me, and is there two for thee, the one in the Garden, and the other on the Crosse? Was it not sufficient that in the agonie of the garden thou diddest sweat bloud for very anguish, but that in this agonie thou shouldest giue vp thy life? Death went about very ragingly seeking after that most blessed soule, and hunting after that most holy life, which Iesus had now euen in his mouth, expecting the very moment of the last houre, not to giue it vp vnto death, but to offer it vp vnto his father. What had death to doe, with the Lord of death? All that death could doe at that time, was to seperate the soule from the body, for the space of three daies onely, being certaine that Christ was as true God being dead, as he was being aliue. The last houre then being now come, he did open and shut his eyes, his lips did come and goe, his bones did all crackle, and the elements began to be troubled, thinking that all the whole machiue of this world was now at an end, seeing that the maker of the world did suffer.

Barnard saith, Although that at the very instant when the Son of God should die, all the parts of his body were troubled, yet hee did neuer leaue of to sigh and lament for sins and sinners, because that in the greatest agonie of his death, his strength neuer failed him to pray, nor his charitie to forgiue. Encourage and force thy selfe (saith *Vbertinus*) encourage thy selfe in this last conflict, seeing that in it thou art to die, the world to be redeemed, Heauen to be opened, and also the Deuill to be ouercome.

O eternal father, O my God why doest thou not remember thy only Son in this narrow straight, and being so neere his end? thou seest that the harmonie of his soule and body is broken, thou seest that he is at the end of his life, thou seest that the ninth houre is come, thou seest that hee is gasping out his last breath, and yet wilt thou not speake one bare word vnto him? seeing that he wil die for me, I will speake for him, offering him vnto thee, O eternal father,

father, for an oblation of peace, for an offering of gratefulneſſe and thankſgiuing, for an euerlaſting ſacrifice, for a ſweet holocauſt, for a burnt and odoriferous incenſe, and for an acceptable price of an infinite value.

Receiue O my God, receiue thy precious Son for a ranſome, and withall receiue thy ſeruant, for if he did die to fulfill thy commandement, he did alſo die to redeeme my ſoule.

Bonauenture ſaith, If thy ſonnes ſoule doe belong vnto thee as a God, vnto vs his bloud doth belong as brothers, whereof we will not giue thee ſo much as one drop, vnleſſe it be in exchanging of euerlaſting life.

O my ſoule, O my heart, why did you not die when you ſaw good Ieſus draw vnto his laſt ſtep? When is it time but now that our fingers play, and ſighes proceede from vs, and that we make of teares inke and of our hearts paper, in which wee may write with letters of bloud, who he is who dieth, for whoſe cauſe he dieth, and what death he dieth? he who dieth is God, and I am he for whom he dieth; the place where, is the croſſe; the manner of his death is, to be crucified; and the cauſe why, is to redeeme all the world. He died at nine of the clocke, which was the houre that *Adam* was caſt out of his garden and houſe; inſomuch that at the ninth houre the ſtate of innocencie did end, and in the ninth houre the ſtate of grace did begin O comfortleſſe mother, O Virgin without equall, doeſt thou not ſee that we are come to the houre of nine, and that thy ſonne beginneth to yeeld vp his life? O fatall yeare, O mount of Caluarie, O diſmall Friday, O rigorous croſſe, O raging death, what hath this Lady done vnto thee, wherein hath this holy woman offended thee, that thou ſhouldeſt cauſe her to want her ſpouſe, make her a widdow of her husband, leaue her without her ſonne, and an orphelme without her father? In that laſt houre all the celeſtiall hierarchies ſtood in the ayre beholding his ſorrowfull mother neere to the croſſe weeping, his holy family about her ſighing, the Iewes a farre off gazing. and all the other creatures of the world expecting and looking how their maker would yeeld vp his ghoſt, and to ſee what he would doe by himſelfe.

How much the neerer the Son of God did draw to his death, ſo much the more all creatures wondred at it, holding it for an im-

possible thing that he could either end or die, who gaue vnto them their being, force and strength.

At the same time the heauen waxed cloudie, the Sunne darke, the earth did quake, the stones did rent in sunder, the Son of God did die, and his sorrowfull mother sowned, shee fell downe at the foot of the crosse, embracing the body of it in her armes, the bloud of the crosse died her all ouer, transformed her into him who was crucified, depriued her of her owne sences, in the dolours of her sonne ouerwhelmed and drowned. Who brought newes of that which the sonne did suffer, or of that which the sorrowfull mother did endure, but onely the teares which issued from her, and the drops of bloud which ranne from him? The sighes which the mother did send forth, and the drops of bloud which did runne from the sonne, did meete together, and that with no small hast, for if the sonne did drop his bloud vntill he had no more left, the mother did also weepe and sigh, vntill she could weepe no more, both which is a token of the greatest charity in the world. The diuine Word then seeing that the tearme of his comming was now ended, and that he had accomplished the obedience which his father did impose vpon him, hee determined to finish and conclude his pitifull and mercifull iourney, and end his laborious life, vnknitting the knot which fastned the body and soule together; the which he did, not preiudicing at all his diuine person. His very last houre being now come, the sonne of God gaue a loud crie, with the which his agony ended, the redemption of man was perfected and accomplished, he bowed his head, sent forth his last breath, and yeelded vp his soule vnto his eternall father. O my soule, O my heart, art not thou ashamed to liue in this world, seeing that the giuer of life is now dead? O good Iesus, O the loue of my soule, by the death w thou didst die for me and by the bitter trance which thou hast now passed through, I beseech thee, that seeing I doe not deserue, that my soule should be drawne out of my body with thee, yet suffer that my sinne be pulled out of my bowels, and that thou wouldest receiue thy paine in recompence of my punishment, because that one drop of thy sweat will satisfie thy father better then a thousand yeares of my suffering, how soeuer and where that suffering be. When crucified Iesus was dead,

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his eies were closed vp, his face blacke, his body stiffe, his bloud congealed, his mouth somewhat open, his body wan and blew, and all his whole fauour and countenance changed and altered: and yet there remained enough, although there had remained nothing, seeing that the redeemer of the world did not remaine. All the compasse of the world remained exceedingly afraid, the wicked Synagogue confounded, all Christ his family astonied, *Pilats* people in a wonder, and the sorrowfull mother in a sowne. I say but little, to say that she was in a sowne, because I might better haue said, that she was halfe dead, for seeing her sonne by her, although she remained with her selfe, yet, she was without her selfe, considering she kept griefe alone in her hart, & her loue dead with her sonne. O world ransomed, O pardon performed, O generall Iubile, O hell now shut vp, O fault well paid for, O iustice rigorously executed vpon thee O my sweet Iesus when thy soule was drawne from thee, and when thou diddest pay the ransome of my sinne. O my sweete Iesus now gone, O my redeemer now dead, seeing that thou art the Lord of glory, and the maker of life, tell me what is become of thy life? did it not suffice that thy enemies did crucifie thy members, but that they also quarter in pieces thy sweet loue? Art thou not dead and quartered, seeing that thy skin cleaueth to the crosse, thy haires are sowen about the streetes, thy bloud is shed vpon the ground, and thy soule is gone into Paradise, and thy body inclosed in the Sepulchre? such a high life, such olde company, such an heroicall harmonie, and such an vnspotted flesh, how could thy most sacred soule abandon and forsake? Helpe thy selfe then O good Iesus, helpe thy selfe with thy mothers soule, seeing that thou hast giuen thy owne vnto thy father, and seeing that her soule is more in thee, then in her, let it giue life where it loueth, seeing it doth not where it abideth. Thou maist euen now raise vp two bodies, giue soules vnto two bodies, giue life vnto two dead persons, that is to say, vnto thy selfe which hast already giuen vp thy ghost, and vnto thy mother who is ready to send forth her last breath.

CHAP. XLIII.

How the vaile of the temple did rent in two when Christ gaue vp the ghost: and how that that breaking of the vaile was the first myracle that Christ did, after his death.

Mark 15. 38. *Velum templi scissum est in duo, a summo vsque deorsum*, saith S. *Marke* in the 15. chap. as if he would say, At the very instant that the maker of the world did yeeld vp his ghost, the vaile of the temple did breake in two, from the top vnto the bottome, not being touched by any either with the hand or sword. To vnderstand this mysterie, you must note that the Iewes had two vailes in their tabernacle and temple, whereof the one was at the entring in of the gate, and the other in the middle of the temple, with the which the body of the Church was deuided from the Chancell, in so much that they could see nothing of the temple, vnlesse they had first taken away the first vaile, nor they could not see the *sancta sanctorum*, vnlesse the second vaile had bin broken. The first myracle which the Son of God did in his life time, was the turning of water into wine; and the first that he did after his death, was the breaking the vaile of the temple, the which he did with greater solemnity then the first; because he did the one in his life time, the other being dead, the one in his presence, the other in his absence; the one in the house, & the other in the temple; the one being sat downe, and the other being crucified: the one at the request of his holy mother, and the other to the confusion of the infamous Synagogue. From the time that Christ was borne vntill he turned the water into wine, there passed thirty yeares; and from the time that Christ died on the crosse, vntil the vaile of the temple did breake in two, there passed not so much as three moments: because that in the selfe same instant that his soule departed out of his body, the vaile did begin to breake & rent in sunder. In this most high myracle, the Son of God did shew his power in breaking of the temple,

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his wisedom in doing it at such a time, his immortality in doing it after his death, giuing vs therby to vnderstand, that it was as easie a matter vnto him to rise againe, as it was to suffer himselfe to die. *Augustine* vpon Saint *Iohn* saith, Doe not thinke O thou Iew, that in the Sonne of God, the Godhead did die with his manhood, for although his life did end, yet certainly his power did not end. If thou doest thinke that like vnto a true man he doth hang dead vpon the crosse, why doest thou not marke how that like a true God he doth breake the vaile of the temple. In this new miracle of the breaking of the vaile, euen at the time when Christ gaue vp the ghost, thou canst not say that he did it with words like an Enchanter, or Witch, seeing that now his face is pale and wan, his head bowed downe, his tongue stiffe, and his soule drawne from him; insomuch that either thou must confesse in him power, or acknowledge in thy selfe malice. All this is out of Saint *Augustine*. The vaile which was in the temple (saith *Remigius*) was but one, and after that Christ did die, it did deuide it selfe into two, to giue vs thereby to vnderstand, that in the olde Synagogue there was but one people onely which was the Hebrew, but in the Catholike Church there should be two peoples, which are the Iew and the Gentile: insomuch that although the faith of the Church be but one, yet the people on which it is founded, are two. S. *Ierome* vpon Saint *Marke* saith, In parting in two the vaile of the temple, which did hinder the comming in into the temple, God did let vs vnderstand, that the sinne of our first Father which did keepe the heauen shut, was deuided betwixt vs and Christ; and the manner of the deuiding of it was, that he laid the fault vpon vs, and cast the punishment vpon himselfe.

Agmon to this purpose saith, As it was necessarie before the Iewes could enter into the temple, that the vaile should either be taken away or broken, euen so for vs to enter into heauen it is necessarie that Christ should die, and be also deuided; and the deuision was, that he did leaue the middest of the vaile (which was his body) in the Sepulchre, and the other middle, which was his soule, hee did send into Paradise. S. *Ambrose* in his *Exameron* saith, When the Prophet *Ezechiel* did see one wheele within another, what other thing was that, but onely that the Church

was inclosed within the Synagogue? The deuiding of the vaile which was at the gate of the temple, was nothing else but a seperation of the Church from the Synagogue, and of the Synagogue from the Church, because that from that time forward there should be but one Christ in all the world to worship, and one only Church to beleeue. *Moyses autem posuit velamen super faciem suam*, saith the holy Scripture, *Exodus* 33. as if he would say, When holy *Moyses* did speake with God alone, his face was vncouered, but when he did speake vnto all the people, hee couered his face with a vaile, insomuch that the children of Israel had much to doe with *Moyses*, because they were bound to beleeue all which he said vnto them, and yet they were neuer licensed to see his face. *Origen* vpon this place saith, Being a certaine and true thing that *Moyses* which gaue the law vnto the Iewes, doth represent and carrie the figure of the law it selfe, what doth it meane that *Moyses* had his face couered, but that the mysteries of the holy Scripture were hidden and concealed from all those which dwelled within the Synagogue? Like the off-spring of the Patriark *Isaack*, who did die blinde, and like the successours of *Iacob*, who died likewise blinde, and like the predecessours of *Tobias* who was also blinde, and like vnto the children of *Moyses*, whose face was couered with a vaile, the children of Israel had alwaies a vaile of ignorance before their face, by reason whereof they could neuer guesse at the ruine and fall which should happen vnto the Synagogue, nor the great prosperity which should happen vnto the Church. What other thing then was the breaking of the vaile of the temple, at the death of Christ, from the top to the bottome, but for all the mysteries of the olde Testament to be laid open now vnto vs? The Euangelist doth not say without cause, that all the vaile was broken from the highest part vnto the lowest, because that hee doth teach vs by that speech, that there remained no secret of the olde Testament, which was not laid open, and made manifest vnto vs, nor any mysterie which was not fulfilled.

S. *Augustine* vpon the Apostle saith, Euen vntill this day the Synagogue hath the face of her Iewish people couered with the vaile of malice and ignorance, and that which is worst of all is, that vnder this couering all wicked and excommunicated Heretikes

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lurke and are hidden, and the difference betwixt the one and the other is, that the Iew doth spot Christ, and the Heretike breedeth doubts in his Gospell.

Simon de Cassia vpon the passion of our Lord saith, In the slitting of this vaile, there are so many secrets to open, and so many mysteries to be noted, that without comparison that which is passed ouer with silence, is much more then that which is written of it.

It is much to be waighed, that the Scripture doth not say, that the vaile was either lost, or burnt, or fallen downe, or taken away, but onely that it did rent in two from the top to the bottome; in such sort that there remained vaile of one side, and vaile on the other, and the rupture or breaking betwixt both, to looke at. Who be those vnto whom there fell one part of the vaile, and vnto whom the other? and who be they which looke betwixt both? there fell part of that vaile vnto the perfidious Iewes, seeing that they will neuer receiue the Gospell; and the other part vnto the vnhappy Gentiles, seeing they cease not to worship their Idols: and vnto the faithfull Catholike Christian, there fell the rent and diuision of the vaile, by the which they beheld the holy mysteries, in so much that so much the happier a man is, by how much the lesse hee hath of that Iudaicall vaile. Let the Iew then take one part of the vaile, and let the Gentile take the other, for wee which are Christians will no part of it, but onely the cleft and rent which doth deuide it in two, by the which wee will looke and contemplate vpon the mysteries which the Sonne of God did worke vpon the crosse, and the secrets which he did there open vnto vs. It is also to be noted that the rent or cleft of the vaile, did not begin below and goe vpward, but began aboue and did breake downeward, seeing the text doth say, *a summo vsque deorsum*, thereby to let vs vnderstand, that the holy mysterie of our redemption, did begin in the Godhead, and afterward end in his manhood; in so much that first the fathers bowels were burst to forgiue and pardon vs, before that the flesh of his Son was broken to redeeme vs. What meaneth it that in the selfe same houre and moment, and with the selfe same cracke and rent, the vaile of the temple was broken from the top vnto the bottom, but that the eternall Father

pardoning from aboue, and his holy Son ſuffering below, the redemption of our ſins was wrought, & all holy ſecrets reuealed vnto vs. O with what great reaſon the Prophet *Eſayas* doth ſay, *Vere tu es deus abſcõditus*, ſeeing he doth ſay vnto *Noe*, that in the clouds he will ſhew him the Arke; & gaue *Moyſes* the law ſtanding vpon a hill, and couered with a miſt, and ſhewed himſelfe to *Daniel* in a flame of fire, and did alwaies anſwere in the propetiatory of the Arke, ſhadowed with a darke cloud, and the *ſancta ſanctorum* of the temple was hidden behind a vaile; and that which is moſt of all to be meruailed at, he made himſelfe feared of all, and did not ſuffer himſelfe to be ſeene of any. If the Synagogue doe complaine by *Eſayas* ſaying, *Vere tu es Deus abſconditus*, The Catholike Church doth vaunt and boaſt her ſelfe by *Abacuck* ſaying, *Quod in terris viſus eſt, & cum hominibus conuerſatus eſt*, Seeing that without vaile, and cloud, and fire, and without any miſt, wee haue ſeene the high works of his diuinity, and moſt ſacred fleſh of his humanity. *Auguſtine* vpon *S. Iohn* ſaith, Tell me I pray thee what did the Sonne of God reſerue and hide vnto himſelfe, which hee did not make manifeſt vnto all the world? He did ſhew his power in going vpon the waters, hee did ſhew his mercy in healing the weake and feeble, he did ſhew his clemencie in pardoning ſinnes, he did ſhew his learning in preaching to the people, hee did ſhew his charitie in dying for ſo many wicked men, and hee did ſhew his immortality in raiſing the dead. What remaineth for him to manifeſt or to lay open vnto the world, ſeeing that he died naked on the croſſe, and in dying rent in two the vaile of the temple, and being dead, ſuffered his ſide to be opened? What doeſt thou deſire O my ſoule to ſee or know in Chriſt, which thou doeſt not finde euery houre? If thou wilt ſee his works, looke vpon all the world, if thou wilt know his doctrine, reade the Goſpell; if thou wilt ſee his fleſh it hangeth vpon the tree; if thou deſire to ſee his ſecrets, the vaile is now broken; and if thou couet to ſee his bowels, his ſide is open for thee. What doth he denie thee who doth not denie thee his owne fleſh? *Cum quis conuerſus fuerit ad deum auferetur ab eo velamen*, ſaith the Apoſtle to the Corinthians 3. as if he would ſay, To all thoſe which will beleeue in Chriſt, and will turne vnto him the firſt fauour that hee will doe vnto them

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shall be, that he will pull from his face the vaile of innocencie, because they may enioy his glory.

Beda vpon the Apostle saith, If we will see Christ face to face, it is needfull for vs to take away the vaile from our heart and mindes; and if you ask me what the vaile is, I will answer thee that it is nothing but thy sinne and mine, which doth not suffer either that we may see our Lord or he vs. The Apostle saith very well that he onely who turneth vnto God shall see and know God, insomuch that none who doth not turne vnto our Lord can see his face, or obtaine his grace, because that all the foundation and ground of our saluation doth consist in that, that we doe first beleeue in him, and then serue him. Of the Moore, and of the Iew, and of the Pagan, who haue their backes turned to Christ, and doe neither beleeue in him nor serue him, may we not iustly say, that they doe not turne themselues to God, but turne from God? It is much to be noted that the Apostle doth say in this place, *Auferetur ab eo velamen*, that is, That the vaile shall be taken away from before him; and saith not that he can take it away himselfe: because that it lyeth in our hands onely to pray to take away the infidelity of the Pagans, the obstinacie of the Iewes, the malice of the Heritikes, and the sinnes of our hearts; but to take them away, resteth onely in the power of God.

The worthy doctor Saint *Augustine* vpon the Apostle saith thus, *O magnum misterium, O admirabile sacramentum, transgressores legis, auctorem legis interfecerunt, & legis secreta patuerunt*, as if he would haue said, O that the breaking of the vaile of the Temple at the death of Christ was a high mysterie, and a wonderfull Sacrament, because that not knowing what they did, nor feeling what they lost, it fell out, that the transgressors of the law, in putting to death the giuer of the law, the secrets of the law were laid open and discouered.

If thou wilt plainly see, saith Saint *Chrysostome*, what difference there is, betwixt the weakenes of man, and the power of God, and how much humane infirmitie, needeth diuine protection, thou maist perceiue it in that, that the Arke of *Noe*, with the whole world which was in it, was not drowned: and that the Prophet *Abacuc* hanging by one haire, did not fal: and in that that *S. Peters*

net

net being full with an infinite number of fish, did not breake; and on the other part, how the vaile which was in the temple, did rent in sunder no man touching it. What are the threeds of the Iudaicall vaile, but the sacrifices of Iudaisme? and what other signification haue the small cords of S. *Peters* net, but the sacraments and Gospels of Christ? What doth it meane that the vaile not being touched by any man did breake in sunder, but that, that olde Mosaicall law being now olde, did of it selfe consume and end?

What other signification hath it, that S. *Peters* nets being cast into the Sea, dropping wet with water, and beaten with the waues, and heauily loaden with fish, yet no one cord did breake, no mech vntie, nor no knot loose, but that how many so euer the tyrants are which persecute the Church, and how many so euer Heretikes doe rise in her, although we see her beaten and tossed, yet we shall neuer see her ouercome at any time? O happy is that soule which entreth into the net of the Gospell, and doth wrap her selfe in the cords of his Sacraments, because that all such which the Sonne of God doth take in his protection and safegard, although he suffer them sometimes to be tempted with vices, yet he neuer consenteth that they fall from his holy faith.

In Saint *Peters* net he is fast, who in the faith of Christ standeth sure and firme; and he with the vaile of the temple is broken and rent from the top to the ground, who from the faith of Christ is become an Apostata, and persecuteth his Church; for considering how the law of the Sonne of God is immaculate and vnspotted, no man is suffered not onely not to depart from it, and forsake it, but also not to wauer and doubt in it.

Tertullian in his *Monodia* saith, That before that the Sonne of God did suffer death for vs, the written law and grace were coupled and went together, the spirit and the letter, the Synagogue and the Church, the olde Testament and the new; but at that very instant that Christ yeelded vp the ghost vpon the crosse, and the vaile of the temple brake in sunder; the law of grace and the law written vncoupled and seuered themselues, and that which was the letter from that which was spirit, and that which they call Synagogue from that which was the Church, and those which were Iewes from those which were Christians, because that vnder the

vnder the Law of Christ, it is not permitted that there should be any thing hidden, and much lesse fained. O how happy saith *Damascen* euery Christian man may call himselfe in hauing Christ for his God and Lord, of whom it is not read, that he comanded any thing to be hidden but laid open; as it appeareth in his owne side which he suffered to be broken, in the graues and sepulchers of Hierusalem, which he commanded to open, and in the vaile of the temple which he permitted to rent a sunder, and in the Asse at Ierusalem which he willed to be loosed.

Non est Deus sicut Deus noster, who vnfoldeth that which is folded vp, openeth that which is shut, sheweth vs that which is hidden; insomuch that we are taught in all that which is necessarie to saue vs, and forwarned of all that which may hinder vs. O good Iesus, O the loue of my soule, with all humility I beseech thee that thou wouldst take from my heart the vaile of shame, to the end that I may confesse my sinnes, the vaile of mallice that I may not hurt my neighbours, the vaile of ignorance that I may attaine vnto thy secrets: for if hereafter there be no amendment in me, and for that which is past thou doe not giue me thy grace, I am one of those which thou wilt not see, and I feele in my selfe that I shall not be able to know thee. I am O good Iesus, I am *Isaac*, who by reason of his blindnes, did not know his sonne *Iacob*; I am *Iacob* who by reason of blindnesse, did not know his nephew *Beniamin*; I am *Tobias* who because that he was blinde, did not see the light of Heauen; I am *Heli* the priest, which did not see the light in the Temple; and that which is worst of all is, that my blindnes is not in that I haue lost my sight, but in that I haue faine from thy holy grace. Breake then O good Iesus, breake the vaile of my fault, breake the vaile of my disgrace, breake the vaile of my mallice and enuie: seeing that as long as my soule shall be couered with these vailes, it is impossible for me to see thy face, and much lesse to enioy thy glory.

CHAP. XLIIII.

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How that in the death of the Sonne of God, the stones did cleaue in sunder, and the mountaines did open, and of many high mysteries which these openings did signifie.

Mat 27, 52.

ET Petræ scissæ sunt & monumenta aperta sunt, & multa corpora sanctorum surrexerunt, saith St. *Mathew* chapter 27. as if hee should say, The voice which the Sonne of God did giue at the time of his death, was so terrible and so dreadful, that as his soule went out of his body, and his spirit vnto his father, immediately the stones did cleaue in peeces, the mountains did breake, the Sepulchers open, and many holy men did rise with Christ; insomuch that none of all creatures desired longer to liue, seeing they did see their maker to die so much without fault. It is a thing worthie to be noted, and in my seeming dreadfull to behold, that in the land of Iurie, in the Kingdome of Damasco, and in the mountaines of Arabia, vntill this day the cleauing of the stones remaine, and the renting of the rockes; whereof strangers and pilgrims take some relikes, and make crosses & signes vpon them, in token that for feare of the crosse they did open, and for dread and wonder of him who was crucified, they did part in sunder.

There appeared signes and tokens in foure places, at the death of Christ, that is to say, in the Heauens which waxed darke, in the vaile which tore in sunder, in the stones which did cleaue, and in the dead which did rise; in all which there was testimonie giuen, how great the power of him was who dyed, and how farre the bloud which hee did shead did extend it selfe. The bloud which the Sonne of God did shed, did extend it selfe vnto the Angels, seeing he did restore them; to the Iewes, seeing it did redeeme them; to the Gentiles, seeing it did conuert them; vnto those which were dead, seeing it did ransome them: insomuch that if he could haue found more creatures, for more hee would haue

haue died, and in more he would haue employed his bloud. It is a custome among men, that when a noble, worthie and liberall guest hath remained long time in a house, and goeth to dwell in another, that then the guests from whence hee departeth, shew griefe and sadnesse, and those vnto whom hee goeth receiue him with ioy and gladnesse. Thirty and three yeares the Sonne of God had made his residence in this life with those which liued, which time being expired, he went to visite and heale those which were dead, and as in all those yeares he remained the greatest part of them in the temple praying, and in the rockes and mountaines contemplating, the vaile doth breake, and the stones doe cleaue for very griefe, the Sepulchres doe open, and the dead goe out and receiue him for pure ioy.

The notable man *Augustine* saith thus in another sence, Who will not feare the crosse, and wonder and feare thee crucified, seeing the rockes doe rent in sunder for very feare, and the graues open for very wonder? feare O good Iesus, feare did the elements conceiue, seeing they were troubled; feare had the stones, seeing they did cleaue in pieces; feare had the graues, seeing they did open; feare also had the diuels, seeing that they did flee; and the feare which they had of thee was, to see thee vpon a dry tree triumph ouer death, which before that time did take away euery mans life.

Had not the elements reason pardie, to be astonied and moued, seeing they did see him killed who was wont to kill, and a triumpher ouer him who was accustomed to triumph ouer others, and see him buried who did alwaies burie, and to see an end of death which was the cruell hangman of all the world?

Ierome in an Homily saith, That since the beginning of the world, death was neuer so put to death, as when by Christ all his power and might was vanquished; because that the triumph which he had ouer him on the Altar of the crosse, was so great, that at the very houre and moment, when Christ had his soule drawne from him, death did also end his life. What other thing doest thou thinke was his life, but onely by his office to take from euery man his life?

O good Iesus, O great redeemer of Israel, what greater testi-

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monie shall wee desire to know that the olde death was pu. death, in thy death, but onely that the dead which death had vnder the key of his power, doe rise out of their graues to yeeld vnto thee obedience?

If the dead after the death of Christ, should haue beene subiect vnto death, as before they were, doest thou thinke my brother, that they durst haue risen out of their graues, and so returne againe to be buryed? This aboue is out of Saint *Ierome*.

Quomodo obscuratum est aurum, muratus est color optimas, dispersi sunt lapides sanctuarij in capite omnium platearum, saith *Ieremie* in his Lamentations, chap. 4. as if he would say, What great disaster and misfortune hath fallen vpon thee, O great Citty of Ierusalem, seeing that so suddenly the brightnes of thy gold is growne dark, and the colour of thy face so changed, and the stones of thy sanctuarie scattered abroad throughout all the world?

Hugo de sancto victore saith, That then the gold of the Synagogue did growe darke, when with her God and Lord she lost her fauour and credit, and then the colour of her face was all changed when shee fell vnto her cursed Idolatrie, and then the stones of the Sanctuarie were scattered in the market places and throughout the world, when all her Nations and Tribes were led captiue through all Countries.

And then, as the glosse of *Agmon* saith, In the Church of God the gold waxeth darke, when perfect men grow slacke in vertuous actions; and then the colour of her face is changed, when a religious life is turned into a secular; and then the stones of the Sanctuarie are scattred and throwne abroad, when religious men become Apostataes, out of their Monestaries.

The highnes of perfection, and the perfection of religion, doth not so much consist in the beautie and greatnesse of the monestaries, as in the brotherly loue and perseuerance of the religious men. Then the seruants of our Lord turneth golde into durt, when a Religious man withdrawne, becómeth altogether worldly, and then he changeth the good glory of his face, when hee doth little esteeme of shame, and is bolde with his conscience; and then hee hath scattered abroad the stones of the sanctuarie, when he hath nothing in the Monestarie more then his body, and with

with his thoughts goeth wandering ouer all the world.

Seeing that a perfect religious man, is nothing else but a liuely stone, in the building of the Temple of Christ, then wee will say that the stones of mount Caluarie doe cleaue and rent, when religious men breake loue, and become enemies the one to the other; and then we will say, that the stones of the Sanctuarie are cast abroad, when they liue according vnto their appetites, and liue with their bodyes shut vp, and their hearts at libertie. Considering that in Scripture, by the stone of hard flint, is vnderstood the naughtie and obstinate man, what other thing was it, for the stones to breake when Christ did yeeld vp the ghost, but that the vntamed Gentilitie, should receaue the Gospell? Saint *Cyprian* vpon the passion of our Lord saith, That since that God did make the world and create man, neuer any death could doe so much, nor euer any bloud had so much efficacie, as that which the Son of God did shed vpon the crosse; because that, that onely in the Land of Iudea, was able to breake the rockes, and in the hearts of the Gentiles to open their bowels.

If the humanitie which men vsed towards Christ, bee curiously considered, and the pitty which senceles creatures, had ouer him be rightly waighed, wee shall finde for a truth, that when the neighbours of Ierusalem did cast Christ out of them, the stones did receiue him within them. It is much to be pondered, that *Ieremie* doth not weepe, because the copper or yron was darkened, but only the mettall of gold; for as gold is the chiefe of all other mettals, so the Priests and Pharisies, were the ring-leaders and captaines of all the wicked, who then began to grow darke and blacke, when they determined to put the Son of God to death.

That Ieremy did not weepe because that copper, yron, tinne, which are base and poore mettals, did grow darke, but only that the mettall of gold grew darke which is rich; is to let vs vnderstand, that there is more cause of teares and griefe, in two or three sinnes committed by Princes and Prelats, then of a hundred done by poore subiects: because that the sinne which the subiect doth commit, is no more but one sinne; but that which the Prince or Prelate doth commit is iointly a sinne and sacriledge. It is likewise to be marked, that *Ieremy* doth not weepe, because the colour

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of the feete, or of the hands is changed, but onely the colour of the face, where a man appeareth either shamefull, or without shame; for to say the truth, no man falleth into a fault, if he doe not first loose his shame towards God.

It wanteth not a mysterie likewise that *Ieremy* doth not weepe for the stones which fell from the wall or towers of the Citty, but for those which did fall from the sanctuary or Temple, because that comparing of sinnes, our Lord is much more offended with those which the Priests and religious men doe commit, who are dedicated vnto himselfe, than with those which worldlings doe offend in. For what other thing is it that the Prophet doth complaine, That the gold hath lost his hew; but onely that he is very sory for the offences and faults which the Prelat doeth commit? What meaneth hee to complaine of the losse, and change of the colour of the face, but that at this day, all men sinne without shame throughout all the world? What is it to weepe for the stones of the sanctuary, but to haue pitty and compassion of the perdition of the clergie, and the estate of the religious? O saith St. *Ambrose* how much more pitty reuerence and affection, did our Lord finde in the hard stones of the mount of Caluarie, then in the obstinate bowels of the Iewish Nation, because of pure zeale they did arme themselues to receiue him within them, when no man durst so much as confesse him to be a good man. It is to wondred at, that the Sonne of God would condiscend vnto the zeale and affection which the stones did shew vnto him, seeing hee would not descend from the crosse, at the request of the Synagogue, nor giue credit vnto their words; to let vs thereby vnderstand, how farre more gratefull the stones were to him, then the affection of the Iewes. O that far greater reason had the Son of God to yeeld to the intreaty of the stones, then vnto the wordes of the Iewes, because that they ioyned together to take away his life, and the stones opened in the middle to giue him his graue in their bowels. If the stones could speake saith *Chrysost.* and had licence to chastise the Iewes, *Titus* and *Vespasian* should not haue need to come and reuenge the death of Christ, for they would haue iniured them in speech, and killed them with stones.

Barnard de planctu virginis saith, If thou wilt learne that charity and

and zeale are two vertues which are moſt gratefull vnto the Son of God, and that he doth reward them very ſpeedily; thou mayſt perceiue it in that, that ſtones hauing opened themſelues, and hee hauing no tongue to thanke them, nor bloud to ſhed for them, yet he rewarded ſo notable a ſeruice, in that hee commaunded his body to bee buried within them. O happie ſeruice was that, which the ſtones did at that houre vnto Chriſt, ſeeing they did deſerue to receiue him into their bowels, and keepe him there vntill he did riſe againe. *Poſt dies multos dicit dominus, auferam a vobis cor lapideum, & dabo vobis cor carneum & ſpiritum nouum*, ſaid God by *Ezechiel*. as if hee would ſay, After many dayes which ſhall not be in thy dayes, O Synagogue, but in the dayes of thy daughter the Church, I will take from my ſeruants and friends, the heart which they had of ſtone, and will giue them another more tenderer, which ſhall be of ſoft fleſh, and alſo I will giue them a new ſpirit, and it ſhall be the holy Ghoſt himſelfe. Vnder fewe words our Lord doth promiſe vnto his, many and great fauours, to wit, that hee will take away their hard hearts, and giue them others more ſoft and tender; becauſe it is no leſſer a gift of God, to keepe vs from offending him, than to giue vs his grace to ſerue him. When the Prophet doth ſay, *Deſcendant in profundum quaſi lapis*, What elſe doth hee meane, or what elſe doth hee aske of the Lord, in this ſo rigorous a requeſt, but onely that ſeeing the hearts of the wicked were hard like vnto flint; euen ſo they might deſcend hard and whole into hell. *Caſſiodorus* vpon theſe words ſaith, that the Sonne of God did finde all the hearts of the world hard and ſtonie, ſeeing the Prophet did aske of God, That they might goe downe into the bottomleſſe depth like ſtones; the which ſtones the great Redeemer did commaund at the houre of his death to bee broken and cleft, and of the ſame ſtones, other ſoft ſtones and humane hearts to bee made; in ſo much that it was no other thing for the ſtones to bee broken before Chriſt, but onely that our hearts and mindes ſhould become tender and milde.

As it is the naturall condition of that which is heauie to deſcend, and of that which is light to aſcend, euen ſo it is as naturall a thing vnto the ſinfull ſoule to deſcend into hell, as for a ſtone to

goe downeward. St. *Auſtine* in his Confeſſions ſaith, That the ſoule loaden with ſinnes, is much more wearyed then the body which goeth loaden with ſtones: and thereupon it commeth, that with greater ſpeed the ſoule doth deſcend into hell, when ſhe goeth out of the body, than a ſtone doeth fall to the ground, when it is looſed out of the hand.

God and the Deuill know one office, and doe trade in one marchandize, that is to ſay, in making of mens hearts; but the difference is, that God doth make them of fleſh, and the Deuill doth make them of ſtone: and becauſe they are enemies the one to the other, they keepe no fidelitie in their trade, becauſe that oftentimes, the heart of ſtone God doth turne into fleſh, and the heart of fleſh the Deuill doth turne into ſtone.

When wretched *Iudas* liued in the Colledge of the Apoſtles, had he not pardie a heart of fleſh, and then afterward when hee ſolde Chriſt for lucre, did not the Deuill turne it into ſtone? The Apoſtle St. *Paul*, my Lord and maiſter, had a heart of ſtone when he went to Damaſco to apprehend the Chriſtians and Chriſt turned it into fleſh, when hee preached his holy Faith vnto the Hebrewes. In this thou ſhalt ſee O my ſoule, whether thou haue a meeke heart of fleſh, in that, that thou haſt no pitie and compaſſion on thy neighbour: and in this thou ſhalt ſee whether thou haſt a heart of flint ſtone in that, that thou haſt no pitty toward thy neighbour, nor he ſuccored by thee in his neceſſitie, inſomuch that by the workes which thou doeſt, thou ſhalt know what heart thou haſt.

From the ſtarres vnto the earth what greater promiſe can God doe vnto him whome hee holdeth for his ſeruant and friend, then if the Deuill haue made him a hard obſtinate heart, to turne it ſoft and gentle? For what other thing is it for our Lord to turne a hart of ſtone, into a heart of fleſh, but to make it milde, pittifull, louing, and charitable? And what other thing is it for the Deuill, to turne a heart which was of fleſh, into a heart of ſtone; but to make him cruell, ambitious, not conuerſable, and diſſembling? And to tell thee my brother in few wordes, that which I haue tolde thee in many, thou muſt vnderſtand that of him onely it is ſaid, That hee hath a good heart, who is of a good qualitie and conditi-

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on; and of him onely it is said, That he hath an euill heart, who is of a bad and euill condition.

Vpon these wordes of the Psame, *Cor mundum crea in me Deus.* St. *Basill* saith, O what a great fauour God doeth vnto him, whose hard heart he doth breake, and maketh it soft like vnto wax, because that in an obstinate heart and wilfull, it pleaseth not God to dwell, nor to impart his guifts vnto him.

O good Iesus, O the loue of my soule, I beseech thee, that thou wouldest breake the stones of my offences, and grinde the pibble stones of my bowels, seeing that the Prophet *Dauid* said, to thy honour and praise, That a broken and bruised heart, should neuer be broken by thee.

Am not I a harder stone then all stones, and a rougher flint then all flints, seeing the hammers of tribulation, with which thou doest chastise me, can not make soft my obstinacy and hardnes, nor yet the waters of thy visitations, with which thou doest comfort me? If thy dolorous death and thy precious bloud, and thy dreadfull voice, were able to breake and rent in peeces, the stones and rocks of mount Caluary; why O my good Iesus, wilt thou not also breake with them, the heart of this thy seruant? seeing thou diddest die for my soule, O redeemer of my life; why doest thou cleaue and rent the mountaines of Iudea, and leaue my heart obstinate and stony? Thou knowest O good Iesus, that although I was not with them which crucified thee, yet I was hee for whom they did crucifie thee, and seeing this is so true, why doest thou breake the stones, of those who did once put thee to death with nailes, and doest not breake the heart of him, who euery day doth crucifie thee with his sinnes? O my soule, O my heart, O more a stone then all stones, doest thou not see that the stones without sence, and which were not redeemed by Christ, do cleaue in peeces for pure griefe, and doest thou remain whole and sound, hee hauing shed his owne bloud for thee? with one onely drop of bloud of a goate, the Diamont is presently broken and rent; and doest not thou part in twaine O my heart, with all the bloud of Christ? If thou O my heart, hast a heart of flesh, die for him who dyed for thee in flesh, and if thou loueſt him as thou loueſt thy soule, feele that which hee feeleth in his soule, seeing that

glorious and blessed Iesus, did not die on the crosse to redeeme stones, but to saue soules.

The Sunne waxeth darke, his soule departeth from him, the vaile of the temple renteth in two, the stones cleaue, and thou O my soule doest thou not breake in sunder? O that thou haddest deuided thy selfe, and as thou mightest haue done, that is to wit, with the crosse which standeth alone, with the bloud which is shed, with the body which is dead, with the mother who is halfe dead, with the soule which is in heauen, and also with the Colledge of the Apostles which is fled.

CHAP. XLV.

How that by the death of the sonne of God, many holy men did rise, and why Christ did compare hypocrites to white Sepulchers.

Ezek 37 12.

Go aperiam tumulos vestros, & educam vos de tumulis vestris, & dabo vobis spiritum meum, said God by the Prophet *Ezechiel*, chap. 37. as if hee would say: I giue thee to vnderstand O holy Citie, & people of the Iewes, that the time and yeares shall come, in which I will open thy Sepulchers, and take out of them those which shall be buried in them, and I wil make them so returne again to life, that they shall neuer haue any feare againe of death.

This so high a promise and this so new a prophesie, was onely accomplished in the death of Christ, and ended in his holy resurrection, where the graues did open, and the holy Prophets rise, and afterward ascend to heauen with the Son of God: the which resurrection was so perfect and true, that they neither returned againe to the trauailes of this life, nor experimented againe what the graue meant.

Saint *Augustine* saith, that the rising of the Prophet *Samuel* was fained, the rising of *Lazarus* vnperfect, but the resurrection of these holy Fathers was perfect, seeing they did not die againe like *Lazarus*, nor were deceiued like *Saul*.

We

We haue already ſaid how that after that Chriſt dyed, the firſt miracle which hee did, was the renting of the vaile of the temple; the ſecond the cleauing of the ſtones of Caluary, the third was the raiſing vp of thoſe holy fathers which were dead; and with great reaſon we may ſay, that if it was the third, it was alſo true, becauſe it is not reaſon that the affaires whereof the dead giue teſtimonie, be contradicted by the liuing.

Barnard ſaith, Wherin ſhal we know O good Ieſus, that in thy death, death was dead, but in that, that thou diddeſt pardon the liuing. and raiſe againe the dead? The ancient Captaines of the world, as *Pirrhus*, *Alexander*, *Hector*, *Darius*, *Hannibal* and *Scipio*, *Cæſar* and *Pompey*, although they had power to take away life from many, yet they could raiſe none out of their graues, for if they had had art and skill to raiſe againe, as they had weapons to kill, they would either not haue ſuffered themſelues to die, or elſe they would haue riſen againe.

Onely the Son of God was he who neuer ſlew any man, and he alone who raiſed vp many, inſomuch that as the life of *Scipio* and *Hannibal*, were occaſion that many did die, ſo the death of Chriſt was cauſe that many did riſe againe.

The glorious Saint *Auguſtine* ſaith, What other thing are wee giuen to vnderſtand in that, that the Sonne of God did open the old ſepulchers, wherein there was nothing but drie bones, but only that he would open the holy bookes, in which were hidden the ſecrets of our redemption? What other thing was it to raiſe vp and giue ſpirit of life vnto drie bones, but to expound and declare vnto vs, the profoundnes of holy Scripture? As it ſhould be a matter of ſmall profit, to open the graues and turne the bones, if the Lord did not ſend his ſpirit to raiſe them vp againe; ſo doth it little availe to open the bookes, or bee occupied in reading them, if our Lord doth not giue vs his grace to vnderſtand them.

Cyprian vpon the paſſion of our Lord ſaith, O good Ieſus how immediately, O how immediately thou wouldeſt proue, and make triall of the value of thy bloud, and how farre thy death did extend, ſeeing that vnto the theefe which did hang with thee vpon the croſſe aliue thou didſt promiſe glory, and vnto the dead which were in the graues thou didſt giue life? What is not hee

able to doe, who giueth glory vnto those which are alliue, and life vnto those which are dead? In the authoritie alleaged aboue, it is much to be waighed, that the Lord doth not say, that another, but that he himselfe will open the sepulchers, and raise the dead, and giue them the spirit of his guifts; to let vs vnderstand thereby that it is hee only and no other, who can lift vs vp from sinne, pardon the punishment, and giue vs his glory.

It is also to be pondered, that our Lord doth first say, that hee will open the graues, before that he will raise the dead: of which words we may gather, that if our Lord doe not open our vnderstanding with his grace, wee shall neuer rise from sinne, nor see him, nor he vs in his glory.

Væ vobis pharisæi hipocritæ, qui similes estis sepulchris dealbatis, quæ foris apparent hominibus speciosa, intus vero plena sunt ossibus & spurcitia, These wordes spake the Sonne of God preaching in the temple, *Math.* 23. as if hee would say, Woe be vnto you Scribes and Pharises whose wickednes and hipocrisie, is like vnto braue and rich sepulchers, which on the out side are very white and curiously wrought, and within are full of dead bodies and rotten bones.

Christ did very badly thinke of stately tombes, seeing that vnto them and no other thing, hee did compare the hipocrisie of hipocrites; and the reason is, because the care which a good man ought to sleepe in is, not where they shall bury his body, but whether his soule shall goe. Who will not rather haue emulation with poore *Lazarus*, than with the rich couetous man, although they buryed the one in a stinking dunghill, and the other in a sepulcher of marble? What hinderance was it to the poore man to be buried in a dunghil, seeing the Angels carried his soule vnto *Abrahams* bosome? and what did it auaile the rich man, to bee buried in a sumptuous tombe, seeing the diuels carryed his soule to hell? *Plinie* in the prologue of his 7. booke saith, That among all the creatures which nature hath created, man onely and no other, doth weepe, man onely is ambitious, onely proud, onely couetous, and the worst of all is, that he only doth make vnto himselfe a tombe, and endeuoureth to prolong his life. *Plinie* saith very true, Seeing that neither riches maketh other liuing creatures proude, nor

pouertie

pouertie sad, neither doe they care to keepe, nor labour to heape vp, neither laugh when they be borne, nor weepe when they die, but labour only to liue, not regarding where to be buried. *Gregorie* in his Regiſter ſaith, That as a man ought not to make reckoning of the long or ſhort time which he liueth, but how he liueth, ſo hee ought not to haue regard whether his tombe be rich or poore, but whether his ſoule ſhall goe to good reſt or not.

Ierome in an Epiſtle ſaith, Doe not the labours and trauailes which thy body ſuffers ſuffice thee, but thou muſt alſo take other cares vpon thee; that is, where they will burie thy wearied bones, and where the wormes ſhall gnaw thy bowels? vnto me, and vnto all others, I hold it better counſell, that a man labour to leade a good life, then conſume his ſubſtance in a rich Sepulchre. If the Poet doe not deceiue vs, the night that *Troy* did burne, when *Æneas* did aske his father *Anchiſes*, that he would goe out of the Citie if it pleaſed him, for feare he ſhould want a tombe; the olde man made him anſwere *Facilis eſt iactura ſepulchri*, as if hee ſhould ſay, Among all the calamities and paines of this life, there is none leſſer to man, then that his body want a tombe. *Anchiſes* made a very good anſwere, ſeeing wee ſee a man which is aliue, complaine if a Flie or Flea bite him, but wee did neuer ſee a dead man finde fault that the belles did ring but a little for him, or that they had buried him in a poore Sepulchre. If it had beene the pleaſure of the Sonne of God, that wee ſhould be carefull where to be buried, hee would haue giuen licenſe to the young man who asked licenſe of him, to burie his father: wherein hee gaue vs to vnderſtand, that the reuerence we owe vnto our fathers, ought rather to be ſhewen in ſeruing them dutifully, then in burying them pompeouſly. To come then vnto our firſt purpoſe, Chriſt did well compare the Phariſies to Sepulchers, which ſeemed to be painted without and rotten within, becauſe that all the care which a proud and ambitious man hath, is, not to deſerue, but to ſeeme; he goeth about to appeare and ſeeme, and not to deſerue; who hath greater regard to encreaſe his fame, then to better his conſcience: in ſo much that in caſe of being good or not, the hypocrite loueth rather to ſeeme then to be, though in good reaſon hee ſhould rather be, then ſeeme.

The rebuke which the Son of God gaue vnto the hypocriticall Pharisies, might well be giuen at this day vnto many Ecclesiasticall and religious persons, who being beholden in outward shew, doe shine in honour and fame, and yet the secret of their life being knowne, they stinke like an open sepulcher. What doth it availe to weare a torne coate outwardly, and inwardly to haue his will whole? What doth it auaile to abstaine many dayes from meate, and not abstaine one houre from detraction? What auaileth it to force the body, to be retired and shut vp, and loose the minde to wander in the world? What doth it profit to vse the words of a holy man in his mouth, and when his neighbour hath need of him, be a deuill vnto him? What doth it profit to tell euery man that he loue neither state nor honour, and on the other side doth pursue him to death, who maketh himselfe equall with him? What doth it profit to preach vnto all men humilitie and patience, and yet neuer forgiue or forget iniurie? What doth it profit to perswade others to liue in peace and concord, and secretly to be the captaine of discord, and make warres betwixt his brothers? Such beasts as these the Sonne of God doth call whited sepulchers, serpentine hypocrites, stinking dunghils: for euen as the dunghill the more he is stirred, the more he doth stinke, so the hypocrit the more they deale with him, the greater naughtines is discouered in him.

Saint *Gregorie* in his Morals saith, That there is no man in the church of God who doth so much hurt, as he who vnder the shew of holines, couereth poyson and wickednes: because the meaning of such a one is alwaies to better his owne estate, and secretly to depresse and keepe downe others.

Hugo de arra anima saith, Those whome we call traytors in the world, we call hypocrites in congregations, because that as traytors doe take away the life of the quiet, so the hypocrite seeking all meanes to bereaue the good of their fame and credit. As there are, saith *Anselmus*, many holy bodies in broken sepulchers, there are also many which were bad in rich tombes; so in like manner there are certaine men which in shew seeme dissolute, yet their life beeing inwardly knowne, are very vertuous; and others which seeme very godly, yet their bowels beeing inwardly

examined

examined are like diuels : in so much that we should neuer praise or dispraise any man by the habite which he weareth, but by the conuersation and life he leadeth.

O good Iesus, O redeemer of my soule, I beseech thee that thou wouldest open the Sepulchre of my rotten affection and bowels, to the end that the euill sent which is in them, may goe out of them, because that my naughtie cogitations stinke worser before thee, then the bones of the Sepulchres doe before me.

Open then O good Iesus, open the Sepulchre of my putrified heart, and of my corrupted vnderstanding, for if thou goe about to seeke for dead men, who is so much dead as I am?

The Scripture doth not call those men dead men, which thou diddest raise, but men which were a sleepe; but woe be vnto me, because it cannot be said, that my sorrowfull heart is a sleepe, but dead ; for it cannot be said of the man that is buried, that hee is dead, but of him who hath long continued in sinne.

Lazarus was buried in his graue when thou diddest say, *Lazarus* my friend doth sleepe ; and that young man was aliue vnto whom thou diddest say, *Sine mortus sepelire mortuos suos*, in so much that of these high words wee may gather, that when thou doest speake of the good, their death thou doest call a sleeping; and when thou doest speake of the bad, thou doest call their sinning dying.

O who could be worthie to heare of thy holy mouth, *Lazarus amicus meus dormit*, *Lazarus* my friend is a sleepe? and also *non est mortua puella, sed dormit*, because that in the preience of thy goodnesse and charity, he is not holden for dead who is enclosed in a Sepulchre, but he who is deuided from thy holy grace. How is it possible that he should liue, who doth not liue in thy grace?

Is it not pardie farre better to be buried in thy grace, then to liue in thy disgrace? Tell me O good Iesus, tell me, is there any thing in a rotten Sepulchre which is not in my sorrowfull soule, and vnhappy life? In me more then in any, they shall finde hard stones of obstinacie, a painted Sepulchre of Hipocrisie, dry bones of old sinnes, vnprofitable ashes of workes without fruit, gnawing wormes of great concupiscence, and a great stinke of an euill conscience. What then will become of me, O good Iesus, if thou doe

doe not breake the ſtones of my faults, throwe downe the Sepulcher of my hypocriſie, reforme the bones of my ſinnes, and ſift the aſhes of my vnruly deſires? Raiſe mee vp then, O good Ieſus, raiſe mee now vp: not from among the dead which ſleepe, but from among ſinnes which ſtinke; for that the iuſtification of a naughtie man is a farre greater matter, then the raiſing vp of a dead man, becauſe that in the one thou doeſt vſe thy power, and in the other thou doeſt employ thy clemencie.

CHAP. XLVI.

How the Centurion did confeſſe Chriſt to be God, and of the difference betwixt his confeſſion and S. Peters, *and how he did afterward die a glorious martyr.*

Mar. 15. 39. *Videns autem Centurio quia ſic clamans expiraſſet, ait vere hic homo filius dei erat*, ſaith Saint *Marke*, Chap. 15. as if hee would ſay, The Centurion ſeeing the great crie which the Sonne of God gaue, when his ſoule departed out of his body, and that hee died with great fortitude and perfect iudgment, ſaid, Verily this Prophet which we here ſee die, was the very Sonne of God; becauſe that, that which hee doth, none could be able to doe but God. When the Romanes had conquered the land of Iurie, more by force then by iuſtice, the Viceroy of Ieruſalem, had a great guard of men about the Citie, among which there were certaine footemen, as well for the guard and ſafety of his perſon, as the execution of iuſtice. They called the Captaine of the guard *Centurio*, that is to ſay, a Captaine of an hundred men, who went very well appointed in guarding of Chriſt, at the requeſt of the chiefe of the people, fearing that becauſe he was welbeloued of all, leaſt they would take him from the Iuſtice in the way.

What a folly is this O yee Iewes (ſaith *Chryſoſtome*) What a folly is this? is it not a folly and that a great folly, to ſend a guard of men to keepe him, who went to die of his owne voluntarie

tarie and free will? into whose braine can it sinke, that hee will flee from the crosse, who being asked by you, yet would not come downe from the crosse? How doe you thinke that hee will flee from death whom you procure to be killed, seeing that of his owne will he did offer himselfe vnto you in the garden? *Oblatus est quia ipse voluit*, saith the Prophet *Esay* in the first Chapter, as if he would say, Hee was taken because hee suffered himselfe to be taken, hee was sacrificed because he suffered himselfe to be sacrificed, and he was offered vp on the crosse, because hee went vnto it to be offered vp; for otherwise seeing he had power to giue life vnto the dead, hee could also haue had the same power to haue kept himselfe from death. O perfidious Iewes (saith Saint *Ierome*) O wicked Iewes, tell me I pray you, shall not he who by his secret iudgements, and for your olde sinnes, did put all your Kingdome vnder the subiection of the Romanes, shall not hee I say be able if he list to deliuer himselfe from you, and also from their Captaines? If all your Prophets doe call him *Deus exercituum*, the God of Hoasts; what thinke you can an hundred Souldiers doe vnto him?

Cyprian vpon the passion saith, Seeing that you doe hire the Centurion and his hundred hirelings, why do you it to hinder the death of the Sonne of God, and not helpe him to die? for such is his infinite charity, with the which hee doth goe to the crosse, to mitigate and appease the wrath of his father, and redeeme the sinnes of thy brethren, that you should haue more to doe to keepe his life, then hinder him from accepting of death.

His father hauing giuen sentence of death, and hee hauing accepted death, and offering himselfe vnto death, what moueth you to think O you Hebrewes, that he should flee from death? he who had power to raise the dead, shall hee not be able if he will to deliuer himselfe from the liuing? Doe not feare that hee will loose himselfe, doe not feare that the Sonne of God will flee from the death which you pretend to giue him, because he goeth not to the Altar of the crosse constrained with feare, but drawne with loue.

Remigius saith, That if the infamous Iewes could haue seene the heart of the Sonne of God, as they did see his face, they would not haue carried him away with such haste as they did, nor put the

Centurion

Centurion to guard him, because he had greater care to redeeme them, then they had to kill him. If we will marke and looke into this mysterie profoundly, wee shall finde that if they did carrie Christ, Christ did carrie and leade them, but they leade him to carrie him out of the world, and hee went to draw them out of hell. They did cast Christ out of the world, seeing they did bereaue him of his life, and he drew them out of hell, seeing he did forgiue them their sinne; and if since that time any of them haue beene condemned, and at this day burne in hell, it is rather because they did returne vnto their first sinnes, then that they were not fully redeemed. O senceleſſe Iewes, saith S *Ierome*, why doe you send holy Iesus through the streetes with a guard of men, seeing that he hath more to doe at the mount of Caluarie then you? On the mount of Caluarie he must appease his fathers anger, found his Church, consume the Synagogue, fulfill the propheſies, ouercome the diuell, die on the tree, and redeeme all the world. Hee who is to institute so many Sacraments, and accompliſh so many mysteries, how is it possible that he should part from you, or runne from you through the fields? *Beda* saith, That in this wee may see how weake the iudgements of man are, in respect of the iudgements of God, in that that oftentimes that which man doth for one respect God doth direct to another, for the Iewes hauing the Centurion there for a guard, hee did put him there to confesse in the name of the Church, and to the confusion of the Synagogue.

In the name of the Synagogue the Iewes said, *Non habemus regem nisi Cæsarem*, And in the name of the Church the Centurion said, *Hic filius dei erat*, insomuch that the selfe same day that they refused Christ for God, the Centurion receiued him for his Lord and maister. *Lapis de pariete clamabit, & lignum quod inter iuncturas ædificiorum est, respondebit*, saith the Prophet *Abacuck* in the second Chapter, as if he would say, In times to come, that is, when the Messias shall come into the world, the stone which is in the wall shall giue a great noise, and the beame which is in the building shall answere him.

It is without all doubt a new thing, and in the nature of man neuer vsuall, to say that the stone doth speake, and that the beame doth answere him; for at the time that God did deuide his gifts, he

he did giue the ſtones their being, plants growing, beaſts feeling, birds flying, fiſhes ſwimming, and vnto man alone ſpeech. It is not reaſon that we giue ouer the ſearch of this myſterie, and the diſcouerie of this Sacrament, that is, of that which the ſtone doth ſpeake, and of that which the beame doth anſwere, becauſe it is very common in Scripture, that how much the darker the figure is, the profounder and fuller of myſterie it is.

What is the ſtone which ſpeaketh out of the building, but onely the great Centurion which teſtifieth that, *Vere hic homo filius dei erat?* And what is the beame which anſwereth, but only the croſſe which ſaith, *Ieſus Nazarenus rex Iudæorum.*

The great Centurion had in him the properties of a ſtone, and for that cauſe the Scripture calleth him a ſtone, he was heauie with pride, colde with Idolatrie, hard by couetouſneſſe, and dry with anger; and yet notwithſtanding hee did confeſſe Chriſt to be a man, in ſaying, *hic homo*, he confeſſed him to be God when he ſaid, *filius dei erat*, and he confeſſed him to be a holy man when he ſaid *hic homo iuſtus erat.*

What was there more to be confeſſed in Chriſt, then that which the great Centurion did confeſſe.

O high profeſſion, O worthie confeſſion that the ſtone doth here make, ſeeing hee doth confeſſe in Chriſt manhood, and doth confeſſe in Chriſt godhead, and likewiſe holineſſe, in ſaying, This man was a iuſt man and the Sonne of God: inſomuch that he ſeemeth rather by this ſpeech, a Preacher of the Church, then a Captaine of the Synagogue. *Damaſcen* in his ſentences ſaith, That the confeſſion which this Captaine doth make, doth reach higher and containeth greater myſterie then any man doth thinke for, becauſe that all theſe three things which hee doth confeſſe in Chriſt, are very needfull for the redemption of mankinde; for firſt there was neede of a man which ſhould owe much, of God which ſhould be able to doe much, and of a iuſt man which ſhould ſuffer much.

Ambroſe ſaith, That to ſay with the Centurion before all the Iewiſh nation, that the Prophet which they did put to death, was a man, was God, was iuſt, is in his opinion ſuch a high profeſſion, and alſo ſuch a perfect confeſſion, that the Angels haue nothing

nothing more to confesse, nor men to beleeue.

Leo in a Sermon doth say, O that if as the Centurion did say, truly this man was the Sonne of God, *Filius dei erat*, hee had said, this man is the Sonne of God, *filius dei est*, there could nothing more haue beene desired in him, nor required in his confession; but being as hee was a nouice in the faith, and seeing that Christ did truly and vnfainedly die, it seemeth that in saying *erat* he was; and not *est* he is, hee had scruple in his minde whether hee should rise againe or not.

This Centurion Captaine, was no Iew but a Gentile, no Hebrew but a Romane, not learned but simple, and yet neuertheless he did openly confesse in Christ godhead and manhood, and that euen at that time when the Iewes, Christs parents did dislike his doctrine, spot his credit, persecute his family, crucifie his person, and bereaue him of his life.

Basill saith, That the first word which the Centurion spake is to be noted, *viz. Vere*, and the second, *Hic filius dei erat*, and also the third, *hic homo iustus erat*, because that by them he doth teach vs, that he onely and no other is true God, and true man, and also a holy man.

The greatest accusation that *Pilat* vsed against Christ was, *Quia filium dei se fecit*, that he made himselfe to be the Sonne of God; and notwithstanding the Centurion doth confesse that hee was the Sonne of God, in so much that hee did openly confesse that, for the which the Iewes did put him to death.

This Centurions faith was a strong faith, seeing hee did perswade himselfe to beleeue that which hee did not see, contrarie vnto that which he did see; for that which hee did see, was a bodie crucified, and that which he did beleeue was, that Christ was true God.

That which the Centurion did confesse, is highly to be esteemed, but the time when he did speake it, is more to be regarded; that is to say, when the Iewes did accuse him, the passers by mock him, the theeues scorne at him, the hangmen and torturers crucifie him, insomuch that to restore Christ his fame againe, hee did put his owne life in ieopardie and danger.

Wee may perswade our selues, that if the Centurion had not beene

beene a Romane Captaine, and had not had a hundred men following him, his speech would haue cost him dearely when he said, *hic homo filius dei erat*, for to be so bold as to call him the Sonne of God, and also a iust man, whom they did call a Samaritane and a Demoniacle, was to proclaime himselfe to be a faithfull Christian, seeing he did confesse him; and all them to be traytours, seeing they did kill him.

Remigius saith, that the flint stones are not so hard as the hearts of the Iewes, because that at the time when the Centurions confession did inuite them to vse clemencie towards Christ, then they began to iest at him, and to shew their hardnesse and malice against him: insomuch that the feruour and heate of the bloud of Christ, did melt the Centurions heart like wax, and harden the Synagogue like durt.

When the redeemer of the world would send forth his soule, the last sinner that did speake vnto him, was the good thiefe, and the first which spake vnto him after his soule was gone, was this great Centurion; and the Captaine of the theeues said, *Domine memento mei*, Lord remember me; and the Captaine of the souldiers said, *hic erat filius dei*, This man was the Sonne of God.

What patience is this, O good Iesus, what patience is this? with *Domine memento dei*, into thy hands theeues doe commend themselues, and with *hic erat filius dei*, souldiers confesse thee to bee God, and also the stones flee in sunder, the elements tremble before thee, and yet the wicked Iewes mocke at thee, and all obstinate and naughty Christians forget thee.

O good Iesus, O the loue of my soule, seeing I am no Iew but a Christian, not of the Synagogue but of the Church, nor of those which say *Vah que destruis templum dei*, but of those which confesse, that thou art the Sonne of God; I beseech thee most humbly, and prostrate vpon the ground I entreate thee, that I may be one of the hony-comb of wax, which it doth please thee to make soft, and not of the clod of clay, which thou dooft suffer to grow hard.

It may bee religiously thought, that there were about the crosse many others, which were in religion faithfull, in life honest, in knowledge learned, in bloud noble, and in wealth, more mighty

mightie then that Centurion Captaine was, and yet Christ did lighten his heart onely to confesse him, and suffered all the rest to crucifie him. O what a great example this is of the Centurion, whom Christ did lighten, and of the Iewes which Christ did forsake; because it doth teach vs that no man in this life, is sure not to fall, nor any man ought to despaire that hee shall neuer be able to rise, seeing wee see that there is nothing more common, than cockle to grow among good Wheat, and in sharpe thornes sweet Roses.

Chrysostome saith, The occasion which moued the Centurion to turne to Christ, was to see how he did accept of death when they did condemne him, to see how hee did take the crosse when they did put it vpon him, to see that hee did not complaine when they did whip him, to see that hee did not speake when they tooke his garments from him, to see how meeke and quiet hee was when they did naile him, and most of all to see how he did pray vnto his father for those which did crucifie him.

O high mysterie, and hidden Sacrament, to see what the Sonne of God doth vpon that dry tree: where hee did not preach, but worke; where hee conuerted none with words, but with workes, because that the conuersion of the thiefe, and the confession of the Centurion did not proceed of any words which they did heare the Sonne of God there speake, but of the great myracles which there they did see him worke.

By this notable example, all perfect men ought to take example, that after they are gone vp to the crosse of religion, they are not afterward licenced to flee from it, but to abide in it, nor to complaine, but be silent; nor to reuenge, but pardon; nor to repent, but persever; nor to preach, but worke; because the words which Christ spake vpon the crosse, may be numbred, but the works which he did there, cannot be comprehended.

Gregorie in his Pastorall saith, Prelates which rule and gouerne, and Preachers which teach, ought to take example of the conuersion of the thiefe, and the confession of the Centurion, both which Christ did drawe vnto him, rather with the workes which hee did, then with the words which hee spake; because it is more easie to turne mens hearts with the examples which they see,

see, then with the words which they heare.

Cyrillus vpon S. *Iohn* saith, The confession which S. *Peter* made was great, because he said, *Tues Christus filius Dei viui*, Thou art Christ the Sonne of the liuing God, and that which the Centurion made was not so great, because hee said, *Vere hic filius Dei erat*, Truly this man was the Sonne of God; in so much that the one said thou art, and the other said, he was: but taking those words in another sence, the confession of the Centurion was greater, because he said his belief, before more then fiftie thousand persons, and Saint *Peter* confessed Christ onely before the twelue Apostles. Without doubt (saith *Chrysostom*) it is not reason that a Knight which had made such a high confession, and had framed such a great *Credo*, should with the Gentiles his parents be condemned; and thereupon it is, that as hee was the first Gentile which at the crosse did confesse Christ, so hee was afterward one of the first which receiued martirdome, insomuch that he did immitate Saint *Peter*, in that which he did confesse, and S. *Stephan* the martyr in that which he did suffer.

CHAP. XLVII.

Why the scripture doth call the death of Christ a spectacle: and how there are many, which with the Iewes doe strike their breasts, and very fewe which make cleane their sinnes.

Omnis autem turba, quæ simul aderat ad spectaculum istud & videbat quæ fiebant, percutientes pectora sua reuertebantur, saith Saint *Luke* in his 23. Chap. as if he would say, All the multitude of the people and nations, which had run thither, to see what would be the end of that strange Pageant, as they saw the Son of God die, and the elements bring forth such nouelties, they began to strike their breasts, and returned all vnto their owne houses. Wee should much esteeme of the mysteries of the passion of Christ, and search out the secrets contained in it, with great care & diligence, Luk 23. 48

considering that the Euangelists, are so circumspect in setting downe euery point of it, and so much the rather, because there is no word in Scripture, which is not worthy of the noting, and out of which, we may not gather some notable secret. Vnto such as are not desirous to beleeue, and vnto such as are not curious to learne, it will seeme a superfluous matter, that the Scripture doth call the death of Christ a spectacle, and make such a matter of it that all the people were afraid to see Christ die: but the mysterie of it being searched out, wee shall finde that the feare which came vpon the Iewes at the crosse was not vaine, and that they had reason to returne to their houses striking their breasts.

If *Aulus Gellius* and *Macrobius* do write truly it was a custome amongst the Greekes, and a law amongst the olde Romanes, to call that a spectacle or strange sight, which all the people doe runne to behold, by reason of the rareneſse and newneſse of the thing; insomuch that all which were present, might haue great occasion to marke and behold it, and those which were absent, reason to enquire of it.

But speaking more particularly, the Romanes did properly call it a spectacle, when all the people did assemble themselues in the Theatre, to see slaues fight with wilde beasts, or to see execution of some notable and wicked persons, or to see some new Playes or Commedies represented vnto them, or to see how great men did triumph.

To come then vnto our purpose, it is to be vnderstoode that since the beginning of the world, vntill the day that Christ died vpon the crosse; and since the time that he died there, vntill he doe raise vs vp in the latter iudgement; there was neuer heard nor seene, nor neuer shall be seene, any such high and new spectacle, as was the death and passion which Christ suffered; in the which the Iewes had enough to doe, the Gentiles to behold, the Christians to immitate, and all the world to talke of. What spectacle was euer seene like vnto that, or euer shall be seene, as to see the Sonne of God loose his life vpon the crosse? What fact euer so monstrous, or what spectacle euer so dreadfull, could happen in all the world; as to see the Iewes goe forth the Sunday to receiue him, and the Friday to goe out all to crucifie him? Was not this thinke

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you a great, and that a very great Christian spectacle, seeing that the death of one onely man, did giue life vnto all the world? What noueltie like vnto this noueltie, can wee see in this world, seeing that in the view of the eye, and in the brightest time of the day, death died on the crosse, when he did take Christ his life from him? In this great spectacle, the mother weepeth, his friends behold him, the torturours kill him, the people mocke him, the Sun waxeth darke, the stones breake in sunder, the Sepulchers open, the dead rise out of their graues, the diuels are afraid, and the Angels weepe and lament.

Chrysostome vpon S. *Iohn* saith, What spectacle equall vnto this, had the Greekes at any time; or the Romanes in all their Pageants or triumphs like vnto this, which the Iewes behold this day with their eyes; that is, that vpon the dry wood of the crosse, their Synagogue endeth, the prophesies are fulfilled, the figures are buried, malice preuaileth, they condemne innocencie, execute pureneſſe, take away life from their maker, and also spoile death of his power and dominion? In *Diomedes* spectacle with the fleece, in *Anthens* spectacle with the Minotaurus, in *Hercules* spectacle with the water serpent, and in *Andronicus* spectacle, with the Lion, those which were present, had occasion to behold one day, and to talke onely at the most one weeke; but in the spectacle and in the death of the Sonne of God, we haue occasion vntill this day to looke on and behold his crosse, and vntill the end of the world, wee shall finde mysteries and secrets to speake of.

What spectacle hath there euer beene in the world, which hath not beene abridged in this one spectacle? If it be a spectacle of iests and mocks, here they did mocke at the Sonne of God, as if he had beene a foole; if it be a spectacle of victorie and conquest, here the diuell is conquered; if it be of a famous execution, here they doe execute Christ; if it be of strange and new things, here the elements are troubled; If it be of an assembly of people, hither there doe runne both the liuing and the dead; insomuch that as we doe call one of *Salomons* bookes *Cantica Canticorum*, so wee will call this *spectaculum spectaculorum*.

What meaneth this O good Iesus, what meaneth this? haue they put thee now for a spectacle vnto all the world, who wast

wont to behold all the world from heauen? *Spectaculum facti sumus mundo, angelis & hominibus*, saith the Apostle in the first to the *Corinth.*4. as if he would say, I let you vnderstand, O my brothers of Corinth, that my life and the life of my Apostles, is so currant and sincere, that wee are a spectacle and a glasse which the world wonder at, the Angels admire, and men are scandalized.

Theophilact. saith, that oftentimes in Scripture by Angels are vnderstoode good men, and by the world naughtie men; and therefore when the Apostle doth say, that hee is made a spectacle to Angels and the world, hee meaneth that, in the stripes which they gaue him, and in the martyrdome which hee suffered, there came many holy men to comfort him, and many naughtie men to accuse him.

Beda saith vpon the Apostle, For the Apostle to say, that he and the other rulers of the Church, were made a spectacle vnto the Angels, and vnto men; was plainely to tell, that the contentions which they had with the false Prophets, were so great, and the torments which they receiued of barbarous nations so bitter, that they made the Angels to wonder at them, and moued men to compassion.

Why (saith *Seneca* to *Lucillus*) doe so many nations, runne to Rome to see great spectacles, but because euery man would haue somewhat to talke on in his house, and speake of in his Country? All such as beare office and gouernment in the Common-wealth, and doe administer iustice, or preach vnto the people, all these are a spectacle, or a watch tower which behold others, and also by others are beholden.

He bindeth himselfe to be a spectacle vnto all the world, who taketh any charge of gouernment vpon him, for hee is not onely noted and marked by all whom he ruleth, but in their hearts is also iudged.

He who offereth himselfe to preach vnto the people, bindeth himselfe to be a publike spectacle, seeing that all such as heare his doctrine, doe iudge of the life which hee leadeth, censure the words which hee speaketh, the learning which hee hath, and the stocke hee commeth of, and also whether hee doe presume too much or not.

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When a man doth endeuour himselfe to be vertuous, he doth presently binde himselfe to be a spectacle of the world, because that presently euery man doth watch his steps, carpe at his speech, note his conuersation, finde fault at his inclination, guesse at his thoughts, defame him of hypocrisie, and rude behauiour.

S. *Barnard* writing to *Maurus* saith, Know thou father *Maurus*, that the same day that the Order made thee ruler ouer this monasterie, they did also make thee a spectacle of the world; and therefore it is very needfull that thou be chast in thy body, cleane in thy thoughts, free in thy opinion, conuersable with thy brethren, circumspect in thy words, pittifull to the weake, and alwaies exercised in good exercises.

And he addeth further, Who is a spectacle vnto the world, but onely the seruant of our Lord, who with all his heart hath left the vanities of the world, and laugheth at them? Who is a spectacle of men, but he who medleth not with any worldly man, but onely with his owne conscience?

Who is a spectacle of the Angels, but hee whose innocencie the Angels doe approue, and whose life all holy men doe praise? Let euery man therefore looke well what hee doth, and marke well what he taketh in hand, for if he be good, wee will call him a spectacle of goodnesse; if he be naught, wee will call him a spectacle of naughtinesse; insomuch that such as our life is, such shall be the superscription of our letter.

It wanteth not a mysterie saith Saint *Augustine*, that Christ his pleasure was, that there should be present at this spectacle, both his friends and enemies: and the reason was, because that how contrarie they were the one from the other, in that which they did beleeue of Christ, so contrarie were the intentions why they repaired thither; because the wicked did behold Christ as a prophane spectacle, but the good did looke into him as a glasse and mirrour of vertue.

O high mysterie, O Sacrament neuer heard of before; such as was the passion of the Son of God, and the spectacle of Iesus crucified, the which was so great, that the elements came downe to accompany him, & the dead rose out of their graues to visit him.

Tell me I pray thee, what kinde of death should we be afraid of

in this world, ſeeing the Iewes did repute the death of Chriſt a mundane ſpectacle? As it had beene to a dreadfull and ſtrange ſpectacle, there did runne thouſands of people to ſee Chriſt die, the Phariſies went to reuenge, the people to gaze at him, the ſouldiers to guard him, the hangmen to crucifie him, the deuout women to accompany him, and his ſorrowfull mother to weepe.

The Euangeliſt did ſay very aduiſedly, that all nations did runne to the death of Chriſt, as vnto a new ſpectacle and ſight, becauſe that all the ſtrangers which came thither, and all the neighbours which flocked thither, ſtoode in a maze, and were aſtonied to ſee how holy his life had beene, and how infamous now his death is. O how many heretikes, O how many Pagans, O how many naughtie Chriſtians doe eſteeme at this day the death of Chriſt no otherwiſe, then of a prophane ſpectacle, and not of a diuine and holy myſterie; which doth eaſily appeare, ſeeing the Pagan doth mocke at Chriſt which did ſuffer, the Iew ſcoffe at his paſſion, and Chriſtians make no reckoning that hee did redeeme them. The ſeruant of our Lord who hath not a particular deuotion to the paſſion of Chriſt, maketh but a worldly and mundane ſpectacle of it, becauſe that the death of the Sonne of God, ſhould be deepely thought vpon in the entrailes of our heart, and be kept in our remembrance, magnified with our tongue, wept with our eies, and be ſet before vs as a marke of all our deſires.

S *Barnard* ſaith, That that Chriſtian doth make but a worldly and prophane ſpectacle of the paſſion of Chriſt, who knoweth onely how to reade it, and will not imitate it; and that Preacher maketh a prophane ſpectacle of it, who knoweth how to preach of it, and yet doth neuer taſt of it: becauſe that the high myſteries of the croſſe of Chriſt are eaſily ſpoken, but very hardly attained. Vpon thoſe words of *Percutiebant pectora ſua, & reuertebantur*, *Leo* ſaith, It would haue beene farre better for you, O you Iewes, to haue amended your liues, then to haue ſtroken your breaſts, it had beene farre better for you to haue remained in the Church, rather then turne againe to the Synagogue, and it would be better for you to conuert your ſelues by the doctrine which hee preached before you, rather then by the myracles which he did in your preſence, becauſe that in ſo doing, we would haue beleeued that

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you had done it of loue, but now wee thinke that you doe it of feare. The feare which the Iewes had to see the Sunne loose his light, and to see that the stones did flee in sunder, and the Sepulchers open, did driue them to strike their breasts, as it doth easily appeare in that, that that repentance of theirs did last no longer, then that wonderfull earthquake did continue. *Robertus* in his glosse saith, Wilt thou see whether that striking of their breasts did proceede of feare and not of loue; marke how that as soone as they were gone from the mount of Caluarie, they went directly to *Pilats* house, and besought him that he would place a guard of men at the Sepulcher, affirming and swearing, that beause he had beene a great Negromancer, hee would make the people beleeue that he is risen againe.

Such wicked speeches, such shameleſſe requests as these, are they thinke you of penitent men, and not of obstinate mad dogs? How is it possible that they should haue true repentance for putting him to death, who demand a guard and a watch at his Sepulcher, and a new call him a deceiuer and couſoner? It is much to be noted, saith *Beda*, that the Euangelist doth first say, That the Iewes did first see the heauens growe darke, and the Sepulchers open, before that they began to knocke their breasts; whereof we may inferre that they did all that, as being amazed and astonied, and not as being repentant and sorrowfull for the deede. If the Iewes would haue said with the Centurion, *hic homo iustus erat*, or with the thiefe, *domine memento mei*, or had gone with *Ioseph* to demand his body to burie it, or with *Nichodemus* to buy spices to anoint him, wee should haue thought that they had knocked their breasts for sincere repentance; but seeing that they apprehended him with their hands, defamed him with their tongues, abhorred him with their hearts, it is to be thought, that they were more afraid to see the Sunne growe darke, then to see the Sonne of God to die.

Chrysostome vpon Saint *Iohn* saith, If the Euangelist had said *quod conuertebantur*, as hee did say *quod reuertebantur*, wee might haue thought, that that striking of their breasts proceeded of contrition of their sins: but seeing the Scripture doth not say, that they did conuert themselues, but that they did returne, we may thinke that if they did absent themselues from the mount of Caluarie,

and returned the same way which they came, they did it because they would returne to their houses, and not because they would purge their consciences. *Vermes scaturiebant de corpore eius, & orauit hic sceleſtus dominum, a quo non eſt miſericordiam conſecutus*, saith the holy Scripture in the second booke of the Machabes, the ninth Chapter, as if he would say, The great tyrant king *Antiochus* after that he had slaine eighty thousand Iewes, and taken captiue forty thousand, the Lord did plague him with an intollerable disease, for besides that there proceeded out of his body an infinite number of wormes, there did also come from him such a monstrous sauour, that he did loath himselfe, and all his Armie did flee from him. This excommunicated tyrant perceiuing his infirmitie to grow more dangerous, and his death to draw neere, besought the Iewes to make petition vnto their God for him, faining himselfe to haue repentance of his sinnes; yet notwithstanding he did not obtaine pardon, but died in the wildernesse, because the contrition which he shewed, was not because he would amend, but because he would be healed of his disease. What a number of followers hath *Antiochus* at this day, which entreate others to pray to God for them, and what a multitude of companions haue the Iewes, which strike their breasts as they did, not so much to obtaine pardon of their sinnes, as to be deliuered of their troubles. Saint *Gregorie* in his Morals saith, Let no man maruell if our Lord doe not answere all which are in affliction, nor pardon all which knocke their breasts, because that that shew of teares and contrition in words, being rather of necessity then of will, our Lord is content to draw longer, because there should at length growe a true contrition in them.

It is a very vsuall thing, that when the Sunne doth eclipse, or when it thundereth or lightneth, or when any man dieth suddenly, that all men blesse themselues, and pray, and knocke their breasts, and shew great contrition of their sinnes, which many doe rather of feare then of repentance, because that within one houre after that that feare is past, they remember no more the amendment which they purposed, nor the vowes which they made. *Origen* saith, I dare boldly affirme that all such as in an eclipse, or thundring, or lightning, remember themselues of their sinnes, are

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like the olde Iewes, who in seeing the Sunne loose his light, did strike their breasts, the which contrition doth seeme rather to proceede of constraint then of their free will; for seeing that neither the Sunne nor the Planets, were those which did incite them to sin, they should not be those which should moue them to repent. Who could doe greater reuerence vnto Christ then *Pilats* seruants, who did put a crowne vpon his head, and put off their Hats vnto him, and salute him with *aue rex Iudæorum*, vpon their knees? by this thou maist see my brother, that true contrition doth not consist in praying with thy Hat off, or in kneeling, or striking thy breast, but onely in shedding many teares from thy heart, and amending thy selfe of thy faults. We doe not discommend, but allow of striking thy breast, of going to Church, and of kneeling, if with these things thou doe also amend thy life, and repent thee of thy sinnes, for otherwise thou shalt of men be praised, but thou shalt not be of God rewarded.

O good Iesus, O the loue of my soule, I humbly beseech thee, that thou wouldst not suffer me to be one of those which doe onely knocke their breasts, but of those which doe repent them of their sinnes, because thou didst not say by the Prophet that hee was acceptable vnto thee, who did strike his breast, but hee who was of a contrite heart. Doe not yeeld thy consent, O good Iesus, that I should returne with the Iewes to my house, but that I should perseuere and abide with thy mother vntill thou be put in thy graue, because that all those which were worthy to put thee in thy Sepulchee, thou didst comfort after thy resurrection. Neither doe thou suffer O good Iesus, nor permit that I be one of those which did conuert themselues, because they saw the stones breake in sunder, but of those which turned vnto thee for thy onely workes and doctrine, because that in thy high Colledge they receiue none which are drawne with feare, but onely such as are led with loue.

Who will direct me vnto thy house, who will open me the gate, who dare knock with the hãmer, if thy holy loue should not guide me? is it a great matter O redeemer of my soule, that I shold knock my breast with all my heart, seeing that thou wast not content to strike thy side, but wouldest also open it? Giue me then, O good

Iesus,

Iesus, giue me thy holy grace, that I may with thee open the breast of my desires, and not strike him with the Iewes; because that the breast striken remaineth bruised, but the breast which is opened may be cured, and there is none vnder the Heauen who hath greater need to be cured, then this my sinfull soule.

CHAP. XLVIII.

How Pilat did command those which were crucified to be taken downe from the crosse, and how the Iewes haue many fellowes now a dayes, which breake the legs of their brethren.

Vdai ergo quoniam parasceue erat, vt non remanerent in cruce corpora sabbatho, rogauerunt Pilatum, vt frangerentur eorum crura & tollerentur, saith St *Iohn* in the 19. chapter, as if he would say, This great spectacle of the death of the Sonne of God being ended, the Iewes went straight vnto *Pilats* house, and did intreat him very instantly that hee would command that their legs should be broken which were crucified, because they might be the sooner dead, and that they might be also taken downe from the crosses.

The reason which they gaue *Pilat* of their demaund was, because that that day was the eue or vigile of their great Saboth, being their high Easter; on which day their Law did command, that none which had beene executed, should remaine that day in the place where iustice had beene done. This word *Parasceue* is a Greeke word, and doth signifie preparation, or euen of Easter; on which euening the Iewes were bound, to make cleane their consciences, giue their almes, reconcile themselues vnto those whom they had iniuried, make ready all thinges in their houses, because the next day following was so high a feast, that they could doe nothing, but goe to the Temple to pray, and occupie themselues in offering vp of sacrifices vnto the Lord.

Rabanus in his glosse doth say, That that which the Christians doe

doe call Friday, or vigile, the Iewes did call Preparation or *Paraſceue*, which was a ſolemne day, becauſe it was the firſt of Eaſter; but in reſpect of the day following, it was as it had beene the Eue to it, becauſe the next day following there were two feaſts together, that is Eaſter and the Saboth, and the Saboth and Eaſter. By reaſon that in that time of Eaſter, a great multitude of people did run to Ieruſalem, aſwell to pay their ordinarie tributes, as to offer vp ſacrifices: the olde Iewes had a cuſtome to intreat thoſe which did iuſtice vpon malefactors, that they would pull them downe from the trees, becauſe that by the noyſomeneſſe and ſtinke of thoſe which were dead, the liuing ſhould not be infected.

Memento vt diem ſabati ſanctifices, ſaid God in Exodus, as if he would ſay, Among all the notable Commaundements which I giue thee, O people of Iſraell, remember that thou ſanctifie and honour the great ſaboth day, the which I haue dedicated onely vnto my owne ſeruice. Speaking literally God did commaund to keepe the laſt day of the weeke which was the ſaboth, in remembrance of that ſaboth, in which God did reſt after the creation of the world: inſomuch that as wee doe now keepe holy the Sunday in token and remembrance of the reſurrection, ſo they did obſerue the Saturday in token and memorie of the creation. What elſe was it for God to command in his Law that the Iewes ſhould ſanctifie and keepe the ſaboth, but that they ſhould doe him more ſeruices on that day then any other? If it be curiouſly looked into, wee ſhall finde that all Saboth dayes from the firſt, haue been ſanctified by God, *Quia benedixit Deus diei ſeptimo*, and if this be true as true it is, how did God command men, to ſanctifie that which is made holy by his owne hand? *Origen* doth anſwer and ſaith that when our Lord doth ſay, That we ſhould ſanctifie or keepe holy the Saboth; his meaning is, that thou ſhouldeſt not be content to abſtaine that day from ſeruile worke, but that thou ſhouldeſt doe alſo ſome good and vertuous worke, becauſe that the end why God did inſtitute holy dayes, was becauſe we ſhould honour him and benefit our ſelues.

We doe neither ſanctifie the Saboth nor honour God, nor profit our ſelues, if vpon feſtiuall dayes wee commit ſinnes, becauſe our Lord did not ordaine them ſo much becauſe we ſhould reſt,

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as becauſe we ſhould doe good workes on them.

Chryſoſtome ſaith, I dare not ſay that hee doth keepe holy day, who doth any euill worke, neither will I ſpare to ſay that he doth breake the feaſt, who being able to doe good that day, yet doth it not: becauſe it were leſſe hurt to goe on a holy day to plough and till the ground, then ſtay in our houſes and ſinne.

Origen vpon *Exodus* ſaith, That the commandements which our Lord did giue vs to keepe, are very reaſonable, as it doth appeare by this commandement of the Sabaoth, where hee giueth vs licence to imploy ſixe daies of ſeauen to our owne vſe and commodity, and the ſeuenth onely in his ſeruice. He who doth beſtow ſeuen daies on vs to liue, is it much if wee beſtow one of them in his ſeruice? If it had beene the principall meaning of the giuer of the law, that the children of Iſrael, ſhould haue fulfilled the keeping of the Sabaoth onely, by reſt and not working, hee would haue ſaid *Obſeruate & quieſcite die ſabatti*, But becauſe his meaning was, that on that day they ſhould doe holy workes, hee ſaid, *memento vt diem ſabatti ſanctifices*, Whereof we may inferre that he doth keepe a holy day better, who doth beſtow it in prayer and meditation, then he who doth nothing but take his reſt and play. *Vidi in Iudæa calcantes torcularia in ſabbatis*, ſaith the Scripture, *Nehemia.* 13. as if he would ſay, I did ſee in the Kingdome of Iudea, and in the great Citie of Ieruſalem, that on the feaſtiuall daies of the Sabaoth they did gather their grapes, and preſſe them with other ſeruile workes, for which ſinne they were neither rebuked nor corrected.

It is written of the famous Maccabees, that they would not preſently fight vpon the Sabaoth day, but ſeeing that the enemies did bait them and draw them on that day, they made no bones at all to fight, making account that they did not breake the Sabaoth after that they had vifited the temple, and commended themſelues vnto the Lord.

The Iewes were at great contention with Chriſt, whether hee might heale the diſeaſed on the Sabaoth, or not, or whether hee might trauaile that day or no: but our holy Sauiour, neuertheleſſe did vpon that day both heale and trauaile, teaching vs by that example, that in time of neceſſitie wee may diſpence with

feaſtiuall

feastiuall daies, so that on such daies we doe no euill workes nor commit sinne.

Comming then vnto our purpose, the Iewes had small occasion, and lesse reason to set so much by Easter, which was the next day following the Sabaoth, that for the obseruing wherof they should breake the legges of those poore theeues which were crucified with Christ, because it had beene a farre lesser offence to haue broken the feast then haue committed such great crueltie against those poore men. O Iudaicall blindnesse (saith *Theophi.*) O pharisaicall ceremonie, is it not pardie a greater cruelty and a more capitall sinne to aske licence of *Pilat*, to breake the legges and thighes of such as were aliue, then to breake your olde Sabaoths? seeing you made no conscience, nor were not ashamed to crucific Christ and the theeues, why are you now not to burie them? if the law did command you to burie those which were executed, did the law command you happily that you should kill them? Considering that the law doth command you of charity to burie them, and not of cruelty to kill them, why doe you breake their legges they being aliue, seeing that with such cruell dolours, they will die desperate? It doth well appeare, that not long since you did knock your breasts dissemblingly, seeing that without all conscience you would breake the legges of those which were newly executed, because no man can haue true contrition of his sinnes in this life. if he haue not first of all perfect charitie and pitie towards his neighbours. Thus farre *Theophilus*.

For the Iewes then to aske of *Pilat* that he would vse such great cruelty towards Christ and the two theeues, did proceed rather of feare then of zeale: for seeing as they did see, that when Christ did yeeld vp the ghost, the vaile did breake, the Sunne waxed darke, and that the Sepulchers did open, they thought that if they should haue buried Christ vpon the Sabaoth, that all the people would haue risen against them. The hatred which the Iewes bare Christ was so great, that they did know well when it was best to put Christ out of the peoples sight, and burie him in his graue: and the reason was, that because the sonne of God had raised vp some dead men in the presence of them all, they thought that he would also haue deliuered himselfe, and those which were crucified with him,

him. *Ierome* vpon Saint *Luke* saith, If they had executed the theeues without Christ, the Pharisies would neuer haue gone vnto the mount of Caluarie, nor haue sought that at *Pilats* hands which they did, that is, that they might take them downe from the Crosse, and breake their legs: insomuch that the care and sollicitude which they had, and their comming and going vnto *Pilat* was not so much to burie the theeues, as to take full reuenge of Christ. It is much to be noted that it is not found in all scripture, that any were crucified but king *Sauls* children, the theeues, and Christ, not that they did breake any mens legs, but onely the legs of those two persons; whereof we may gather, how great the Iewish malice was, seeing they gaue such strange torments vnto those theeues, and vnto the sonne of God so vnusuall a death.

It is a pittifull thing to thinke how the Iewes did not intreate *Pilat*, that he would command that Christ his throat should be cut, or that hee should be shot through as he hanged vpon the crosse, but onely that he would cause his legges to be broken, and his bones to be bruised, the which they did not demand at a venture, but of pure malice: because that by the breaking of the legs, his paine should be augmented, and his death hastened.

Augustine saith, that experience doth teach vs, that when the wound is onely in the flesh, it is lesse dangerous to death, and not hard to cure, but when the skull is broken, or a bone bruised, the wound is vncurable, and the griefe vntollerable; insomuch that the Iewes did demand this of *Pilat*, that because he did hang on the crosse languishing, he should also die thereraging. What hypocrisie is this, O you Iewes what hypocrisie is this? The vigil of the Easter, which you should haue employed in shedding of teares from your eyes, doe you employ in breaking the legs of your brothers? Doe you take from the crosses the dead bodyes, and doth there remaine in your hearts your olde sins? Doe you strike your breasts for a ceremony, and do you take away your neighbors liues with yron? O how many disciples the excõmunicate Iewes haue at this day in the world, which striking the breasts run like holy men to their superiours, and desire that their legs may be broken, which they hold for their enimies; taking from them the rest and quiet of their life, and labouring also what they can to bury their

fame,

fame. St. *Barnard* saith, that if thou wilt know enuious and ambitious men, thou shalt know them, in that they haue no other office, but to breake their companions and friends bones, labouring in all they can, to discredit and defame them, holding it for a sound ground, that to suppresse and keepe downe others, is the exalting and setting vp of themselues. We doe counsell and admonish the seruants of our Lord, that they keepe themselues as from a dangerous plague, out of the company of such, as enuie their goodnesse and vertues; for because that such, like vnto the Iewes, thinke they shall not haue a good Easter, vnlesse they haue buryed their brothers fame. The Iewes of that time were not so cruell, as ambitious and enuious men now are; because they did but breake the theeues legges, but these doe cracke their neighbours fame and name; and where there are noble hearts and shamefast countenances, they giue more to loose their credit then to breake their bones. *Cor contritum & humiliatum Deus non despices*, saith the Prophet in the 50. Psalm, as if he would say, Thou art O great God of Israall, of thy owne condition and nature so patient in suffering wrongs, and such a friend to pardon offences, that we did neuer see any man present himselfe before thee, with an humble and contrite heart, which went discontented away from thee. O happy promise, O high speech, seeing that thereby it doth appeare, that in recompence of our faults our Lord doth not command vs to double our bodies, breake our flesh, wrest our sinews, or bruise our bones: but say only from the hart, *Tibi soli peccaui*, and shed a few teares from our eies. S. *Basil* vpon those words *Tibi soli peccaui*, saith, Who but thou hast bestowed many gifts; and vpon whom, but vpon me hast thou bestowed them; and who but only I, and whom but onely thee haue I offended? S *Barnard* saith also, I would be content to say, Thee only I haue offended; but wo vnto me, wo be vnto me, I cānot say onely I haue offended and sinned, but also that I do sin and offend; and the more I grow in yeares, the more I grow in vices. The Iewes had most cause to repent, & many sins to weep, but being perfidious and vnfortunat, in stead of shedding tears, they shed bloud, & in stead of breaking their hearts, they brake the theeues legs, insomuch ẏ becausse they were the authors of ẏ fault, they did cast all ẏ punishment on thē.

Cyprian

Cyprian on the Passion saith, Tell me I pray thee, O excommunicated Synagogue, to celebrate according to thy owne purpose thy great Easter, as thou dooſt meane to celebrate it; which dooſt thou hold for a leſſe offence, either that thy enormious offences remaine in thy conſcience, or that the bodies of the theeues remaine vpon the gallowes? dooſt thou not perceiue, that the dead body of a man hanged, doth feare and not hurt; but ſinne in the ſoule doth hurt but not feare? dooſt thou make no conſcience to take away life from the liuing, and haſt thou a ſcruple, in not giuing vnto the dead their ſepulture? O how much better it would be for you, firſt of all to take order for the burying of your ſinnes, then be ſo carefull to burie the dead theeues; for one hurt compared with another, and one ſtinke with another, without all compariſon, one ſinne doth ſtinke more before God in two houres, than a dead body in foure daies. If the Lieutenant *Pilat* had beene as warie in puniſhing your fault, as hee was readie to condemne him to death, who did not deſerue it, he would haue yeelded vnto your demand; but with condition, that as you had made an end of burying the theeues they ſhould haue carried you to the gallowes.

Damaſcen ſaith, that the Iewes were very ſcrupulous in ſmall matters, and of very wide and broken conſciences in matters of waight, inſomuch that they ſtrained the wine, which had but a Fly in it, and yet would ſwallow downe a whole Cammell. Hee doth ſwallow downe a Cammell whole, who winketh at the mortall ſinne of his friend; and hee doth ſtraine the wine where the Fly is, who doth publiſh and puniſh the veniall ſinne of his enemie; in ſo much that in their reckoning, a man is ſo much honeſt or diſhoneſt, by how much he is our friend or our foe.

Barnard to *Maurus* ſaith, As the Iewes which were at libertie, did entreat *Pilat* that he would command the theeues legges to be broken which were crucified, euen ſo it may happen vnto thee with thy Monks, of which many will perſwade thee to breake the legges of the other Monks, becauſe they ſhould not goe abroad, and will keepe their owne whole, becauſe they will neuer keepe within. And futher, Seeing that there ſhould be ſome legges broken, it were more reaſon, that the Iewes legges ſhould be broken which were at liberty, then the theeues legges that were crucified;

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and so I say vnto thee, that thou shouldest haue a narrower eye, ouer one Monke that goeth abroad at his libertie, then of all the rest which are shut vp in the cloister. O good Iesus, O the loue of my soule, if thou doe command that any legges should be broken, let mine be the first; for vnlesse thou doe hold mee vp and guide me with thy mercifull hand, they will leade me straight into hell. Whose legges may thy Iustice better breake then mine, seeing I doe not goe one step with them, but I offend thee, and loade my sorrowfull soule with sinnes? breake O my good Iesus, my feete, breake my knees, cut off my desires, and limit and bound my sinnes; for as S. *Augustine* doth say of himselfe, I doe say of my selfe, that is, That I neuer finde any vertue in my selfe, but when I am drawne from the occasion of sinne.

CHAP. XLIX.

How Christ did suffer that his flesh should be torne in pieces, but not that his bones should be touched.

IN *domo vna commedetis agnum, nec afferetis de carnibus eius foras, nec os illius confringetis*, said God in *Exodus* the 12. as if hee would say, The conditions which you shall keepe in eating the Paschall lambe are these? you shall kill him in the euening eat him in one house, you shal not bring forth of the house any piece of his flesh, nor you shall not breake any one of his bones. Exod 12. 3.

In all Scripture Christ is not compared and likened vnto any one thing, so much as to a Lamb, of which the Scripture saith here, that *Os non comminuetis ex eo*; and S. *Iohn Baptist* said, *Ecce agnus Dei*; and *Esaias* said, *Sicut agnus coram tondente*; and in the *Apocalips* it is written, *Vidi supra montem agnum stantem*; in so much that the Lamb is a figure of nothing, but of the Sonne of the liuing God. It is a thing worthie to be noted, and not a little to be admired, how wise God is in that which hee commaundeth, and how circumspect in the manner how hee doth commaund; the

which doth easily appeare in this, that he doth appoint what they shall offer, that is, a Lambe; hee nameth the houre in which it shall be offered, which is, in the euening, and declareth where it shall be offered, which is, the house; and teacheth them how it shall be offered, that is, wholy and entire; and telleth them how it shall be eaten, that is, rosted; and prouideth who shall offer it, that is, all the people. Among all the propheſies, and among all the figures past, there is none which hath greater similitude and likeneſſe with Christ, then this: For as the Lamb offered vp in the law, was the first sacrifice, in which all sacrifices did begin, so the holy Lamb was the last sacrifice, in which all sacrifices on the crosse did end. *Cyrillus* vpon *Leuiticus* saith, Marke and note well the mysterie of the Scripture, and thou shalt finde that the first seruice which the house of *Iacob* did vnto God, was the offering of a sound and entire Lamb, vnto him in Ægypt, and the last vnreuerence and disobedience which they did vnto him, was the offering of another dead Lamb torne in pieces, on the mount of Caluarie; insomuch that because they did cast the holy immaculate Lamb out of their Synagogue, God did cast them forth of his house. For God to commaund that the Lamb should be sacrificed after the Sunne was downe, what else did it signifie, but that the Sonne of God should suffer in the last age of the world? What did it foretell, that all the whole multitude of people, should offer but that one onely Lamb, but that for the redemption of all the world, Christ onely did suffice? What did it signifie, that they should not eate that paſcall Lamb, but onely within the dores, but that the law of nature, the written law, and the law of grace should all be concluded vnder one law? What did the law meane to command, that none of the flesh should be giuen vnto those that were out of the house, but that no man should impart the secrets of Scripture, but vnto such as were within the lappe of the Church? What did it signifie, that all that which did remain of the Lamb, and which they could not eate, should be cast into the fire and burnt, but that all that which our weake vnderstanding, cannot reach vnto in holy writ, wee should leaue to Gods diuine iudgement? What did it meane, that God should commaund them, to eate the flesh off the bones, and not breake the bone,

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but that the flesh of the Sonne of God, did suffer in such sort, that he did not preiudice in any thing, the bone of his diuinitie? Saint *Ierome* to *Cromacius* saith, The Iewes had power ouer Christ his life, seeing that they tooke it from him, they had power ouer his soule, seeing that they pulled her from him, they had power ouer his bloud, seeing that they did shed it, they had power ouer his fame, seeing they did blemish it, but they had none ouer his diuinitie, seeing they did not touch it. *Petrus Damianus* saith, that as a mans bone doth preserue the flesh which doth adhere vnto it, and preserueth the marrowe which is enclosed within him; so the bone of the diuinitie of the Sonne of God, did vnite and hold so fast knit together the soule and the body, that although the one was seperated from the other on the crosse, yet neuertheless they were not by the diuinitie forsaken. *Augustine* vpon Saint *Luke* saith, What other thing was it for God to commaund in the olde law, that they should cut the throat of the paschall Lambe, and quarter him in pieces, but yet that they should not breake any bone in him; but that they should doe all the iniuries and infamies vnto the Sonne of God that they could, excepted onely, that they should not touch the bone of his diuinitie. *Remigius* to this purpose saith, The bone of the Lamb, *Arius* would breake, when he saith, The father is greater then the sonne. *Nestorius* another in saying, The Sonne of God is not *ab eterno*, *Simpontinus* another, when hee doth denie the holy Ghost to proceede from the Sonne. *Manicheus* another, in saying that Christ had a phantasticall body; in so much that all cursed heretiques are nothing else but certaine bone-breakers, seeing that so many bones of Christ they doe breake, as they doe inuent new heresies in the Church.

Christ was already dead, when they came to breake the bones of his flesh, and although hee could not haue felt any paine in the breaking, yet he would not consent that they should breake them, nor come neere vnto them; by which profound mysterie he did giue vs to vnderstand, that he receiueth greater discontentment, by touching of him in one of the bones of his Church then by martyring the flesh of his own body. What is it else that Christ did leaue vnto vs, whole and entire, all the bones of his precious flesh, but that he did leaue perfect & good, all necessary sacraments

vnto his Church? What should become of vs if holy Iesus should not haue left vs the bones of his merits, to merit the Kingdome of Heauen, and the bones of his Sacraments to goe out of sinne? What is it to leaue vs all his bones sound and whole, but to giue vs his merits to saue vs, and his Sacraments to heale vs? Christ did set much by his bones, seeing he did not suffer the Iewes to come neere vnto them: and following the same example, we should highly esteeme of his holy Sacraments, seeing they did all spring out of his side, for otherwise wee doe breake so many of Christ his bones, as we doe receiue of his holy Sacraments, being in sin. *De excelso misit ignem, in ossibus meis, & erudiuit me*, saith *Ieremie* in his first chap. as if he would say, Thou wast not content, O great God of Israel, to send vs euery fire without respect, but frō the highest of thy diuinitie, thou hast sent me ỹ fire of thy grace, in the bones of thy Church. For the better vnderstanding of that, that *Ieremy* doth say in this place, we must note and presuppose that oftentimes in Scripture, by the sinews of the body, are vnderstood a strong man, according vnto that which *Iob* doth say, *Posuisti in neruo pedem meum, & obseruasti omnes semitas meas*; sometime by humane flesh is vnderstood, the loose and carnall people, as in Genes. *Omnis caro corruperat viam suam*; sometime by the bloud of our bodies are vnderstood vaine worldlings, as *Libera me de sanguinibus*; somtime by mans bones are vnderstood heroicall and vertuous men, as in the Psalme, *Exultabunt ossa humiliata*. If it be true that no bone can be bended or doubled, vnlesse he be vtterly brokē, how is it possible that the bones which are brought low, should liue at ease and with contentment, vnlesse this should be vnderstood of vertuous and holy men? What is the naturall whitenes which the bone hath in him, but the chaste and cleane life, which the vertuous man doth leade? What doth it meane, that a bone will rather be broken then bowed, but that a good Christian will rather then offend God, suffer martyrdome? What are the bones of a man vpon which, the bloud, marrow, and flesh, and sinews are holden vp, but holy persons vpō which the Church is founded? What would become of mans body, if he had no bones, & what would become of the Catholike Church if she had no vertuous men in her? These are then the bones which God did

command

command not to be broken, and these are the bones which he did forbid to be touched: for if the prohibition which God did make, of not breaking the bones of the Lamb, be not thus vnderstoode, God would haue cared but little if the Iewes had gnawed the bones, seeing that hee gaue them leaue to eate the flesh. What meaneth this O great God of Israel, what meaneth this? the bones that in banquets men doe cast vnto dogges, dooſt thou command to keepe, and dooſt thou make no reckoning that the Iewes doe eate the flesh? by this example thou dooſt let vs see plainely, how farre thy iudgement doth differ from the iudgement of men, and how vnlike thy will is vnto ours, seeing thou dooſt set naught by that which we doe chuse, and chuse that which we despise.

The world will haue sinne, but God will none but bones; the world will haue tender and soft things, but God will none but verie sound and hard things; the world will haue flesh to eate, but God is content with bones to gnaw; the world doth desire things that will bow and bend, but God will none but bones which will not double nor bow: to be briefe, we say that man doth chuse that which is best to his liking, and God doth chuse that which doth serue him best.

Ieremie did not say, *De excelso misit ignem in carnibus meis*, but *in ossibus meis*, thereby to teach vs, that our Lord doth not impart his graces, nor send his particular comfort vpon such as easily suffer themselues to bee eaten like flesh; but vpon those which suffer themselues to be gnawne, but not eaten, like vnto the bone. O how fraile and miserable creatures we be, seeing that wee cannot escape the hands of the Diuels, but be deuoured and eaten vp by them; or else gnawne vnto the bone: and the difference betwixt the one and the other is, that he who is ouercome, is eaten and deuoured, and he who is tempted, onely gnawne. As the flesh is easily entered into by him who eateth of it, but if a man bite at a bone, sometime he breaketh a tooth in gnawing of it; so in like manner it doth happen vnto vs with the diuell, and to the diuell with vs, for ouer the carnall and vicious man, hee goeth away alwaies triumphant and a conquerour, but by tempting a vertuous and noble minde, he goeth away ouercome and conquered.

Gregorie in an Homily saith, that when Christ did consent that

being aliue, they should rent and teare in pieces his flesh, and that being dead, did not yeeld that his bones should be broken; the meaning was, that if we punish vaine and worldly persons, he careth not at all, so that wee touch not the bones of his elect. The famous contemplatiue Doctor *Vbertinus* saith, That it wanteth not a great mysterie, that the Son of God would make no reckoning of his flesh, although they should teare him in pieces, and yet made so great account of all his bones, that they might not touch them; and a principall thing to be noted is, that in his life time he did forsake his flesh, and after his death he did defend his bones, thereby to teach vs, that he doth better loue one good man which is dead, than all naughty men which are aliue. Be thou then assured my brother, that if thou doe persecute one good man, thou doost breake a bone of Christ; and if thou doe persecute many, many bones of the Church thou dost breake; and Christ doth feele and grieue at this persecution in so high a degree, that hee did not so much feele his owne trauels and vexations, as hee doth now those which are done vnto his friends. *Dominus custodit omnia ossa eorum, & vnum ex his non conteretur*, saith the Psalmist in his fortieth Psalme, as if he would say, The great God of Israel doth put so narrow a watch ouer such as be his, that hee himselfe doth defend them euen vnto the bones, and hee hath such a great care ouer them, that no man can touch them so much as in a bone. Our Lord being as he is the Lord and gouernour of the heauens and of the elements, why doth he say that he doth keepe for his treasure nothing but bones? if any man desire to know what riches our Lord hath in his treasurie, we will answere him, that hee hath nothing but dry hard bones, the which hee doth better esteeme then all the gold in Æthiopia. What are the treasures which our Lord hath in his keeping, but onely holy and chosen men that hee hath in his Church? the Prophet doth not say *Deus custodit sanguinem & carnem*, but *omnia ossa eorum*; because our Lord will not take charge of vaine and light worldlings, but only of such as are good and vertuous, because there is nothing vnder heauen worser to take into a mans custodie, then a man of a bad life. The Prophet saith very much (saith *Cassiodorus*) in saying, The Lord will keepe all their bones; because that at the very houre when a man doth fully

fully purpose with himselfe to be good, our Lord doth so take him to his protection, that like vnto a hard bone he may well be tempted and hammered, but neuer broken. O what a great comfort it is (saith *Barnard* in a Sermon) vnto the good man to thinke that hee is one of the bones which Christ doth keepe in his treasure house, and vnder his owne gouernment, and that he will not permit that any man should touch them, nor much lesse breake them: for if it were necessarie so to do, Christ would rather come againe into the world to suffer, then consent that one of his elect should be damned. What meaneth it that our Lord doth not oblige himselfe to keepe the bloud which we haue in our veines, but onely that hee maketh no reckoning of those which presume, because they discend of a noble linage, and of valorous personages? What doth it signifie that he doth not bind himselfe to take the custodie of the flesh of our body, but that he esteemeth not of dainty choise vitious men? What meaneth it, that he doth not take vpon him to keepe the sinewes of our bodies, but only that he doth not regard malicious and obstinate persons? What meaneth it, that our Lord doth not keepe our eies, nor our eares, nor our tongues, but onely that he doth mocke at the vanities which we doe see, and at the lies which we tell, and detractions which we giue eare vnto?

Such beasts and such monsters as these, our Lord doth not put into his treasure, nor esteeme any thing at all of them, wherein hee hath great reason, because there is nothing which sauoureth of flesh and bloud which is fit to be preserued, sauing onely the drie hard bone which may well be kept in a treasurie. O my soule, O my heart, be you a white bone for cleanenesse, and be a hard bone for fortitude, for seeing that our Lord doth promise to be in your guard and protection, how is it possible that any aduerse chaunce should hinder you? Take heede therefore O my soule, take heede, that thou doe not cleaue to any sinew of couetousnesse, nor vnto any bloud of pride, nor to any flesh of wantonnesse, nor vnto any other thing that sauoureth of worldly vanity; for I tell thee O my soule, that God doth carrie no bone to heauen with him, nor put him vp in his treasurie, vnlesse it be cleane picked from flesh, bloud and vice.

CHAP. L.

Of the thruſt with the ſpeare which Longinus *gaue Chriſt, and of the myſteries thereof, and how it ſeemeth rather a key which did open, then a thruſt with a ſpeare which did wound.*

Nus autem militum lancea latus eius aperuit, & continuo exiuit ſanguis & aqua, ſaith Saint *Iohn* in the 19. Chap. as if he would ſay, One of thoſe which came to breake the legges of thoſe which were newly put to death, to take away all ſcruple from the Iewes, whether the Sonne of God were aliue or dead, aymed with a launce, and opened his ſide with a thruſt, out of which preſently there did guſh bloud to redeeme vs, and water to baptize vs.

Irenæus, and *Baſil*, and *Pamphilus*, which were very auncient Doctors, doe thinke, that this ſouldiers name was *Longinus*, and that he was a Gentile and not a Iew, which gaue Chriſt the thruſt in the ſide; not of his owne motiue, but being asked and thereunto importuned by the Iewes, becauſe the wicked could not thinke that hee was dead ſo ſoone, vnleſſe they had alſo ſeene his carkaſſe.

Baſil the great ſaith in an Epiſtle, Wee haue heard of the diſciples of Chriſt his diſciples, that he who gaue Chriſt the thruſt in the ſide was called *Longinus*, and that being blinde, he was made to ſee with that precious bloud, and that afterward he became a Chriſtian, and liued long time an Hermite, and in the end was Biſhop of Capadocia, and paſſed out of this life, with the crowne of martyrdome. *Super dolorem & vulnera eorum addiderunt*, ſaith the Prophet in the 68. Pſalm. as if hee would ſay, The hatred which the Iewiſh people bare to Chriſt, did ſtretch to ſuch great malice, O great God of Iſrael, that not being content with the torments which they gaue him being yet aliue, they did adde torment vnto torment after that he was dead. This pitifull propheſie in whom was it fulfilled at the foote of the letter but in the Sonne of God, ſeeing

seeing that in his life time they did crucifie him, and after hee was dead lance his side with a speare? Wounds vpon wounds, and dolours vpon dolours, the Iewes did heape vpon Christ, seeing they did perswade *Pilat* that he would command that his legges should be broken, and induce the souldier *Longinus* to giue him a blow with a launce, in which fact they did shew their naughtinesse and crueltie, for after such a bitter passion, the Sonne of God had greater neede of a Sepulcher to repose himselfe in, then a blow with a speare to open his side. The learned S. *Augustine* vpon S. *Iohn* saith, Seeing that the end of the infamous Iewes malice was to iniurie Christ if he had beene aliue, and to make an end of him if hee had not beene dead, albeit he did suffer no paine nor dolour in the thrust of the speare because he was alreadie dead, yet neuertheless he failed not to feele it as a great iniurie; because our Lord doth not so much regard the workes which wee doe, as the intention with the which wee doe them. It is much to be noted, that the Prophet doth not say, *super dolores meos*, but onely *super dolorem meum, addiderunt vulneres*, wherein it seemeth, that although the wounds which they gaue Christ were many, yet the griefe which he felt was but one. What meaneth this O good Iesus, what meaneth this? the thornes which pierced thy braine, the stripes which opened thy shoulders, the nailes which tore thy sinewes, the crosse which crucified thy body, and the launce which opened thy side, dost thou call all this but one dolour? The torments which Christ suffered were infinite, and the dolours which hee felt in his body were without number, but as *Moyses* serpent did swallow vp all the serpents which *Pharaoh* had, so Christ in his passion did feele one griefe & dolour so bitter, that it did exceed all his other griefes and dolours. And yet without all doubt, this griefe was not to see his family dispierced, nor to see his person martirized, nor to see his life ended, nor to see his credit and fame blemished, nor to see his bloud shed, but to see his death and passion euilly employed. To call all those torments one torment, and to call all those griefes one griefe, is to let vs plainely vnderstand, that our good Lord did not grieue at, and feele so much the stripes which they gaue him, as hee was sorrie to see that they did not profit them which did giue them him: because the Sonne of God did not suffer but only

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for thoſe who made him ſuffer, neither did he die, but for thoſe who made him to die ; it was another new death, to ſee that his death did them no good at all. O infinite good, O vnſpeakeable charitie, tell me I pray thee, why haſt thou not compaſſion of the ſtreames of bloud which are drawne from thee, and yet doſt ſhew great griefe for thoſe which draw it from thee ? It is true that thou doeſt ſay, and it is euen as thou haſt ſaid, that is, that thou doeſt grieue more at their perdition, then thou doeſt thy owne paſſion: becauſe thou doeſt not die for the Angels which praiſe thee in Heauen aboue, but for men which kill thee below on the earth. *Caſſiodorus* vpon this place ſaith, That with the Iewes they doe crucifie Chriſt, and with the ſouldier they pierce his ſide, and he doth adde one wound vnto another, and one griefe vnto another, who not being content to commit one ſinne addeth another vnto it ; and that which is worſt of all, that without conſcience or ſhame of the ſinne which he hath committed, doth praiſe himſelfe for cõmitting it. Dolour vnto dolour (ſaith *Anſelmus*) and wound vnto wound, and torment vnto torment, he doth add who in preſence and in abſence, doth defame his neighbour; inſomuch that we may well ſay of ſuch a one, that with the Iewes in preſence he doth crucifie, and with the ſouldier doth pierce with the ſpeare, who in abſence doth detract. *Tulit Ioab tres lanceas in manu ſua, & infexit eus in corde Abſalon*, ſaith holy Scripture, as if he would ſay, Vnfortunate *Abſalon* hanging by the haire vpon an oake, captaine *Ioab* came vnto him with three lances in his hand, and gaue him three blowes with it toward the left ſide, where the heart hath his ſeat, inſomuch that he gaue them with a good will, ſeeing he gaue them all three in the heart. The captaine *Ioab* did ſtrike him from the heart, and his father *Dauid* did feele his blowes from the heart. *Abſalon* was the ſonne of a King, and Chriſt was the Son of God ; *Abſalon* was the faireſt of all men, and Chriſt fairer then all the Angels ; *Abſalon* dyed on an oake, and Chriſt crucified on a croſſe; and with the death of *Abſalon* all the kingdome was pacified, and by the death of Chriſt all the world was redeemed. Chriſt and *Abſalon*, *Abſalon* and Chriſt, were of one linage, and deſcended from one princely tribe ; and the greateſt myſterie which happened in this caſe was, that as it was neceſſarie that

Ioab

Ioab should kill *Absalon* against his Fathers will, so it was necessarie that the people of the Iewes should execute Christ, his Father being grieued at it: Insomuch that they killed these two great Princes, with great irreuerence and disobedience to their Father, and to the great profit of their soueraigntie. Who did kill King *Dauids* deare sonne, but captaine *Ioab*, the greatest priuado in his house? and who did put to death the sonne of God, but the people which he best loued? By the haire with the which young *Absalon* was hanged, are figured the holy cogitations and purpose which God had to redeeme the world, by the which good Iesus not onely being hanged, but also crucified, was nailed with three nails, and pierced with one speare. What other thing are the three Lances with which *Absalon* was lanced with on the oake, but only three bitter griefes and dolours, with the which Christ dyed on the crosse? the first thrust was the most dolour which he did feele by his torments; the second was the great pitty which he had of his mother; the third was the griefe which he had to see how little good his passion did: for being sufficient to redeeme a thousand of worlds, yet the Iewes alone did not benefit themselues by it. Not without many teares we write that which we now write, that is, that hee called one blow three blowes, because that with one blow he did kill three hearts, that is, the heart of his Mother who brought him into the world, the heart of the Disciple which he did adopt, and the heart of *Mary Magdalen* whom he did conuert; insomuch that *Ioab* did kill one heart with three blowes, and the souldier *Longinus* did kill three hearts with one blow. What man liuing did euer see the like, or which of the dead did euer heare the like, that is, that in the hart of one who was dead, there should be found three hearts aliue? O how small a time they remained there aliue, O in how short space they were thrust through with the speare: for the cruell speare not finding the maister, laide on blowes vpon his Disciples. *Origen* vpon this place saith, That the hanging of *Dauids* welbeloued sonne vpon a drie oake, was a figure of Christ who should be put to death on the rough crosse; on the which he did hang, rather with the haires of loue which he had to redeeme vs, then with the nailes with the which the Iewes did crucifie him. From the heart *Ioab* did lance

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the infant *Abſalon*, and more from the heart the Iewes did kill Chriſt: for after that he did riſe againe, if they could haue killed him againe, it is to be thought that neither conſcience nor ſhame would haue hindered them to doe it. Thoſe which of very rage and euill will, did pierce his body being dead, would they not haue killed him being aliue? *Leo* exclaimeth againſt the Synagogue and ſaith, What meaneth this O ſynagogue, what meaneth this? how cruell and fierce ſo euer the Lyon be, yet he doth neuer hurt him whom he ſeeth to lie proſtrate on the earth, and doeſt not thou ſpare him whom thou doeſt ſee dead vpon the croſſe? thou ſeeſt that the Sonne of God hath his face pale and wan, his eyes broken, his bones out of ioynt, his vaines without bloud, his fleſh torne in peeces, his head hanging downe, and yet without all pittie doeſt thou thruſt into his bowels to ſeeke his ſoule, which is departed aboue two houres a goe from thence?

Anſelmus ſpeaking with the ſpeare ſaith, O cruell ſpeare, O bloudy yron, what doeſt thou ſeeke anew in the ſide of my God and Chriſt? If thou doe ſeeke his diſciples, in the garden they fled from him; if thou ſeeke his fleſh, they haue crucified it; if thou ſeeke his bloud, it is ſhed in the ſtreetes; if thou ſeeke his garments, they are deuided among the hangmen; if thou ſeeke his ſoule, doeſt thou not know that ſhe is already gone to his father? What diddeſt thou finde O cruell ſpeare, what diddeſt thou finde within thoſe holy bowels, but onely the Sonne dead, and the mother in a ſound? What doſt thou hunt after, what wilt thou, wherfore doſt thou come to the mount of Caluarie, O cruell ſpeare, is it to ſeeke for this holy Prophet? If thou wilt take away his fame, he hath already loſt it on the Croſſe, if thou wilt breake his fleſh, the nailes haue already torne it, if thou wilt take his life from him, he hath already giuen his ſoule vnto his Father, and if thou wilt let him bloud in the ſide, doeſt thou not know that he is already dead?

Fac tibi arcam de lignis leuigatis, manſiunculas facies in ea, & bitumine linies intrinſecus & extrinſecus, oſtium autem arcæ pones deorſum, Geneſis the ſixt chapter, as if hee would ſay, It is my will and pleaſure, O patriarcke *Noe*, that thou make an Arke of light wood, and ſmall chambers within the ſame, and pitch her within

and

and without, that no water enter in; and in the side of the same Arke thou shalt make a little gate, by the which all such may goe in and out, which shall be saued in her. Although this glorious figure hath beene very well declared by many, yet we will seeke some farther mysteries in it, and if we can finde none, it is because we cannot vnderstand it, and not because there is not much to say of it. First of all we say that *Noes* Arke the which the holy Scripture doth speake of, is our blessed and holy mother the Church, out of the which no man can be saued, as out of the Arke no man did escape vndrowned. Because there are out of this Arke, all Moores, Iewes and Pagans, they are all drowned; and because there are within the Arke all good and faithfull Christians, they are all saued; and that man was borne in an vnhappy houre which doth not beleeue that they are deceiued, and we sure that we be not deceiued. For God to command that the Arke should be made of light, and not rotten wood, was to let vs know that his Church should be builded of honest, vertuous, and holy persons; which is also most true, because that in the Church of God, there is no rotten boord of couetousnes suffered, nor any heauy beame of pride admitted. The boords of that Arke did neither rot with moystnesse, nor sinke with waight, nor slit and cleaue with age, nor breake with the tempest: by this wee say, that the true and faithfull Christian, neither the waters of tribulation doe drowne, nor the winde of prosperitie throw downe, nor the worme of couetousnes gnaw, nor the workes of temptation feare, and amaze. We will not say that the Christian which doth lift vp saile in prosperitie, and is presently drowned in aduersitie, is of the Church, but onely in the Church; for as there doe goe many thinges in a ship, which are not of the ship, so there are many in the Church of Christ, which are not of Christ. Who is hee who goeth in the Arke, and yet is not of the Arke, but onely he who calleth himselfe a Christian, and yet is no Christian?

The Lyon and the Beare were with *Noe* in the Arke, and were not of the Arke; and wicked *Iudas* was in the Church with Christ, and yet was not of the Church; and in like manner let no man thinke that it is inough to be baptized, if withall he doe not keepe the Gospell. God did also command *Noe*, that he should pitch

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well his Arke within and without, and in this caſe we dare affirme, that the clay or pitch, with the which God did command to pitch the Arke, are loue and charitie, which doe faſten and glew together, all thoſe which be of the Catholicke Church, the which loue and pitch is occupied within and without, when we loue God in whom we beleeue, and our neighbour with whom we conuerſe. S. *Barnard* ſaith, If the ſhip receiue water, it is becauſe the boords be not well ioyned, or becauſe they be not well pitched: and ſo in like manner, honour and credit is loſt, and wealth conſumed, becauſe mens wils are not agreeing, and becauſe euery man will follow his owne opinion: becauſe it is not poſſible that there ſhould be charity, where the wils be diſcordant. God did alſo command *Noe* to make in that Arke not great, but ſmal chambers, nor large, but little narrow manſions, to let vs vnderſtand therby, that there ſhould be in the churchof God, many holy perſons & of ſtrait life, in which as it were in the Arke of *Noe*, God would protect thoſe whome the world would hate, and take & keep to himſelfe thoſe whome he ſhould beſt loue. They are much bound vnto our Lord whome it hath pleaſed to put in the Ark of the Catholike church, & thoſe moſt of all whom he hath called out of the world to ſome ſtraite Religion; becauſe he hath not called ſome, which if they had bene called, would peraduenture haue ſerued him better, then they doe, & offend him leſſe. It is alſo to be noted, that *Noes* Arke being three hundred cubits long, and fiftie in height, and thirty in bredth, God did commaund that he ſhould be ended & made perfect in one cubit; wherin he did let vs vnderſtand, that how far different ſoeuer one degree be from an other, in the Church of God, notwithſtanding they are all ſummed vp in one, that is, in beleeuing in one onely true God. For all eſtates and degrees to end in one eſtate and degree, and all cubites to be ſummed vp in one cubit, what other thing was it, but that all Kings and Kingdomes of the world ſhould be conuerted to the Faith of one onely Chriſt? The gate which God cõmanded to be made in the ſide of the Ark, was a figure of the wound of Chriſt his ſide, which was pierced with the ſpeare, and thereupon it is, that as none did ſaue himſelfe, vnleſſe he did enter in at that gate, euen ſo there ſhall no man enter into glory, if hee doe not firſt waſh himſelfe with the bloud

which

which issued out of that wound. *August.* vpon Genes. saith, O high mysterie, O great secret of thee my God, for as in the side of the Ark there was a gate, by which, all which were saued entred in, so in the side of Christ, there was a wound, out of the which, all the Sacraments of the Church did spring; that is to wit, the bloud with the which we were redeemed, and the water with the which we are now baptized. It is likewise to be noted, that the Arke was fastned without with a bolt; but the Son of God doth alwayes keep his wounds open, the which doth easily appeare in that, that the Sacraments which in the old law were hidden and shut vp; in the passion of Christ were laide open vnto vs: insomuch that all that which the Lord did keepe shut in the Synagogue, the lance did open in the Church. St. *Augustine* vpon S. *Iohn* saith, Doe not think that the Euangelist did vse this word *Aperuit*, by chance, and not say *Vulnerauit*, that is, that he did not wound, but open Christ his side with a thrust of a speare; because that the Sacraments were of such force which did flow frō thence, and the mysteries so marualious, which he did discouer by the blow, that the speare seemeth rather a key which did open, than a speare which did wound.

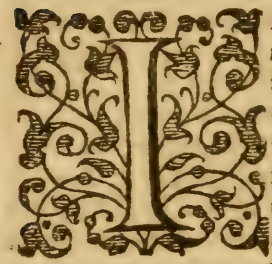
Chrisost. saith, With the water of the red sea, the Ægyptians were drowned, and with the bloud of the Lamb, the Iewes were deliuered; so in like manner the bloud of this holy Lamb, was to our redemption, and the water which did flow from him, was to our purification: in such sort, that the bloud did run to redeeme the captiue, and the water gushed out, to wash the weake. When we say that the Sacraments did flow out of Christ his side, it is to be vnderstood of two only, that is of the supper of our Lord, which we receiue, and of Baptisme, by which we are made Christians. *Hilar.* saith, Euen as *Adam* his side *Eue* was formed, so of Christ his side the Church was made: that is, when there did flow out of ỳ holy body, bloud and water, the which flowing was very miraculous, because that out of a dead body there cānot run cleare bloud, nor out of a dead carcas, issue cleare water. *Remigius* saith also, that the bloud which did issue out of Christ his side, was true bloud, & the liquor which did run with it was pure water, and not corrupting fleame; for Christ being as he was, the highest and pureſt truth, could not speake any false word, nor make any fained worke.

CHAP. LI.

CHAP. LI.

How that at the foote of the crosse, they did deuide Christ his garments with knives, and on the top of the crosse, his heart with the blowes of speares.

Ezek 10.2.



Ingredere in medio rotarum, & imple manum tuam prunis ignis, & effunde super ciuitatem, said God by *Ezechiel* in the 10. chap. vnto a man whome he did send to visit the Citty of Ierusalem, as if hee would say; I say vnto thee man who doest goe to visit the people of Israell, put thy selfe in the middest of the wheeles, which are vnder the Cherubin, and take vp with thy hand, a great handful of coales, and cast them together vpon Ierusalem. In holy Scripture all figures are wonderfull, and among them all, those of the Prophet *Ezechiel*, were most of all esteemed of the Iewes, and hereupon for their excellency, there was a law made by the Synagogue, that the visions of *Ezechiel*, the Priests onely should read, and not declare and open them vnto the people.

What are the two wheeles which the Prophet did see, neere to the riuer Cobar, but only the diuine and humaine nature, of which the humanitie of the Son of God was framed? hee calleth the one and the other a wheele; for as in a wheele, there is neither beginning nor ending, euen so in the loue of his humanitie, and in the essence of his diuinitie, the Angels finde no beginning, nor men shall finde no end. Who was he whom the Prophet did see in the middle of those great wheeles, but the most holy and sacred soule of the Son of God, the which was shut vp in the one nature, and vnited vnto the other. It is much to be noted, that that person whom hee did see, did not leane more vnto the one wheele, then vnto the other; but did sit in the middest of them both, thereby to let vs vnderstand, that the humanitie of Christ was no more God than he was man; nor more man than God: we meane that he was neither pure man, nor pure God; but true God and true man.

man. In the middle of those two wheeles, *Ezechiel* did see the soule of the word; for from the first instant of his conception, hee did enioy the one wheele which was his diuine Essence, and did tast of the other wheele, which were the passions and affections of humane nature. It doth not want a mysterie, that the two wheeles did moue together, and went together; to teach vs that the Sonne of God, did so behaue himselfe in his workes, that he neuer did so high a myracle, but there was also his humanity; nor neuer did so meane a thing, but his diuinitie did also shine. What is the handfull of quicke burning coales, but the heart of Christ, full of enflaming loue? It is very notorious in Scripture, that the Son of God is called a hand, as *Mitte manum tuam de alto*, and *Fiat manus tua vt saluet me:* For euen as the hand doth proceede from the arme, and is another thing from the arme, and yet of the same Essence that the arme is, so the Sonne of God doth proceede from the father, and is the same Essence with the Father; and yet a distinct person from the Father. How pleasant and delightfull it is to fill the hand with Roses, so painefull it is to fill him with coales; because the Roses smell, and the coales burne. What doth it signifie that the hand was but one, and the coales many; but that the person of God was but one, and the coales of torments and dolours, which they did loade that person withall, infinite? Wilt thou see that the hote coales of his loue, and the brasers of his dolours were infinite; mark how he doth not bid him take a few coales, but that he should fill his hand with them, to let vs vnderstand, that his loue did exceede the loue of all the Angels, and his dolours exceed the dolours of all the Martyrs. What did it meane, that the visitor of Ierusalem, could hold no more coales in his hand, but that in the soule of the redeemer of Ierusalem, there could be no more loue, nor in his body greater griefe? Doost thou not thinke that he hath his hand full of coales, who loueth thee so well, thou not seruing him; and suffering so much for thee, thou not deseruing it? What doth it signifie, that the coales of the visitor of Ierusalem, were of the fire of the Cherubin which did alwaies burne, but that the loue which Christ did beare in his heart, was neuer extinguished, nor euer at an end? What did it figure that God did cómand, the reformer of Ierusalem, to cast all those coales vpon all the

earth, but that the bloud and loue of Chriſt, ſhould purge and make cleane all humane nature? What doth the opening of his hand ſignifie, and the deuiding of the coales, but onely that hee doth ſuffer his heart to be opened, becauſe he would put vs in his entrailes? When O good Ieſus, when diddeſt thou open thy hand, to caſt abroad the coales which thou haddeſt kept for vs; but when thy heart was opened, for to beſtowe thoſe fauours vpon vs, which thou haddeſt promiſed? In the olde Teſtament Chriſt doth command him to fill his hands with coales, and in the new Teſtament he ſaith, that hee did come to put fire in all the world; and if wee will well vnderſtand it, the fire which hee doth put in the world, is nothing elſe, but the exceeding great loue which hee beareth to all the world.

Origen vpon *Ezechiel* ſaith, That if wee will expound the Prophet, and vnderſtand Chriſt, wee ſhall finde, that to carrie hote coales in the hand, and bind himſelfe to ſet fire in all the world, is nothing elſe, but that as the world doth make all worldlings fools; ſo Chriſt doth make his choſen full of loue. Our Lord hath many gifts to beſtow, and many graces to deuide, but as long as this life doth laſt, I deſire no more graces of him, but that it would pleaſe him onely to beſtow vpon me, one couple of choiſe holy coales; the one to burne my ordinarie vices, and the other to conſume my diſordered deſires. O good Ieſus, O the loue of my ſoule, ſeeing thou dooſt bid me call and thou wilt anſwere me, and bid mee to aske and thou wilt giue me; I doe not aske of thee bread to eate, nor wine to drinke, nor Roſes to ſmell to, nor any dignity to be honored, but ſome of thy coales to burne me: becauſe it is a vſuall thing, which thou dooſt obſerue with thy elect, to burne the faults which thou dooſt finde in them, and beſtow thy graces afterward vpon them. Open then O good Ieſus, open then thy hand to giue vs thy coales, and open thy heart to giue vs thy bowels, becauſe it is very needfull that we haue coales, which may make vs feele thy dolours; and alſo that thou giue vs thy bowels, to taſt of thy loue. What did breake thy hands but the nailes, and what did open thy ſide, but the ſpeare? and ſeeing that it is ſo, how is it poſſible, that hauing thy hands broken, that thou ſhouldeſt not giue vs part of thy griefe, and hauing thy bowels open, that thou ſhouldeſt not

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communicate thy loue ? O (saith *Anselmus* in his Meditations) who could haue beene the yron of that speare, or the speare of that yron with the which they haue opened thy side, and gone in to see thy bowels, the which were so enflamed with loue, that without comparison it had beene a greater matter, to see the loue with the which thou diddest die, than the death which thou didst suffer. O good Iesus, O redeemer of my soule, how is it possible that I should be thine, or call my selfe thine, vnlesse thou doe impart vnto mee the coales of thy hand ? why thinkest thou O my good Lord, why doe I with so many teares aske coales here to burne me, but because in the other world, thou shouldest giue me Roses to comfort me ? O what a comfort it is for the Prophet to say, that our Lord hath not the fire of his loue at his feete to spurne it, nor at his shoulders to forget it, but in his hand to bestowe it, because God doth nothing more willingly then loue; nor is pleased with nothing more then with loue. *Peccatum Iudæ scriptum est stilo ferreo, in vngue adamantino*, saith *Ieremie* the 17. chap. as if hee would say, Among the fearefull visions which our Lord did shew vnto mee, one was, that I did see the sinne of the Kingdome of Iudea, and Samaria, written with a pen or a penzill of yron, and in a naile, as hard as an adamant, the which was so fast graued in, and so deepely printed, that it could neither be scraped out with a knife, nor washed away with water.

Ierome vpon this place saith, that the Prophet speaking in this place of sinne and idolatry, which could neuer be cleane blotted out of Iudea and Samaria, but the more they did encrease, the further they waded in Idolatrie, and the more they forgot their God. But some thinke that *Ieremie* did meane, the sinne which the Iewes committed against Christ in his death, whose punishment shall dure vntill the end of the world, because they shall not know their error, vntill the comming of Antichrist.

Damascen expounding *Ieremie*, saith, That as when we say the Prophet, *Dauid* is vnderstood; when the Apostle, S. *Paul*; and when wee say the Redeemer, Christ is vnderstood: so when the Scripture doth say nothing but sinne, the sinne of *Adam* is meant; the which sinne, although it were very well by the Sonne of God redeemed, yet it is not throughout all the world wholy blotted

with a pen of yron. This sinne was engrauen in our hearts, for although as we haue said, it was well redeemed by Christ, and as we know, taken away by Baptisme, yet there doth remaine in vs a thousand inclinations to sinne, and small strength to resist. That olde sinne being deepely engrauen in our hearts, how should wee possibly become vertuous, if with the grace of our Lord we were not succoured and ayded? What doth *Ieremie* say, when he saith, That that sinne of Iudea, was written with a pensill of yron; but that, that sinne was the first yron of the world? What other thing did it signifie, that that sinne was written in an Adamant stone, the which cannot be broken but with hote bloud; but that all the sinnes which were in the world, should be made cleane with the bloud of Christ? And because the trueth should answere vnto the figure, God his holy prouidence did so ordaine, that the sin which was engrauen with a pensill of yron, should be blotted out with the bloud which the speare did draw out of the side of Christ: insomuch that that which was written with a pensill of yron, was blotted out with the yron of the launce. The Prophet doth not say, that in the diamond the sinne did growe, but after the sinne was committed, it was grauen with a pensill in it: to let vs vnderstand thereby, that with vs the fault did growe; and that on the diamond of the Sonne of God, we doe afterward load the punishment. O how happy all we be, which come after Christ; seeing they did see the pensill, with the which the sinne was written: and wee haue seene the yron of the speare, with the which it was blotted; in so much that by the same wound, where the speare did enter in, to see Christs side, the bloud did issue out, with which the sinne was washed.

O my soule, O my heart, seeing that you are nothing else but yron of sinne, you should ioyne your selfe with the yron of the speare, to the end that you may enter in both together, to that holy side, out of which be you sure, you shall not goe out, vntill you see your selues cleansed of all your faults.

If the glorious Apostle Saint *Thomas*, of one incredulous, became a most faithfull Christian; for no other reason, but because he did put his hand into Christ his side; What riches O my heart wilt thou draw out of that breast, if thou wilt diue into him? If the

the great Euangelist S. *Iohn*, by sleeping vpon his holy breast, did see all the discourse of the Church, what should he not haue seene, and what should hee not haue attained vnto, if the blowe of the speare had beene giuen, and he shewed himselfe at the gate.

Saint *Barnard*, *De planctu virginis*, saith, What meaneth this, O Iesus what meaneth this? Is thy head pierced full of holes with thornes, are thy hands broken with nailes, thy shoulders opened with stripes, and haddest nothing left but thy breast, which seemed sound and entire, and yet doost thou giue thy consent, that they should strike it with a speare, and open thy side with a launce? O glorious yron, O happy speare, now that thou haddest the heart to enter into that holy side, how haddest thou courage so soone to come out? by seeing onely the garments of the Sonne of God white, and his face white, S. *Peter* would haue made three Tabernacles in those mountaines, and wouldst not thou O cruell speare make one, hauing seene his bowels? O how happy was the mountaine where that speare did growe, O how happy was the forge where that yron was forged, seeing that hee and no other, was worthie to open the side of the Sonne of God, and thrust in, to see his bowels. Hitherto S. *Barnard*. The thornes (saith *Anselmus*) did onely meete with the braine, the cordes with bones, the stripes with flesh, the nailes with sinewes; the speare onely was happy, seeing hee did meete with Christ his heart, and see the bowels with the which he did loue vs. *Vbertinus* saith, Thou diddest giue O good Iesus, thou didst giue to the thiefe Paradise, thy mother to thy cosin, the Church to *Peter*, to *Nicodemus* thy body, and thy bloud to the world; and therefore hauing nothing left to thy selfe, but thy heart, why doost thou giue licence to the speare, to part it in the middest?

What doth he denie who denieth not his heart, and what doth he not deuide, who deuideth his heart? he had deuided his skinne with the pillor, his haire with the hangmen, his bloud with the streetes, his garments with the torturers, and his heart which remained he would deuide with *Longinus*; insomuch that like a perfect religious man, hee would giue away the property of his owne heart. What doth there remaine vnto thee O my redeemer (saith *Simon de Cassia*) seeing that at the foot of the crosse, they did de-

uide thy coates with kniues, and on the crosse deuide thy heart with speares? Be you present O my soule, at this deuision of his heart, for seeing our good Iesus doth consent that his heart shall be deuided, it is a token that he will bestow him. If in this pittifull passage, you doe not fall asunder, O my members, and if at the thrust of the speare you doe not gush out fountaines of teares, O my eies, and if thou doe not deuide thy selfe, O my heart, why doe I keepe thee in my body, or why doe I liue in the world?

S. *Augustine* vpon S. *Iohn* saith, that there be many which deuide their garments among their friends, and many which among their kinsfolkes deuide their Iewels, but onely the Sonne of God was hee who bestowed among vs the heart which he had in his breast, and the bowels with the which he loued vs, and not only that, but he gaue vs himselfe also with them.

Cyrillus vpon S *Iohn* saith, That it doth not want a mysterie that the Sonne of God did suffer them to open his side being aliue, but presently after that hee had yeelded vp his ghost vpon the crosse; thereby to teach vs, that at the very instant, when hee did loose his life, immediatly the gate of glory did open: insomuch that with the selfe same stroke, they did breake Christ his bowels, and open vnto vs the gates.

CHAP. LII.

The mysteries of the speare are ended, and of the great ingratitude of ours, for the shedding of his bloud.

Sanguinem innoxium effudit Manasses multum nimis, donec impleretur Ierusalem vsque ad os, saith the holy Scripture, *Reg.* 4. chap. 2. as if he would say, Cruell *Manasses*, did shed in Ierusalem so much harmelesse bloud, that it came vp vnto mens beards. The Scripture could not paint *Manasses* cruelty better, then to say that hee was a King vnto whom clemencie did belong, and that it was the bloud of innocents which hee should haue defended, and that hee did shed it in Ierusalem, which was a holy place;

place ; and that there was so much bloud , that it did come vnto mens mouthes ; that is, it was talk for euery man in the Commonwealth.

Gregorie in his Pastorall doth say , That becausse Prelates are as it were gardians of mens soules , and maintainers of their subiects fame and credit , with King *Manasses* hee doth shed innocent bloud , who doth not keepe his subiects person, nor defend his credit ; becausse that oftentimes a man had rather be pricked in a veine, then touched in his fame. If it had beene prophane bloud, or if it had beene shed in a prophane place , God would not so much haue cared for *Manasses* cruelty, but becausse he did shed it in a holy place, and was the bloud of holy persons, the Scripture doth lament it, and God doth punish it, whereof wee may inferre that no man can iniurie or cuilly entreat a good man, but God will be offended at it.

Holy places, holy religion, and holy men , ought to haue great priuiledges , and be defended by their superiours, becausse that in the merit of the good, the naughtie and wicked doe liue. Comming then vnto our purpose, there is nothing in mans life whereof men shew greater niggardnesse, then of their own bloud, for not hauing an eie ouer that , as it issueth out of the body , the soule departeth also. It is likewise to be considered , that there is no member in all mans body which resteth not quiet in his place ; the bloud excepted which walketh throughout all the body , and thereupon it is , that the body being the seat of the bloud , and the bloud the seat of the soule , and the soule in euery part of the body, a man hath no longer life, then he doth keepe his bloud in his body. When cruell *Nero* did command that *Seneca* his master should be killed, the poore old man chose to be put into a bath, and there commanded a veine to be opened , so that as his bloud diminished, his death drew on, and when his bloud was all out, his soule went out with it. O high mysterie, O inspeakeable Sacrament, seeing that in the bloud, wherein men shew greatest scarcenes and niggardnes, the Son of God did shew greatest franknes, as it doth easily appeare , becausse that no man doth shed his bloud, but by constraint, and no more then well he may, but the Sonne of God did shed vntill hee had no more. The bloud which hee had

in his fleſh he did ſhed at the pillar, that which he had in his head the thornes did draw out, that which hee had in his veines the nailes did take away, that which he had in his ſhoulders the laſhes did ſhed, and that which he had in his heart, the ſpeare did draw out, in ſo much that if *Manaſſes* did ſhed bloud vntill it came to the mouth, good Ieſus did ſhed his vntill there was no drop left.

The members of Chriſt his body, had their end and limmits if they had beene meaſured, his bones had their waight if they had beene waighed, and his haire were in number if they had beene counted; but the bloud which our bleſſed Sauiour did ſhed for thee and for me, what waight was there in the wotld to waigh it, or what iudgement did ſuffice to value it? When thou ſhalt ſpeak (ſaith *Hugo de ſacramentis*) of the bloud which the Sonne of God did ſhed for thee, why doeſt thou diſpute whether it were much or little, ſeeing thou knoweſt well that he left not one drop in his body? he doth giue it without count, and wilt thou haue a reckoning of it? *Barnard* ſaith, That to the bloud which King *Manaſſes* did ſhed, the Scripture doth put a limmit and an end, becauſe it came vnto mens mouthes, but vnto that which our holy Lord did ſhed there is no meaſure put, ſeeing hee gaue vnto euery man vnto the top of the head: becauſe that good Ieſus was not content to ſhed aboundantly onely to redeeme vs, but hee did make alſo pooles of bloud to bathe vs. In theſe pooles *Iudith* did bathe her ſelfe, before ſhe had the victorie ouer *Holophernes*, in theſe pooles *Naaman* did bathe himſelfe, when hee was healed of his leaproſie; my meaning is, that in theſe pooles thou ſhouldeſt bathe, O my ſoule, if thou wilt be made whole of thy offence, becauſe that no man doth bathe in theſe holy bathes, who falleth ſicke againe. The bloud which *Manaſſes* did ſhed was innocent bloud, and the bloud which Chriſt did ſhed was alſo innocent bloud, and the difference betwixt thoſe two blouds was, that *Manaſſes* did ſhed other mens bloud, but that which Chriſt did ſhed was his owne: whereof it doth follow, that the iuſtice which our Lord ſhould haue done vpon our ſoules, hee did it wholy vpon his owne perſon. If the bloud (ſaith *Barnard*) which *Manaſſes* did ſhed was innocent bloud, the Son of God is innocency it ſelf: & if the bloud which the tyrant did ſhed was holy, our Lord was holines it ſelfe,

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and that which cannot be ſpoken without teares, is, that in our ſweet Ieſus more then in any other, holineſſe was defamed, and innocencie executed. He being moſt holy they did defame him to be the greateſt ſinner, and being moſt iunocent, they did puniſh him like vnto a malefactor; in ſuch ſort, that on the alter of the croſſe, they made a cruell butcherie of his perſon, and put his credit and fame to ſale. *Damaſcen* ſaith, That if the Sonne of God, would haue ſhed no more bloud then was needfull for vs, it is certaine that of one drop, halfe had beene much: but becauſe he would make our redemption honourable and copious, he made a free mart of his bloud, in which euery man might buy franckly without recompence.

Auguſtine vpon Saint *Iohn* ſaith, That Phyſitians are very liberall in letting other men bloud, and very warie in letting themſelues bloud, which is not ſo in the Sonne of God, who when he ſhould haue let the ſicke bloud in the arme, did let himſelfe bloud in the ſide, and that not with a Barbers lancet, but with *Longinus* ſpeare: ſince the beginning of the world, who did euer ſee or heare, that the Phiſitian ſhould let himſelfe bloud to cure and heale his patient? O good Ieſus, O the loue of my ſoule, ſeeing that thou doeſt caſt my infirmitie vpon thy humanitie, and doeſt vnburden me of my fault, and take the puniſhment vpon thy ſelfe, why doeſt thou make ſuch a cruell anotomie of thy members before that thy ſoule hath left thy body? Now that thou wilt cure me in thee, and now that thou wilt let thy ſelfe bloud for mee, why doeſt thou onely let thy ſelfe bloud with a Lance, ſeeing that all the world doth it with a ſmall lancet? And albeit, that it did pleaſe thee to be let bloud with a ſpeare, why wouldſt thou haue him to be thy barber which was blinde? and being blinde why wouldeſt thou haue him ſtand on the ground, and thou on high? Now that thou doeſt vſe this ordet in letting thy ſelfe bloud, and and on high, and with a blinde man, why doeſt thou let thy ſelfe bloud in the ſides, when all the world doth let himſelfe bloud in the vaines?

Theſe are myſteries O good Ieſus, theſe are myſteries, why doe not ſome of the dead riſe out of their Sepulchers to helpe me to weepe them. It was the pleaſure of our good Lord to ſuffer all

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this to binde me more vnto him, and to iniurie himſelfe; for as all other men doe flee the occaſions of trauels, ſo the Sonne of God did ſeeke the meanes to receiue torments. *Barnard* ſaith, Who vntill this day hath receiued ſo many torments for his owne health, as good Ieſus hath done for other men.

O thou wilfull and cruell ſpeareman, if thou goe about to thruſt through ſome malefactor, or robber by the high way, who is comparable with me in the world? If thou goe to let any ſicke man bloud, who is ſo frozen in ſinne like vnto my ſelfe, and ſo obdurate in wickednes? Leuell then thy ſpeare to this my ſide, and open my putrified heart in the middeſt, becauſe the wickedneſſe and infirmitie is not in this redeemer, but in this ſinner, as thou ſhalt eaſily ſee, becauſe thou doeſt driue out of him nothing but bloud, and out of my bowels nothing but filth and corruption.

Nunquid non dixi vobis, nolite peccare in puerum, & non audiſtis me, en ſanguis eius exquiritur, ſaid *Ruben* vnto his bretheren the children of Iſrael, Geneſis 42. as if he would ſay, I did oftentimes tell you, and alſo intreat you, that you would not ſell your brother *Ioſeph* as you did, vnto the Muliters in Ægypt, but you gaue me no credit: behold now the houre is come, in which he doth aske you an accompt of his bloud which you ſolde.

It is very true that *Iob* doth ſay, *Quod non eſt qui de manu tua poſſit eruere*, ſeeing that the children of Iſrael did ſell their brother *Ioſeph* for meere enuie and malice becauſe they thought him to be in greateſt credit with his father, and the likelieſt to haue the greateſt part of his wealth, but through the prouidence of God it fell out afterwards, that they did obey him for their Lord, whome before they would not haue for their brother.

St. *Auguſtine* doth ſay, That be it timely, or be it late, our Lord doth alwaies reuenge vpon the wicked, and thoſe which eſcape beſt are thoſe whome he doth chaſtiſe in this world, to pardon in the other, for otherwiſe there is no greater puniſhment in this life, then not to be puniſhed in this life. It did ſeeme vnto *Ioſephs* bretheren, that they ſhould be greatly iniuried and diſcrecited, if he being the youngeſt in age, ſhould become the greateſt in dignitie: which rule in the prouidence of God, hath no place, becauſe that in the beſtowing of his graces, he doth not look which

brother

brother is first, but who before him doth best deserue. *Ismael* was borne before *Isaac*, *Esau* before *Iacob*, *Ruben* before *Iudas*, *Amon* before *Salomon*, but in Christ his line, and also in the succession of his houses, the second children were preferred before the first, and the first depriued of their eldership. Saint *Ambrose* saith, That it doeth little auaile vs to labour to set vp him whom God will put downe, or goe about to pull him down whom God will exalt, for to doe the one, and to hinder the other, because God hath no need of mans fauour, but onely of his owne proper will, he doth all thinges as he will, and nothing but as he ought.

Comming then vnto our purpose, it is to be noted, that the Sonne of God seeing, that there was no man aboue in heauen, he came downe to buy them on earth: and hauing a determined purpose, to buy that which was good, and not to returne again without his marchandise, he did buy so deere peniworthes, that it was well seene by him, that he was not moued thereunto by necessity, but only of meere charitie. He did not buy vs with golde nor siluer, but with his precious bloud; and the payment which he did giue for vs, was not according vnto reason, but by ouerpaying for vs: for if he would haue bought vs according as our humanity did merit, with one halfe of halfe a drop, he should haue bought all that was in heauen and in earth.

S. *Basill* vpon those wordes of the Psalme, *Benigne fac*, saith thus, Our Lord did vse great benignite towards vs, seeing that he bought vs with his person, & paid for vs with his bloud, insomuch that if he had had any thing that had beene better, a better he would haue giuen for vs; but to be briefe, what can a man giue of a greater price then that which doth cost him his owne life? Vntill this day, that man hath not bene seene, who hath bought a treasure with the exchanging of his bloud, but when the time of payment commeth, the buyer doth either open his cheste, or vnknit his purse, or giue a pawne, or his word is credited, insomuch that if the bargaine should be the preiudice of his wealth, yet it should not reach to the damage of his person. If the Son of God would haue obserued these conditions, and thought vpon those pretences, hee would neuer haue bought vs so deerly, nor haue shed his bloud so bountifully for vs: but because his goodnes was

rather

rather to saue vs, then preserue his owne life, when they asked the paiment, in stead of commanding his chest to be opened, he consented that his vaines should be broken. O precious vaines, O holy bloud, why doest thou issue out of his precious side, to water the dunghill of the mount of Caluarie, seeing that if one drop should fall in hell, all the damned would be saued? If hee would giue the dead license to rise out of their graues, and would suffer the Angels to come downe from Heauen, they would sit hard by one drop of that bloud, and striue whose it should bee; because that neither in heauen, nor in earth, they shall finde any relicke like vnto it. *Hilarius* saith, O how highly we should esteeme it, to see that the Sonne of God is our Lord, seeing he did create vs, our brother seeing he did make himselfe man, our redeemer seeing he did redeeme vs, and our maister seeing he did buy vs; and that which most of all we ought to wonder at, is, that if by right because hee bought vs we are his bondslaues, yet by loue he doth entreat vs like vnto brothers: for *Ruben* then to entreat his brothers, that they would not sinne against *Ioseph* their brother, was to teach vs that we should commit no treason against Christ our brother, nor doe any sinne against him, for if we doe, we shall as grieuously be accused of ingratitude, as the Iewes were of murder.

Basill vpon these wordes, *Quid retribuam Domino* saith, Seeing I am a greater debter vnto Christ, because he did redeeme me, then because he did creat me, will it not be pardie as great a fault, not to acknowledge his death, as to put him to death? *Cyrillus* vpon St. *Iohn* doth say, That seeing the Creator of the world did buy vs, and that very dearely, we are bound to serue him like vnto bondmen, or restore him his money into his hands againe, the which was neither gold nor siluer, but of the coine of his precious bloud: the which we doe then restore him, when we liue in his holy seruice, and die in his Catholike faith. Saint *Augustine* in one of his sermons vpon the Martyrs doth say, That for no other cause the martyrs did suffer themselues to be quartered in peeces by the tyrants, but because they would bestow their life for Christ, as Christ had giuen his for them; insomuch that in the same coine that they were bought, they repayed Christ againe,

that

that is, reproch for reproch, danger for danger, bloud for bloud, and life for life.

I am much afeard O good Iesus, I am much afeard of that speech, *Ex sanguis eius exquiritur*, that is, that I shall be called to an accompt, how I did helpe my selfe with thy precious bloud: whereof I shall giue a bad reckoning, seeing that I doe scarce keepe it in memorie, because that as much as I doe loue and cherish my selfe, so much I forget thee.

O good Iesus, O redeemer of my soule, if the bloud of *Abell* doth aske for iustice of *Cain*, who murdered him, if the bloud of *Ioseph* doth aske for iustice because he was solde, if the bloud of *Naboth* doth aske iustice at God his hands, because he was stoned, will not thy bloud aske the like of me, seeing that I am so vngratefull for it? O dreadfull speech, O terrible word, *Ex sanguis eius exquiritur*, that is, they call for a reckoning, not of *Iosephs* bloud, whome they did sell to the Muliters, but of the bloud of Christ which is laid vpon the Christians: all which if they should be nought, to so much the greater paines they should be condemned, with how much the more precious bloud they were redeemed. *Vbertinus* saith, It is very conuenient that we ioyne our heart with his heart, our side with his side, our bloud with his bloud, and our loue with his loue, for it is not reason that we haue the eares of our heart shut, seeing that hee hath alwaies the gates of his bowels open for vs to enter in. Marke and note well how our friends doe open their houses vnto vs, because we should goe in, their garners because we should take corne, their Cellers because we should take wine, and their chestes to shew vs their treasurie; but yet they doe not open vnto vs their heart, to know what is in him, because there is no friend so deare in this world, nor any heart so cleare, which hideth not some hidden secret in his breast.

Only the Sonne of God was he, and is, which vnto his friends neuer denyed any fauour, nor in their need neuer failed them, nor neuer hid secret from them, nor neuer shut gate against them, in such sort that he would not only that the speare should make vs a high way by his sides, but that we should also see that which was in his bowels.

Seneca

Seneca vnto *Lucillius* saith, That we are commonly glad, that our neighbours should see the eyes we see with, the hands which we labour with, the feet we goe with, and the tongue which wee speake with, but we would not that they should see that which in our hearts we thinke, and the secrets we keepe in them; because there are such deepe matters in mans heart, that if it were possible not to doe it, a man would not trust his owne heart.

Thou art not O good Iesus, thou art not of this condition and qualitie, but because that thou wouldest shew that thou didst not keepe thy high treasures in thy chests, but in thy bowels, thou didst suffer the speare to open them, because euery man might clearly see them; and that which is most of all to be wondered at is, that the gate which in thy holy side the yron of the speare did make, thou doest vntill this day keepe open aboue in thy glory.

CHAP. LIII.

How Ioseph *of Aramathia did aske* Pilat *for Christ his body, and of the circumstances of asking it.*

Post hæc autem roganit Pilatum Ioseph ab Aramathia, vt tolleret corpus Iesu, & permisit Pilatus, saith St. *Iohn* in the 19. chapter, as if he would say, After that Christ his side was opened with the speare, and he giuen vp his spirit vnto his father, it happened that a Cittizen of Ierusalem, who was called *Ioseph* of Aramathia, a Noble man and a iust, and a secret Disciple of Christ, did goe boldly to *Pilat* to craue Christs body of him to the end he might burie him. The Captaine of the guard, called *Centurio*, giuing notice that he had left Christ dead, because he did see him yeeld vp his ghost vpon the tree, *Pilat* did condiscend vnto *Iosephs* request, that is, that they should burie that holy Propher. Before that the Son of God went vp to the crosse, and after that he was vpon the crosse, and after that he was dead vpon the crosse, the first person who shewed him pitty and fauour, was great

great *Ioseph* of Aramathia, for if the theefe and the Centurion did shew themselues to haue compassion on Christ, it was in wordes, but that which *Ioseph* did, was in deeds. Let no man dispaire in troubles, let no man be dismaied in tribulations, for when hee doth least thinke of it, our Lord will raise vp vnto him another *Ioseph* of Aramathia, who will take him from the crosse, on which the world doth crucifie him, and giue his sorrowfull heart a sepulcher of comfort.

Saint *Ierome* saith, That it was an olde custome, that no man should be so bold as to burie an executed person, vnles he had had licence of the publike magistrate; because it should be vnto the offender a punishment, and vnto the beholders and lookers on an example. It was the will of the Son of God, to passe by this rule, and that, that olde pragmaticall law, should be executed in himselfe; giuing vs to vnderstand by that mysterie, that as he would not goe vp to the crosse but for obedience, so he would not come downe from the crosse without licence. God (saith *Leo*) doeth highly esteeme of such as serue him, and of those which for the loue of him doe obey others; seeing we doe see that the eternall father did command his sonne to die on the crosse for obedience, and the sonne would not come downe from the crosse without licence; insomuch that his life did but last vntill hee had yeelded vp his ghoff, but his obedience continued vntill his graue. It is to be waighed in this place, who doth make the request, what it is that he doeth request, how he doeth request it, of whom, and in what time, because the circumstances doe make the businesse of great or small waight. He who maketh the request is good *Ioseph*, the thing is the body of Christ, he of whom, is *Pilat*, the manner how, is with great boldnes, the place where, is the pallace, and the time, was the same day that they commanded Christ to be put to death, insomuch that by so much the busines is of greater vertue, by how much it is wrapped in greater difficultie. It is an olde custome in Scripture, that when it doth recite vnto vs any heroicall fact, to rehearse particularly the conditions and properties, which that holy man had which did it. As it is said of holy *Iob*, that he was of Chaldea an vpright, sincere, and fearefull man, pittifull, and an almes giuer, and aboue all, most patient.

Like

Like vnto this of holy *Iob*, the Euangeliſt dooth particularly tell, who he was who buried Chriſt, that is, *Ioſeph* who was of Aramathia, a rich man, a courtier of a noble ſtocke, a iuſt man, and a ſecret diſciple of Chriſt. Firſt he ſaith that he was called *Ioſeph*, which was alwaies a name very gratefull to God, and alwaies giuen vnto vertuous perſons, becauſe that by the firſt *Ioſeph* God made way to the Synagogue in Ægypt, and he committed to the ſecond *Ioſeph* the comming of his ſonne into the world, and vnto this third *Ioſeph*, he truſted his body after that he was dead; inſomuch that our Lord did not onely chuſe a holy man to take him from the croſſe, but alſo one who had a holy name. This holy olde man was of a village called Aramathia, where the prieſt *Leui* did ſit, and where holy *Anna* was borne, and *Helcana* her huſband, and where there was neuer Idol ſet vp, nor Idolatry; and before that, this place was called Ramatha, where the great Prophet *Samuel* was borne; inſomuch that this good *Ioſeph* was not onely holy, but alſo of a holy place.

It is to be noted that in Scripture, ſome places are excommunicate, and noted with infamie, as Babilon, Ierico, Bethel, Galgala, and Iturea; and contrarie ſome dedicated and conſecrated to God, as Ieruſalem, Sion, Bethleem, and Ramatha, inſomuch that to name a place or not, is neuer done in Scripture without ſome notable myſterie.

The Scripture noteth alſo, that this *Ioſeph* was not onely vertuous, and of a good place, but alſo endued with great wealth and riches; and the reaſon was, why our Lord would be buryed by the hands of a rich man, himſelfe being poore, is to teach vs by that example, that no man in this life, is ſo much bound to the workes of mercy, as men of abilitie and riches. St. *Ierome* vpon St. *Mathew*, When the Scripture doth ſhew vs that *Tobias* and *Ioſeph*, being very rich men, did take vpon them to burie the dead, it doeth in that, ſet poore men at libertie, and binde rich men to bury ſtrangers; for ſeeing that our Lord hath giuen them abilitie, they ought likewiſe to haue will. *Origen* doth ſay, That becauſe the maker of the world did die for all men, he would haue all ſorts of men at his buriall; the rich becauſe they ſhould bury him, and the poore becauſe they ſhould weepe for him.

St. *Barnard*

S. *Barnard* vpon the passion doth say, That not without a mysterie the Euangelist doth say, that Christ was buried according to the custome of the Iewes, that is, to be washed with water, and annointed with Mirrhe, before hee should be put into his graue; all which was fulfilled in Christ his body, because that his sorrowfull mother, S. *Iohn*, and *Mary Magdalen*, did wash him with their teares, and *Ioseph* and *Nichodemus* did annoint him with balmes. *Ioseph* was also a noble man by calling, and descended of noble bloud, as it appeareth in that which he did for Christ, and in his boldnesse in going to *Pilat*; for if hee had not beene very stout, and of a great courage, hee durst not so much as once haue named Christ, his name was for that present so odious. *Hillarius* saith, The mysterie why Christ would not suffer himselfe to be touched, nor shrowded, nor buried, but by valorous and noble personages, was, that as the time when he did come into the world to take humane flesh, he would not take it but of royall and noble bloud: so in his departure out of the world, he would not but by the hands of noble men be buried.

Saint *Augustine* doth say, That a man should take great heede whom he doth trust, and into whose hands hee doth commit the affaires of his conscience, for seeing that the sonne of God did trust none but noble men after his death, how darest thou commit thy selfe to naughtie peruerse men in thy life? because Christ did commend himselfe vnto holy and vertuous men, they did vse him nobly and heroically, that is, they did take him from the crosse, annoint his wounds, shrowd his body, and put him in his owne Sepulcher.

Naughtie men of the world, will doe the contrary vnto all this if thou ioyne friendship with them, for they will rather put thee on the crosse, then take thee from the crosse; rather turne thee naked then shrowd thee, burie thy fame and credit, before they burie thy body; defile thee rather with dirt, then annoint thee with sweet Balme.

They praise olde *Ioseph*, that he was a Knight of the Court, or a Romaine Captaine; which also containeth a secret, and the reason why Christ would be buried by the hands of such noble honourable men, was, because they should giue full testimonie, and en ire

witnesse, how they had buried and closed vp Christ in the Sepulcher, out of which hee did afterward rise. Tell mee I pray thee, what is the reason why our Lord did make choice of *Moyses* to gouerne his Common-wealth, and of *Ioseph* for the charge and care of his Sepulcher, hauing brought vp *Moyses* in the Kings Court of Ægypt, and likewise *Ioseph* in the Court of the Iewish nation? What doth he meane, that in matters of great importance, he doth trust none but courtly Knights? wee answere vnto this & say, that by *Moyses* who was the leader of all the Hebrewes, he is vnderstood, who hath gouernment ouer worldly matters: and by *Ioseph* who did put Christ in his graue, is vnderstoode the Prelate who hath charge ouer his flocke; who should be circumspect in that which hee doth commaund, and courteous in that which he doth speake, because there is nothing, which doth better please in a Common-wealth, then for him who hath the gouernment, to be ciuill and well brought vp. And because in Princes Courts, men are for the most part ciuill and well nurtured, therefore God did commend these two important affaires, vnto these two Knights. This good old Knight *Ioseph*, is commended for being one of Christ his secret disciples, and not of those which went openly with him among the people; in so much that there were three kinde of people that followed Christ, *viz.* some followed and loued him not, as the common people; others did loue and not follow him, as *Nichodemus* and *Ioseph*; and some did follow and loue him, as S. *Iohn*. Seeing that in the life of Christ there was nothing fained, nor any thing that sauoured of hypocrisie, seeing that he did preach openly, goe openly, and worke his miracles openly: what newes is this, to say, that hee had some secret and priuie disciples, and others open and knowne? how can it be that he should haue any secret disciples, seeing he did commaund them to preach that on the house top, which hee should speake vnto them?

To this we answere, that because it is naturally giuen to euery man to desire to liue, and to abhorre death, there should be in time to come, many stout and valiant Christians, which should offer themselues to martyrdome, and other not of that courage, which for feare would hide themselues; the Scripture doth call some

open

open and knowne disciples, and others secret and priuie disciples, because they did hide themselues from tyrants, not for want of loue, but for ouermuch feare.

Although charitie were not so hote and feruent in some as in others, yet they were neuertheless Christ his disciples; for although they did keepe themselues close, and hide themselues for feare of tyrants, yet they wanted not perfect faith and will, if the case had so required it, and being found or called by the tyrant, to offer themselues presently to martyrdome.

There were many holy Christians in the primitiue Church, which exiled themselues voluntarily, and fled to the mountaines, and hid themselues in dennes, who after that they were brought before the tyrant, were martyrized with cruell torment; insomuch that the Scripture doth call those open disciples, which come to martyrdome; and those secret, which are brought to martyrdome. When in the time of the raigne of Queene *Iesabel*, and king *Achab*, all were idolaters, and *Helias* onely a faithfull Christian; what did the Lord say when hee said, *Septem millia virorum reliqui mihi qui non flecterunt genua ante Baal*, but that hee had in the Synagogue seauen thousand secret disciples, and onely one knowne? Our Lord hath many holy men in his Church, who although they doe not present themselues to Pagans and Moores, knowing their owne weakenesse; yet they would be torne in pieces, rather then denie the faith of a Christian; in so much that they want not their desert, because they be secret.

Remigius to this purpose saith, For the sonne of God to credit his precious body, to his secret disciple, and not vnto any of those which went openly with him, is to teach vs thereby, that there are at this day, many vertuous men and women in his Church; which in the sight of man are secret and vnknowne, and yet in the sight of God, are better accepted then others. Hee who should haue seene wicked *Iudas*, and good *Ioseph*, the one an open disciple, and a familiar vnto Christ, and the other priuie, and scarce knowne in the holy Colledge, such a one I say would haue iudged *Iudas*, to be a holy man, and *Ioseph* scarce a Christian; but when Christ had neede of them, the secret disciple did burie him, and the open disciple did sell him.

O what a comfort it is vnto all ſuch as will bee vertuous and good, to ſee that our Lord doth accept the ſeruice of his ſecret diſciples, and of his open, that is, of wiſhes or workes, alone or in company, ſicke or in health, publiquely or ſecretly, as well in aduerſitie as in proſperitie.

Let our concluſion be in this caſe, that who ſo will looke into the manner which in old times was vſed in funerals, he ſhall finde, that God did alwaies command the charge of burials to be giuen to vertuous and good men, ſeeing that *Abraham* did burie *Sara* his wife, *Iſaack Abraham* his father, holy *Iacob* olde *Rachel*, and *Ioſeph Iacob*, holy *Moyſes* God himſelfe, and *Iaſue*, the Captaine of the Synagogue, all the Princes of the Common-wealth; by that which the olde fathers did in their funerals, and by that which the ſonne of God did prouide in his, we may gather, what great care God hath ouer thoſe which be his, and die in his ſeruice; ſeeing he forgetteth not to giue their ſoules glory and their bones a Sepulcher: *Ad veſperum demorabitur fletus, & ad matutinum lætitia*, ſaith the Prophet *Dauid* as if he would ſay, Weeping ſhall continue but vntill the night, and mirth ſhall come in the morning.

With great conſideration the Prophet doth make mention of the weeping of the euening, and the mirth of the morning; becauſe that towards the morning, Chriſt did riſe out of the ſepulcher; and at the euening, they did take his body downe from the croſſe; in ſo much that in thoſe two houres, the chriſtians ſuffered their greateſt paine and griefe, and did alſo ſee their greateſt ioy and mirth.

S. *Barnard* doth ſay, that the ſonne of God was accuſed at one of the clocke, receiued iudgement at three, crucified at ſixe, and dead at nine, at Euenſong time taken from the croſſe, and buried at compline time; but of all theſe lamentations, the Prophet doth ſay, *Quod ad veſperum demorabitur fletus*; becauſe there was greater lamentation made, when the faithfull did vn-naile him, then when the hangmen did crucifie him.

The euening being come, his mother was at the foote of the croſſe, with all her family; no leſſe ſorrowfull then confounded, nor leſſe confounded then ſorrowfull; becauſe the moſt ſad mother did ſee her ſonne torne in pieces on the croſſe, and the reſt of her companie did ſee their maiſter dead; all which had not licence

cence to burie him, nor yet the heart to forsake him. *Vbertinus* doth say, that in all the time, from which Christ did yeeld vp his soule vnto his father, vntill they had his body in the graue, the virgins sorrow was so great, to see the small meanes shee had to burie her sonne, that she was as neere vnto death, as her sonne was to rise againe.

O my soule, O my heart, what tongue is able to speake it, what eies can dissemble it, what heart can suffer it, who can endure to see, or tast of that which the sad mother doth endure at this time? If my eies are full of teares, onely because I am here a writing of it, what should I haue done O my soule, if thou and I, and I and thou, had beene there beholding it?

There was then the sad mother, with her family thrown downe on the ground, and Christ crucified on high; if they would haue gone vp to take him from thence, they had no ladders; if they would haue taken out the nailes, they wanted pinsors, if they would haue pulled him downe, they had no licence, if they would haue washed him, they had no water; if they would haue annointed him, they had no oyntments; if they would haue shrowded him, they had no shrowd; if they would haue buried him, they had no place where.

O good Iesus, O the loue of my soule, if I did feele any part of thy passion, or tast the dolours of thy sad mother, how were it possible, that I should not write this with teares of bloud, or that my eies should not become flesh, by weeping this act? doost thou not thinke, that this is an act worthie the weeping, and a mysterie to be meditated on; seeing that the sorrowfull mother, and the sad family, for to vnhaile the dead body, and giue him his Sepulcher, had greater aboundance of teares, then wants in things necessarie for that solemnity? Their anguish was so much the greater, by how much the obscure night did draw neere, and the solemne Eue of their Easter approach; for to goe and come with speed from the Town, it was to late; aske licence to burie his body they could not, because they were not knowne vnto *Pilat*; to send to buy Balme, they had no money; to make a shrowd, they wanted a sheet; and to make his graue they wanted necessaries; if they had departed from thence, and left him vnburied, they feared

leaſt they would haue buried him, they not knowing where; and if they ſhould haue remained there all night, they feared leaſt the Iewes would haue come and abuſe them; inſomuch that the loue of the dead body did inuite them to ſtay, and the feare of the night conſtrained them to depart. *Anſelmus* in his Meditations ſaith, In that ſorrowfull houre, and in the lamentable time when the virgin did ſtand at the foot of the croſſe, ſhe did ſtand beholding her Son, and *Mary Magdalen* embracing the croſſe, S. *Iohn* encouraging the mother, *Salome* at the diſciples ſide, and all the family weeping, and which was a pitifull thing to behold, they did all looke one vpon another, and yet did not ſpeake the one to the other, becauſe they had loſt their ſpeech, with ouer many teares.

If the mother would haue taken order for the burying of the dead, ſhe could not; if *Iohn* would, he had nothing ready, nor durſt not; if *Mary Magdalen* would haue ſaid that it was time to returne to her houſe, ſhe was aſhamed; and for to goe vp to the croſſe and take him away, there was none of them which had ſtrength, becauſe that all which were there, had their hearts as dead, as Chriſt the members of his body.

CHAP. LIIII.

How that when the virgin ſtoode weeping vpon the Mount of Caluarie, becauſe ſhe wanted things neceſſarie for to burie her ſonne, our Lord did ordaine that Ioſeph *ſhould take the charge vpon him.*

Anguſtiæ ſunt mihi vndique, ſaith the holy Scripture in the 13. of *Daniel*, as if he would ſay, The anguiſhes which compaſſe me on euery ſide are ſo manie, that I haue no heart to endure them, nor tongue to rehearſe them. Although the glorious and famous *Suſanna*, did ſpeak theſe words, when they did carrie her to be ſtoned in Babylonia, yet the mother of the Sonne of God may better ſpeak them, when ſhe

she would haue carried her Sonne to the graue, but could not. She might say with great reason *Angustiæ sunt mihi undique*, for if she did looke vp to heauen, she did see it troubled, if she did looke vpon the crosse, she saw her Sonne dead, if she did looke downe, shee saw the earth couered with bloud, if she did looke vpon her cosin, shee saw him weeping, if she did looke vpon her owne heart, shee saw it in a sowne, insomuch that she had neither forces to helpe her selfe, nor courage to comfort others. O good Iesus, O redeemer of my soule, that hauing created heauen and earth, and all that therein is, yet doest thou want a Sepulcher to burie thy body in! Seeing that thy sorrowfull mother doth say, that she is enuironed with anguish on euery side, why doest thou not prouide for some comfort for thy mother, courage for thy cosin, patience for *Mary Magdalen*, and a graue for thy owne body? What meaneth this O eternall father, what meaneth this? didst thou giue *Moyses* a Sepulcher made with thy owne hand, and bring the bones of thy seruant *Ioseph* out of Ægypt, and doest thou now forget the graue of thy owne onely sonne? doest thou not see that if thou doe leaue him vnburied vpon the crosse, that the birds will eate him; and if thou let him fall downe, by little & by little the dogs will deuoure him? wicked *Iezabel* wanted not a Sepulcher, who killed *Naboth*, because she would haue his vineyard from him; and wilt not thou giue thy sonne a Sepulcher, hauing planted thy Church with his bloud? what iustice is it, that thou shouldst suffer those to be buried which kill the liuing, and they without a Sepulcher which raise the dead? O eternall father, O infinite goodnes, seeing that by thy commandement he did take mans flesh vpon him, and to doe thy will, did suffer himselfe to be killed, and to fulfill thy obedience, refused to come downe from the crosse, is it much that in exchanging of his life, thou shouldst command seuen foot of earth to be giuen him? is it much that the Lord of all the earth, should haue seuen foot of earth? know thou O good Lord, that as there are more to be weeped for besides himselfe, so there are more to be buried also, for shall the body of thy sonne, the heart of the mother, the sorrow of the Disciple, the sighes of *Mary Magdalen*, and the teares of all the family want a Sepulcher? *Non relinquet dominus virgam peccatorum super sortem iustorum*, saith the Prophet *Dauid*, as if he

would say, Our Lord is so carefull ouer those which be his, and hath such a hand ouer the peruerse and wicked, that hee will not suffer the scourge of the wicked to endure too long ouer the good, because that oftentimes long tribulation doth bring desperation.

The words which the Prophet doth vtter in this place are full of comfort & contemplation, because that the wicked and naughtie men which compasse vs on euery side are so many, and the tribulations which afflict vs likewise in such number, that if our Lord should not moderate and mitigate them with his clemencie and goodnes, they would make an end of vs all in one houre. *Gregorie* in his Morals doth counsell, that no man should be glad and reioyce for not being tempted, nor no man despaire for being afflicted; because that no man is tempted more then our Lord doth permit, and our Lord doth suffer none to be afflicted more then he is able to beare.

Hilarius likewise doth say, When the wise man doth say, that God doth all things by weight, and giue all things by measure; what else doth he say, but that there is no prosperity which hath not an end where to end, nor any aduersity which hath not a limit prescribed how far to reach. Seeing our Lord doth say, and sweare by the mouth of the Prophet, That he will not permit the wicked, to destroy good men with their persecutions, why should I feare any cruell tyrant, seeing that I am very certaine that our Lord will shorten his hand? *Isodorus de summo bono* saith thus, If wicked men had as great power to doe hurt, as they haue will, there should be no greater a number of good men vpon earth then there are of Phœnix in Arabia, but because our Lord is the God of all comfort, and the beholder of all tribulations, he doth in such order bestow and deuide them among his elect, that if it were not to giue them occasion of goodnes, he would not permit them to suffer so much as one tribulation. Wee haue spoken all this, to the end that wee should magnifie and set forth the great care, which our Lord had to releeue and redresse the great tribulation which the sad mother was ouerwhelmed in, and all her family, that is, by inspiring and perswading holy *Ioseph* to goe boldly to *Pilat* to aske licence that he might giue her pretious sonne his buriall. O how well it doth

appeare,

appeare, that the Lord will not leaue the rod of sinners, *super sortem iustorum*, seeing that the sad and sorrowfull mother of God being at the Mount of Caluarie, and rich *Ioseph* of Aramathia careleſſe in Ieruſalem, our Lord did permit that he ſhould goe boldly into *Pilats* Palace, to negotiate the funerals and buriall of Chriſt; and that not being entreated by any, nor hauing receiued money to that purpoſe. Who doth perfectly know what to chuſe, or alwaies what to doe, conſidering that as oftentimes hurt not looked for doth happen vnto vs, ſo ſometimes good lucke commeth in at our gates, our ſelues not procuring it? looke how carefull the virgin was to burie her ſonne, ſo did ſhe as little thinke, that *Ioseph* or any other had taken the buſineſſe in hand; whereof we may learne, that no man ſhould diſpaire of any thing, becauſe that oftentimes when wee thinke that our buſineſſe doe goe to wrack, then they goe beſt forward. All ſuch as haue read the Scriptures, doe well know how neere *Daniel* was to be deuoured of the Lions, and *Suſanna* to be ſtoned by the people, and *Dauid* to fall into *Saul* his hands, and *Sedrach* and *Meſhach* to be burnt in the furneſſe, and *Iſaac* to be ſlaine by his father, and *Ionas* to be drowned in the ſea, but all theſe, & many others beſides them, were ſuccoured in their greateſt need, neuer thinking of it, nor leſſe labouring to auoid it. If the virgin ſhould haue forced her ſelfe, & taken courage to haue gone to *Pilat*, and entreated for her ſonnes body, could ſhe haue done ſo much being preſent, as our Lord did for her being abſent?

Note well and marke ſaith *Vbertinus*, That how as the ſorrowfull mother, and diſtreſſed *Iohn*, and weeping *Magdalen*, would not forſake and leaue the body of Chriſt on the croſſe, where hee hanged naked and dead; ſo neither would our Lord forſake them in that moſt hard and terrible toile and anguiſh: whereof we may infer, that whatſoeuer good Chriſtian doth not forſake the croſſe, he who hangeth on the croſſe, will not forſake him.

Forſake not then O my ſoule, forſake not Ieſus crucified, nor do thou not depart from the croſſe, nor goe not from the Mount of Caluarie, for if thou haſt any buſineſſe to doe at *Pilats* Court, *Ioseph* is there who will take the charge of it: for thou muſt know, if thou know it not, that no man did euer eſteeme and make account of God, but God did the like vnto him againe.

What

What doth hee not negociate who is busie with Christ at the foote of the crosse? thou must note, that none doe traffique with *Pilat* but going; but with the crosse and with the crucified, none doe communicate but standing. If thou doe not forsake God (saith *Chrysostome*) he will not forsake thee, if thou doe not leaue him he will not leaue thee, if thou doe not forget him he will not forget thee, and if thou doe put thy whole trust in him, hee will helpe thee; insomuch that when thou doest not thinke on it, hee will raise vp another *Ioseph* of Aramathia vnto thee, who not being asked by thee, and of free cost, will pull thee downe from the crosse where thou doest languish, and giue thee a sepulcher where thou shalt rest.

Intranit audacter ad Pilatum Ioseph, saith the Euangelist, as if he would say, The noble Knight *Ioseph* did not goe in fearefully, or like a man that were troubled, when hee went to entreat *Pilat* for Christ his body, but boldly and with a great courage, as if it had stood him vpon, and as if hee had thought to haue reaped some great honour by the enterprise. Because the scripture can tell vs nothing superfluously, and yet doth highly esteeme it that *Ioseph* did goe vnto *Pilat* boldly, it is a token that there is some hidden secret in it, and some mysterie worthie to be noted contained in it. *Agmon* doth say, That the scripture would neuer haue made so great reckoning of *Ioseph*, and of his boldnesse, vnlesse hee had done that Heroicall fact when he did it, and also in the same assembly and meeting where he did it, that is, to the great griefe of all the synagogue: because that by so much the more a commendable fact ought to be commended, by how much the greater difficultie there is to atchieue it. There was nothing at that time lesser thought vpon, nor any businesse more scandalous, than that which touched Christ and his Colledge, because that the hatred which they did beare him was so great, that there was no man which durst not onely procure his funerals, no nor yet so much as once name his person in his mouth.

Origen doth say, That the Iewes did so much triumph that they had the victory ouer Christ, that no man durst speake one word in his fauour, but euery man said that hee was put to death with great reason, and that that cosiner of the people did deserue a thousand

thousand deaths; and therefore to say that *Ioseph* and no other did goe boldly to craue licence to burie Christ his body, was to extoll and praise him, that he and no other did offer himselfe to that danger. If *Ioseph* of Aramathia, saith *Nicodemus* in his Gospell, had not beene a man in office, and a friend of *Pilats*, hee would neuer haue giuen vs licence to haue taken Christ from the crosse, and so honourably to haue buried him, yea and if he had giuen vs licence, it would haue cost vs our liues, because that our parents and kinsfolks did so much hate his name, that as soone as euer any man did name him, hee who heard it did spit. Because that *Pilat* representeth the diuell, and holy *Ioseph* beare the figure of a iust man, to say that *Ioseph* did goe boldly to *Pilat* and negociate with him, is to tell vs and also aduertise vs, that we should be of good courage, and resist the perswasions of the diuell; for if wee doe not cast off all feare, hee will neuer be ouercome by vs. Wee haue greater neede of courage to traffique with the diuell and the world, then with *Pilat*, because the one doth perswade vs vnto so many things, and the other entice vs with so many delights, that if wee beleeue them we are cast away, and if we beleeue them not, they doe persecute vs. Doest thou not thinke that we should haue great courage to cast off the world, and to resist the diuell, seeing that wee cannot escape out of his conuersation, but by condemning our soules, and loosing our bodies? It is also to be waighed, that the courage and magnanimitie which *Ioseph* did shew in speaking vnto *Pilat*, was not for any thing which did touch himselfe, but only for the seruice of Christ, wherein he doth teach vs, that those fewe desires which our hearts haue in them, and the small strength which our bodies are endued with, ought all to be offered vnto Christ and in his seruice, rather then be employed to our owne benefit. It is not read that good *Ioseph* did goe at any other time to *Pilat* to entreat for any thing, but onely when hee went to request that hee might haue Christ his body to burie, whereof wee may gather, that wee are bound to doe more for the seruice of Christ, then for our owne good, for otherwise as all that which is not done for God endeth in folly; so all that which endeth in God, is called wisedome.

S. *Augustine* vpon S. *Iohn* doth say, that since the beginning of the

the world no man did euer aske so great a fauour as *Ioseph*, nor neuer so great a fauour done as that of *Pilat*, for *Ioseph* did not aske much nor little, but onely Christ, and the fauour which *Pilat* did yeeld was the same Christ.

O if *Pilat* had knowne what hee had giuen, as good *Ioseph* did know what hee did aske, it is to be thought, that hee would haue giuen himselfe to *Ioseph*, and kept good Iesus for himselfe. What else is there in this world to be giuen, after that wee haue giuen Christ? What hath he left, who hath not Christ left in his house? In time past *Axa* did aske of his father *Caleph* a meddow which was watred ouer, and *Abraham* the land of Canaan which did belong vnto him, and *Anna* wife vnto *Helcana* did aske for children, because she was barren, and the Prophet *Ionas* to be deliuered out of the belly of the Whale; but great *Ioseph* of Aramathia did aske for nothing but for that sacred humanity vnited vnto the diuine Essence, insomuch that when *Ioseph* did ask for the body of Christ, he did aske for the Lord of all the vniuersall world.

O my soule, O my heart, goe I pray thee, goe after this holy *Ioseph*, and enter with him into *Pilats* Palace, and be sure that thou seeke for nothing there but what he doth seeke for, and that thou aske for nothing but what he doth aske for, that is, thy redeemer and Lord: and if *Pilat* doe grant thee the body, burie him first in thy obstinate heart, before that *Ioseph* doe burie him in the Sepulcher.

If *Pilat* had knowne the pretious iewell which he did giue, hee would neuer haue giuen it, but would haue bought it with the price of his owne bloud, which had not beene much, seeing hee gaue his for him. Very good cheape *Iudas* did sell Christ his life, but farre better cheape *Ioseph* did buy his pretious body, because *Iudas* did sell him for money, but hee did cost good *Ioseph* nothing but entreatie: in so much that if wee will burie good Iesus in our hearts, we must rather entreate for him then pay for him.

Origen vpon S. *Mathew* doth say, that when the Scripture doth tell vs, that *Ioseph* did goe boldly to *Pilat* to aske for Christ his body, it doth teach vs thereby, that our Lord doth not put himselfe in the hands of fearefull men, but of stout men, nor commit himselfe vnto cowards but vnto valiant persons, as it doth easily appeare

appeare in great *Ioseph* of Aramathia, who becauſe hee was ſtout and valiant, did deſerue that Chriſt ſhould commit himſelfe into his hands. The curious reader of Scripture ſhall finde, that foure perſons did take Chriſt in their armes, namely the Virgin to giue him ſucke, olde *Simeon* to praiſe him, and the wicked diuell to throw him downe from the pinacle, and *Ioseph* of Aramathia to burie him. Hee with the virgin *Mary* doth giue Chriſt milke of his breaſts, who in him and in no other doth put all his deſires; and he with *Simeon* doth take Chriſt in his armes, who doth loue and ſerue him with all his forces; and hee with *Ioseph* doth burie Chriſt in his graue, who putteth all his confidence in God alone; and hee with the diuell would caſt him downe from the pinacle who goeth about to throw downe his Church: and of all this we may inferre, that the perfection of a Chriſtian man doth not conſiſt in hauing of Chriſt, but when we haue him to benefit our ſelues by him. *Cyrillus* vpon S. *Iohn* doth ſay, That wee doe coſt Chriſt very deerely, and that Chriſt doth coſt vs very little; as it doth eaſily appeare in *Ioseph* of Aramathia, who bought Chriſt his body for one bare word; in ſo much that if wee want the hauing of our Lord, it is not becauſe hee is not eaſily found and bought for a little, but becauſe we haue not a deſire to ſeeke him, nor doe no good thing whereby wee may buy him. *Remigius* doth ſay, that good *Ioseph* of Aramathia is worthie of great praiſe, becauſe that in a time when all Chriſt his family was fled, his body dead vpon the croſſe, his faith and Church diſcredited, all his doctrine forgotten, hee had the courage to ſhew himſelfe boldly to be one of Chriſt his band, and publiquely burie his bodie, but yet ſo that hee firſt buried Chriſt in his ſoule before hee laid his body in the graue.

CHAP. LV.

CHAP. LV.

How Ioſeph *and* Nichodemus *did carrie ladders with them to goe vp to the croſſe, and oyntments to annoint his body, and went directly to the Mount of Caluarie.*

Iosue 8. 29.

VSpenſus eſt rex in patibulo, vſque ad veſperam & poſtea depoſuerunt cadauer eius de cruce, ſaith the holy Scripture, *Ioſue* the eight, as if hee would ſay, The famous Captaine *Ioſue* going to the land of Promiſe, did raſe and deſtroy the Citie of Hay, and crucified the Lord and King of the ſame Citie, and his body remained on the croſſe vntill the euening, and then *Ioſue* commanded that his body ſhould be buried. If wee looke into the letter of this Hiſtorie we ſhall finde, that for *Ioſue* to enter into the land of Promiſe, it was firſt neceſſarie for him to deſtroy the Citie of Hay, and make it a heape of ſtones, and crucifie the King which poſſeſſed it, and not take him downe from the gallowes vntill the euening, and burie the King his body neere vnto a gate, and build an Altar where the Synagogue ſhould offer ſacrifice; all which figure was litterally fulfilled in Chriſt. What is the land of Promiſe vnto which the Hebrewes did tend, but the bliſſe which the Chriſtians doe hope for?

What is the Citie of Hay which did reſiſt *Ioſue*, but the wicked Synagogue which withdrew her obedience from God? What is it to ſay that of all the Citie of Hay, there remaineth nothing but a heape of hard ſtones, but that of all the Synagogue there is nothing left, but a few perfidious and obſtinate Iewes? What doth it ſignifie that the people of the Iewes could not enter into the land of Promiſe, vnleſſe they did firſt crucifie the King of Hay, but that no man could aſcend into heauen vnleſſe Chriſt had been firſt crucified?

What did it figure that *Ioſue* did make a great Altar of rough ſtones not poliſhed, but that Chriſt would plant his Church of ſimple and holy perſons.

And

And to adde mysterie vnto mysterie, the holy Scripture doth say in the same place, that they did burie the body of the King at the entrance of the gate: wherein we are giuen plainely to vnderstand, that as no man could enter into the Citie, vnlesse he did first touch that Princes Sepulcher, so no man shall enter into euerlasting glory, vnlesse he will enter in by the faith of the Church. The King of Hay was crucified, and the sonne of God was crucified; the King remained on the crosse vntill the euening, and vntill the same houre Christ did hang vpon his; at the going downe of the Sunne they did burie the King, and at compline time they did burie Christ; hard at the gate they did enter the King, and neere vnto the Citie they did burie Christ; insomuch that not onely the crosse and death of Christ was prefigured in the crosse and death of the King, but also his holy buriall.

To come then vnto our purpose, how worthie *Ioseph* was of praise, so worthy *Pilat* was of reprehension; seeing that at the time when he commanded Christ to be crucified, he asked councell of no man, and when hee did take him from the crosse asked the Captaines aduise: although in trueth, when hee did crucifie him, hee should haue looked well what he did; and to commaund him to be buried, it was sufficient to say that it was a worke of deuotion. What meaneth this O wicked *Pilat*, what meaneth this, vniust Iudge? thy owne wife disswading thee, for medling or hauing to doe with the bloud of this iust man; doost thou venter to take away his life, and doost thou now aske councell touching his buriall? O how many disciples *Pilat* hath at this day, who in doing of hurt follow their owne councell and liking, but if they be perswaded vnto any good thing, they will first (they say) take councell and bethinke themselues of it; insomuch that to doe what they lust, they want not abilitie, but to doe that which they ought, they say they want liberty. O my soule, O my heart, how is it possible, that you should returne aliue from the mount of Caluarie, seeing such pittifull mysteries? What more pitifull thing can you heare of, or what pouerty is like vnto this in the world, that Christ hath not so much as a shrowd but of almes, nor a graue, but borrowed. What riches doth hee leaue behinde him, who leaueth not so much as a sheete behinde him? What wealth

could

could hee possesse in this world; who had not seauen foote of ground for his graue?

To speake more particularly, now that *Ioseph* had gotten licence of *Pilat*, to burie the late crucified, he gaue part of that great businesse vnto olde *Nichodemus*, who was also one of Christes secret disciples, shewing him that now or neuer the houre was come, wherein both of them were openly to manifest the faith and loue, which secretly they did beare that holy Prophet.

These two honourable old men being thus agreed, they prepare all things necessarie for to goe to the Mount of Caluarie, to burie him who lately died: that is to say, hammers and pinsors, and ladders, to take downe the body, and a sheete to shrowd him in, and also precious oyntments to embalme him, because they knew very well, that the sad mother could haue none of these things, nor money to buy them.

Hauing then deuided their charges and office, it fell to *Iosephs* lot, to buy the sheet to make Christ a shrowd, and vnto *Nichodemus*, to buy Mirrhe and Aloes to annoint his holy body, all which they did with a most willing minde, and very bountifully, because that as *Plato* doth say, No man doth reckon of his expenses, when he doth bestow it vpon that which he loueth.

Wee doe not read (saith *Leon*) that any man did entreat *Ioseph*, or *Nichodemus*, that they would craue licence of *Pilat* to burie his body; nor yet that they would buy oyntments, nor they were not perswaded by any to take him downe from the crosse, but that they did it of their owne goodnesse, moued with charitie, to let vs vnderstand by that example, that so much the more acceptable our works be vnto our Lord, by how much the lesse, they are done at the entreatie of others. *Non apparebit in conspectu meo vacuus*, said God, *Exod.* 23. chapter, as if he would say, In the three principall feasts of the yeare, euery Israelite shall goe to my temple to visite it, and to pray; and my pleasure is that none goe that pilgrimage, so niggishly or sparingly, but that he carrie alwaies somewhat to offer vnto me in the temple, so that he shall goe to pray, and also carrie somewhat to offer.

Origen doth say, that he goeth emptie handed to the temple of God, who is content onely to say his *Pater noster* and his *Crede*, which

which I doe not mislike but like; but yet I say that it were better sometimes to giue an almes to the poore, then be two houres in Church vpon our knees.

Hillarius saith, That he doth shew himselfe emptie handed before our Lord, who doth a good worke obstinately dwelling in sinne; for as God did looke first vpon *Cain*, before hee did looke vpon his offering, so our Lord doth first looke what wee are, and then he doth looke vpon that which we offer. What doth it auaile thee to offer thy goods to God, if on the other side thou doe offer thy soule to the diuell? If thou wilt be liberall vnto all men, giue that vnto God, which thou diddest giue vnto the diuell; and to the diuell, that which thou diddest giue vnto God: because that thy Creator & Redeemer, did not die for the desire of thy wealth, but onely for the loue which hee had to thy soule. Note (saith *Remigius*) and marke well, that the law of God doth not forbid thee to shew thy selfe before his face, but only that thou shouldest not present thy selfe in his sight with an emptie hand: because that before the presence of our God and maker, all things are registred and presented, but he doth looke onely vpon those things which serue him.

Saint *Ierome* doth say, that he doth appeare emptie before our Lord, who doth desire any thing at his hands, not hauing done any seruice vnto him before: the which petition the Lord doth seldome heare, and vnwillingly yeeld vnto, for although wee be not able to merit his great fauours, yet he would not haue vs doe any thing which should demerit and make vs vnworthy of them. Honourable olde *Ioseph* and *Nichodemus*, were none of these, the which because they would not breake the law, nor goe emptie handed before their King, the one carried Mirrhe and Aloes, and the other a sheet to make a shrowd; insomuch that like vnto good and faithfull disciples, with their feet they sought him, and their tongue confessed him, with their heart beleeued in him, with their eies wept for him, with their wealth serued him, and with their hands annointed him. What doth not he offer, who doth offer himselfe and all which he hath? how shall we say that they do goe emptie, to annoint the body of Christ who is dead, who in their hearts doe carrie him aliue? Who dare say that those doe goe

emptie to the Mount of Caluarie, which do carrie the faith in their hearts, charity in their bowels, ladders on their ſhoulders, and the ſhrowd vnder their armes, oyntments in their hands, and teares in their eies? O my ſoule, O my heart, buy I pray you, buy a little Mirrh & Aloes to the end that you may go with *Ioſeph* of Aramathia, to the mount of Caluarie, for now if euer our Lord will ſuffer himſelfe to be touched and handled, embalmed & ſhrouded, and it may be that in recompence of this ſeruice, that at the ſame houre that you doe put him into his graue, he will raiſe you from ſinne.

If you haue no oyntments to annoint him, O my ſoule, take heed you goe not without teares to waſh him, for when you ſhall begin to waſh his wounds, he will begin to cleanſe your ſinnes.

O who could haue ſeene thoſe holy old men, goe from ſtreet to ſtreet, from ſhop to ſhop, to prepare neceſſaries for the funerals? *Pilat* did dwell in one ſtreet, where they went to aske licence; the Apothicaries in another, where they bought his oyntment; the linnen Drapers in another, where they did chuſe his ſhrowd; the Carpenters in another, where they got ladders; and the Smithes in another where they hired hammers. Farre greater was the griefe which they had in minde, then the trouble which in body they paſſed; and the reaſon was, that becauſe all that which they had to doe, was to be done in great ſecret, for feare leaſt the wicked people ſhould hinder them: if they had much adoe to finde all things, they had much more to diſſemble it.

Seeing then that the euening did draw neere, and that the ſunne was going downe, and that the night came on, and that the ſolemnitie of their great Eaſter did begin, thoſe two honourable olde men, begin to take their iourney to the Mount of Caluarie, and that which cannot be ſpoken without griefe is, that all the way they caried the ladders on their ſhoulders, and watred all the fields with their teares. Thoſe who caried oyntments in their hands, and two great ladders on their ſhoulders, and the ſhrowd, and pinſors, and hammers, doeſt thou not thinke my brother, that they ſhould come to the mount of Caluarie very wearie, and alſo very ſweatie? What doeſt thou O my heart, why doeſt thou not goe after theſe olde men, to the mount of Caluarie? If thou goe by the path which the people haue made, and by the ſent of the

oyntments

oyntments which these doe carie, and follow the teares which these old men doe shed, and the track of bloud which Christ doth leaue, how is it possible that thou shouldest not finde the loue which thou doest seek for, and meete with Iesus whom thou doest desire? doest thou not thinke O my soule, that the pathway to Caluarie is greatly priuiledged; seeing that it is threshed and beaten by the wicked, perfumed with oyntments, watred with teares, and made holy with the bloud of Christians?

At the very houre when they came to the mount of Caluarie, and saw the holy crosse, and him who was crucified on the crosse, it was not in their power not to fall downe presently in the place, and begin againe to weepe most bitterly, because that there came into their mindes, the great good turnes which Christ had done to the people when he was aliue, and the great hurts which were prepared for those of the Synagogue.

The sunne being now downe, the light but small, and the distance somewhat long, and their teares very many, the comfortlesse mother, and all her family, did thinke that *Ioseph* and *Nichodemus* had beene some other, and that the ladder had been speares, and that they had come a new to thrust her sonne into the bodie, and not to burie him, the which feare and suddaine passion, did cause a new torment in her heart.

But when the sad mother and her family, did know those which came with the ladders, and the cause of their comming, they began to shake off their feare, and come to themselues againe, for to say the very trueth, there was none of that family, which did take any great contentment vntill they did see Christ risen againe. But because that among all those which were present, the mother was shee who had the greatest losse, so shee felt the greatest griefe: and therefore did not come presently to her selfe, vntill *Mary Magdalen* did awake her, Saint *Iohn* speake vnto her, the old men salute her, and the sweet oyntments comfort her. O who could haue seene, those which came newly to the funerals of Christ crucified, and those which before remained with the dead bodie, how they did weepe, how they did sigh, how they did sob, how they did sowne and grow dumb; insomuch that in that sorrowfull houre, words did faile them, and teares abound. If they

would haue risen from the ground, their feete did tremble vnder them, if they would haue spoken, their tongues were dumb, if they would haue beheld one another, their eies did run ouer with water; if they would haue lifted vp the ladders, their armes fell down; insomuch that there was nothing in any of them, which had life more, then the faith which they did beleeue, the hope which they did trust with, and the charity they went withall. How wouldest thou O my soule, that any of them should haue life, seeing the giuer of life dead before their face? Thou must know, that the heart which doth loue, doth not liue in himselfe, but in that which hee doth loue, and therefore if they did loue Christ more then themselues, and Christ was dead on the crosse, how wouldest thou haue any of them aliue? what wouldest thou haue me to say more, but that *Ioseph* and *Nichodemus* were so astonied, that they could not once comfort the mother, nor the weeping mother bid them so much as welcome. Often-times the comfortlesse mother, went about to giue them thanks for their comming to burie her sonne, and they to say to her, I am sorrie to see your sonne crucified there; but as the one and the other was speaking the words out of their mouthes, the sobs did breake them off, and their aboundance of teares did drowne them. In so narrow a straight as this is, and in so dolefull a mysterie, it is reason that my pen should make some stay, and giue my soule licence to meditate, and that which she can meditate on anew is, to see that with ouermuch weeping the haire of her eie lids was burnt away, and all her handkerchers wringing wet with wiping her eies.

O how little I haue said, in saying that her kerchiefs were wet, I might say better that they were bloudied, because that the bloud which did runne from those holy veines, did die her kerchiefs, and goe through her bowels.

What more wilt thou heare O my soule, but that in that lamentable houre there wanted graues, and there were dead persons to burie? How should we reckon the sad mother, the weeping *Magdalen*, the comfortlesse Saint *Iohn*, and *Salome* his Aunt, and all the other fatherlesse family amongst the liuing, hauing before their eies their sweet loue dead? O good Iesus, O the loue of my soule, where but here was that verified; ***Sinite mortuos sepelire mortuos***, seeing

seeing that there was no man found to burie this thy dead bodie, but such as were dead? When but in that day, where but in Caluarie, who but thee, how but weeping, why but for thy death, was the dead man buried by the hands of the dead?

CHAP. LVI.

How our Lord was taken downe from the crosse, and put in the lap of his sad mother, and of the teares which were shed ouer him.

Sfendam in palmam & apprehendam fructus eius, saith the scripture, *Cant.7.* as if he would say, I will take a very high ladder, and I will clime vp to the top of the palme tree, where I wil gather & eate all the Dates which I shal finde vpon the tree. In all diuine and humane learning, alwaies by the palm tree is vnderstood, victorie; and the reason is, according to the opinion of *Plinie*, because that as in the palme tree, although you tie the highest bud vnto the lowest roote, yet you cannot breake him, so the heart of a valiant and stout man, wil rather yeeld to be torne in pieces, then subdued and ouercome. And that this is true, in sacred and humane learning, it is easily seene, considering that in the *Apocal.* all the martyrs had palme trees in their hands, and all those which entred into Rome in triumph, had crownes of palme boughes vpon their heads. *Origen* vpon the *Cant.* doth say, What palme tree hath there bin, or euer shall be in the world, like vnto the crosse of Christ, on the which he did triumph ouer the world, and ouercome the diuell? O what a great difference there is betwixt the palme on which the sonne of God did triumph, and that which the people of Rome had for their triumph; for if we giue credit vnto *Titus Liuius*, the Captaine of Rome could not triumph with a crowne of palme, vnlesse hee had first slaine some enemie with his speare: but holy Iesus not hauing strucken any with a launce, did triumph with the palm. O glorious

Cant. 7.

palme tree, O bleſſed croſſe, on the which thou my good Ieſus, haſt hanged the diuell, crucified ſinne, done iuſtice on the world, killed thy owne life, ſhed thy bloud, buried my ſinnes, planted thy Church, and alſo opened vnto vs thy glory. It doth well appeare, O good Ieſus it doth well appeare, that no man euer hath, or euer ſhall triumph as thou haſt triumphed, ſeeing that thou dooſt not hold vp the palme tree of the croſſe, on the which thou art lifted vp, but the tree thee; to let vs vnderſtand thereby, that the croſſe did firſt triumph ouer thy life, before that thou diddeſt triumph ouer our death.

In that, that there was but one tree and much fruit, wee are taught that if wee will confeſſe a trueth, that from the beginning of the world, vntill the latter day, no man ſhall euer be ſaued, vnleſſe hee haue eaten of the fruit of that palme tree, that is, the olde fathers prophecying that hee ſhould come, and thoſe which are preſent confeſſing that hee is dead. What other thing is the fruit of the palme, but his ſacred fleſh; and his precious bloud? It is now time for vs to lay ladders to this tree, and to gather the fruit of it, ſeeing that the ladders are brought, and the gatherers alreadie come. Being now a wearie of weeping, our Lady and her family, with *Ioſeph*, and *Nichodemus*, began to take order how they ſhould goe vp to the top of the croſſe, and let downe the body of Ieſus crucified; becauſe they had but a very ſhort time left to annoint the wounds of the dead body, and to ſhrowd him, and put him into his graue. Honourable olde *Ioſeph*, and *Nichodemus*, hauing firſt asked leaue of the virgin, and demanded the opinion of S. *Iohn* and *Mary Magdalen*, with their knees on ground, and their gray heads vncouered, with great reuerence did kiſſe the croſſe, and worſhip him who was crucified; inſomuch that good Ieſus, was put on the croſſe by the hands of Infidels, and taken downe by the hands of the faithfull.

Hauing thus worſhipped and done their due reuerence, they ſet vp the ladders againſt the croſſe, they caſt certaine towels on their ſhoulders, take pinſors in their hands, and each of them a hammer at his girdle, and this being done, they goe vp by little and little, the one on the one ſide, and the other on the other, not without great lamentation of thoſe which did looke on, nor with-

out great sighes of those which went vp. Being gone vp vnto the top of the crosse, as they beheld their Lord and maister, and saw his face pale and wan, his eies turned in his head, his braine spurted out, his shoulders opened with stripes, his veines broken, his haire torne and pulled off, his scull boared through, his bones out of ioynt, there fell such a great feare and passion vpon them, that they were almost readie to fall from the top to the ground. *Cyprian* vpon the passion of our Lord doth say, That the butcherie which was vsed in the passion of the sonne of God was so cruel, and the quantity of bloud so great which they drew out of his holy veines, that although there be very much written in this matter, yet it is much more that our Lord did suffer. O my soule, O my heart, why doo you not deuide your selfe in the middest in this instant, because the one halfe may goe vp with *Ioseph* to take downe Christ, and the other halfe remaine with S. *Iohn*, to comfort the mother? Vpon *Iacob* his ladder the Angels did goe vp and downe singing, and by *Iosephs* ladder, doe you goe vp and downe weeping, for as in heauen they can doe nothing but sing, so on the Mount of Caluarie we can doe nothing but weepe. O glorious trauell, O happie iourney to goe vp and downe that ladder, seeing that on high wee shall finde Christ crucified, and below the mother dismaid. What wouldst thou haue, or what doest thou seeke for, O my soule, in this miserable world, or on this Mount of Caluarie, seeing thou doest there finde the mother of God, and meete also there with Iesus crucified? The first thing then that *Ioseph* and *Nichodemus* did labour in, was, to pull out the cruell nailes, with the which his hands were nailed, and that which cannot be spoken without teares, is, that because the bloud was alreadie congealed, and his flesh shrunken together, they could not draw the nailes out of his hands, nor loose them from his wrested sinewes.

Of set purpose the Iewes had made great nailes, and of malice had bored small holes; by reason whereof, *Ioseph* & *Nichodemus* were constrained to giue the greater blowes, & put more strength to pull out the nailes, the which blowes they did strike vpon the nailes which were in the sonnes hands, and the same time vpon the mothers heart.

Barnard de planctu Virginis, O good Iesus, O great *Nichodemus*,

for the loue which you beare vnto this dead man, I coniure you, and for pitie I beseech you, that you would hold your hand a little, and not strike that naile so hard, because that as you doe threaten a blow with the hammer, the Virgin is readie to sowne, and it is not reason that if the driuing in of the nailes was the occasion that the sonne did loose his life, that in pulling them out you should also kill the mother.

(With great reuerence and dexteritie they did first pull out the naile of the right hand, and then that of the left hand, but yet neither smooth nor cleane, because that euery naile pulled out with him congealed bloud, and flesh sticking to him.

And although the nailes were taken out of both his hands, yet his body came not from the crosse, nor the crosse did not part from his body, as well by reason of the congealed bloud which did fasten them together, as for the great loue with which they did embrace the one the other, to let vs thereby vnderstand, that our good Iesus was not hindered from comming downe from the crosse, onely by the nailes which nailed him, but also by the loue which he did beare vnto the crosse. O good Iesus, O the loue of my soule (saith *Vbertinus*) all the world seeke for loue at libertie, and thou onely crucified. If this thy loue be sweet, giue vs part of it, if otherwise giue mee leaue to beare part with thee, for thou knowest, O my soule, that there can be no pleasure in any loue, if it be not first communicated to a friend.

And if thou wilt not giue vs part of thy loue, giue vs part of thy dolours, because that in thy house there is neuer giuen vnto any anguish and vexation, but there is also giuen with it some comfort and consolation.

As *Nichodemus* and *Ioseph* wanted not patience in pulling out the nailes by little and by little, so they wanted not wisedome to giue them Saint *Iohn* in secret; for if the Virgin should haue seene how they were embrued with bloud, and enamelled with flesh, shee would either a sowned a new, or haue died there in their hands.

Anselmus saith, The cruell nailes which were in our Sauiours hands they did gently knocke, tenderly handle, easily remoue, and with many teares make cleane. *Barnard* doth say likewise, that

Ioseph

Ioseph and *Nichodemus* did pull out no naile but they did make him cleane, keepe him, and weepe ouer him, and adore him: insomuch that if Christ did water the crosse with bloud, they did water him with teares, O happy watch tower, O glorious ladder, not of *Iacob* the blinde, but of Christ the crucified, by which the Angels doe not descend from Heauen as they are wont, but by which men doe ascend to heauen, which before they could not: because the sonne of God did not die because any man should fall, but because all men should rise.

His open shoulders being vnglued from the crosse, and his vnioynted armes being loosed from the nailes, as the dead body did waigh altogether vpon his feet, *Nichodemus* did hold him aboue, and Saint *Iohn* did hold him vp below, insomuch that Christ did sustaine and hold vp their soules, and they did sustaine and hold vp Christ his flesh.

O my heart, O my soule, doe you not see that it is now time to awake, and to watch, and also to weepe? The mysteries of your God and Lord, are brought so farre forward, that to performe them all, it suffereth not that you deuide your selues, but you must also quarter your selues, and that into foure quarters, the one to be with *Nichodemus* on the top of the crosse, and the other with Christ on the crosse, the other with the sad mother by the crosse, and the fourth with the pensiue family about the crosse: insomuch that if you will not be crucified, O my heart, as was our redeemer, you shall be quartred like a malefactor. In the meane time whilest *Nichodemus* aboue did holde the dead body vnder the armes, and St. *Iohn* held him vp at the feete, good *Ioseph* did busie himselfe in taking out the nailes little and little, because the Virgin should not perceiue him, or at the least should not see him. Because the feet are naturally full of sinews, and the naile with the which they were nailed, strucken through them both, it could not be done so cunningly but that the Virgin should perceiue it; and if perceiued, much more bewailed. For if they did pull the naile out of the sonnes feete, they did pull him also out of the mothers heart. His hands and feet being vnnailed, and his shoulders loosed from the crosse, with cleane towels, and pittifull teares, they let downe by little and by little the dead bodie, and put him in

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the ſorrowfull mothers lap; a thing moſt pittifull to behold, and very lamentable to rehearſe, *Vocate agricolas ad luctum, & eos qui ſciunt plangere ad planctum*, ſaid the Prophet *Amos* in the eight chapter, as if he would ſay, Call all labourers hither, to the end that they may put on mourning apparell, and call all thoſe which know well how to weepe, and let them come to make great lamentation, becauſe that on this day on the mount of Caluarie, are celebrated the funerals of an honourable perſonage, vnto the which all which come ſhall be admitted, and all which weepe very acceptable.

The Prophet doth ſpeake very circumſpectly in this place ſeeing that in his proclamation he doth force no man, but intreat and inuite, and that not all men, but onely labourers, neither doth he command them to come well clothed, but put on mourning garments, not ſing euenſong but ſhed teares, nor yet that euery man ſhould weepe, but onely ſuch as knew well how to weepe. As touching the firſt he ſaith *Vocate*, and doth not ſay *Adducite*, that is, that they be called and not drawne; becauſe that the workes of mercie and charitie, as to burie the dead and heale the liuing, are not meritorious vnleſſe they be voluntarie.

And he ſaith *Vocate agricolas*, and not *deſides*, that is, that for to honour the funerals of his ſonne they ſhould call labourers, and not players: becauſe the Lord will not truſt the body of his welbeloued ſonne, with ſuch as wander and loiter in the world, but with ſuch as labour and trauell in his Church. And he ſaith, *Vocate ad luctum*, and not *ad latitiam, viz.* hee inuiteth them to mourning, and not to mirth; wherein he hath great reaſon, for if in this vnhappy life we meet vpon any thing which grieueth vs reſt, we doe ſtumble at a thouſand which doth yeeld vs torment. And he ſaith *ad planctum*; and not *ad gaudium*, that is, that none goe to the buriall of his ſonne to laugh, but to weepe; the which our Lord doth command in reſpect of the honour and death of his ſonne, which doth deſerue by all men to be lamented and wept, and of none forgotten. And laſt of all our Lord doth ſay, *Vocate ad planctum illos qui ſciunt plangere*, that is, call ſuch as know how to mourne and bewaile, and no others; which he doth ſay in reſpect of ſome which doe weepe, and are ſorry at euery thing,

to

not knowing why they doe weepe, nor how they doe weepe, nor for what cauſe they doe weepe.

Saint *Ierome* vpon theſe wordes of the Prophet doth ſay, That becauſe our Lord doth call only ſuch as know how to weepe, it is a token that thoſe are not acceptable vnto him which know not how to weepe: and therefore according vnto this reckoning, all our teares are not gratefull to our Lord: becauſe that to tell thee the truth my brother, hee doth not ſo much regard the teares which wee ſhed as the bowels and heart which then we haue. What doth it auaile him to weepe who doth not weepe for thee and thy Croſſe? What fruit doth he reape of his weeping, who in the armes of thy mother bewaileth not thee? What ſhall we ſay that he doth know, who knoweth not to weepe for thee in thy mothers lappe? Seeing then it is certaine that thou doeſt call none to weep but ſuch as know how to weepe, we may iuſtly ſay, that he knoweth well how to weepe, who knoweth how his owne ſinnes to amend, and haue the paſſion of his God in remembrance. Lift vp thy heart O my ſoule, and thou ſhalt ſee at the top of the croſſe, *Nicodemus* how he doth weepe, thou ſhalt ſee at the foot of the croſſe, the ſorrowfull mother in a ſowne, thou ſhalt ſee the croſſe embrued with bloud, thou ſhalt ſee the whole family weeping, and aboue all and more then all, thou ſhalt ſee dead Ieſus caſt vpon his mothers lappe, and pearced through the middle of his heart.

Barnard vpon the paſſion of our Lord doth ſay, that for three bare houres which our Lord had the croſſe for his reſting place, he payed dearely for the hire of it, ſeeing that when hee came downe, he left it part of his fleſh, left it part of his skinne, and left it part of his bloud, inſomuch that of euery thing which he tooke to the croſſe, he imparted ſomewhat with the croſſe. What did he leaue vndeuided, ſeeing that with the croſſe he deuided his owne life.

CHAP. LVII.

CHAP. LVII.

How that the funerals which Ioseph *made for his father* Iacob, *were a figure of those which* Ioseph *of Aramathia should make for our Redeemer.*

Genes. 50. 2.

Conditus aromatibus repositus est in loculo, saith the holy Scripture, Genesis, 50. as if he would say, The patriarke *Iacob* being dead in the Kingdome of Ægypt, his sonne did annoynt him with odoriferous oyntments; which were in propertie preseruatiue, in qualitie sweet, and in estimation very precious. And when his body was well embalmed and annoynted, they did put him into a new cofin, to carry him with great pompe and solemnitie vnto his graue.

Ioseph did goe with the body of his father *Iacob*, from the kingdome of Ægypt to the kingdome of Palestine, where he did burie him, bestowing great cost on his funerals, and many teares ouer his body. This is a very pleasant figure in that which it doth containe, and full of mysterie in that which it doth represent, because that vnder it is contained, the manner that was obserued in embalming a dead body, and the order which was vsed in carrying the same to the graue; the which is one of the most pittifullest ceremonies which is found in all Scripture. *Chrisost.* vpon S. *Mathew* doth say, That as the workes of the sonne of God were in number many, and in dignity great, so the figures which were before him, were also in number many and in value very Heroicall: and thereupon it is, that the sonne of God did neuer any notable worke which was not prefigured, nor there did neuer any figure goe before of him which was not fulfilled. St. *Augustine* in an homily doth say, As the thing figured doth exceed the figure, and the figure commeth behind the thing figured: so without all comparison, the workes which the sonne of God did, were of greater perfection, then all the figures which went before him.

As much as the kernell doth excell the shell, the marrow the bone,

bone, the flowre the branne, the gold the droſſe, ſo much Chriſt doth exceed all which was a figure of him. *Origen* vpon *Exodus* doth ſay, That the works of the ſonne of God doe tend to higher matter then we doe thinke for, and are riſen to a higher ſtile then we doe vnderſtand, becauſe that all that which the patriarkes did, may be imitated, and all which the Prophets did write may be vnderſtood, but the great miracles which the ſonne of God did, neither the Angels can vnderſtand nor men perfectly imitate. And becauſe we may not ſeeme to ſpeake at pleaſure, we will ſpeake of ſome figures of the holy Scripture, in which we may ſee, how far better they were fulfilled then figured; and how that all which went before Chriſt was but a ſhadow, and Chriſt onely the truth. When young *Iſaac* did carry the wood on his ſhoulders to the mountaine to be ſacrificed, it was a figure of Chriſt, who ſhould beare the croſſe on his backe, on which he ſhould die: but Chriſt did far better accompliſh it then the figure which did prefigure it, becauſe *Iſaac* did returne to his houſe aliue, but holy Ieſus did abide on the croſſe dead. The ſerpent of braſſe which was erected in the wildernes, was a figure of the croſſe of Chriſt on the mount of Caluatie: but the croſſe did farre better performe that which it did pretend, then the ſerpent that which it did figure, becauſe the ſerpent did onely heale the biting of the body, but the croſſe of Chriſt doth heale the wounds of the ſoule. When *Moyſes* did bring the ſynagogue out of Ægypt, it was a figure of the libertie which God would giue his Church: but Chriſt did better fulfill it then *Moſes* prefigure it, becauſe *Moſes* did bring them but vnto the deſert, but the ſon of God doth carry vs vnto Heauen. King *Pharaoes* Cup-bearer and Baker, were a figure of the good theefe and the bad which did ſuffer with Chriſt: but Chriſt did far better fulfill that figure, then it was before prefigured, becauſe the cup-bearer within three daies ſerued againe at his maiſters table, but the good theefe the ſame day went with Chriſt to glorie. Loe then proued, how farre more excellent the roſe is, then the thorne, the fruit then the leafe, the truth then the dreame, the ſpirit then the letter, and the Church then the Synagogue. When the ſonne of God did ſay, *Scrutamini ſcripturas quia ipſæ teſtimonium perhibent de me*, hee did very plainly aduiſe vs, that if wee would not

read

read the Scriptures with very great diligence, we ſhould neuer vnderſtand the myſteries contained in them: for we muſt not thinke that if a man be able to read them that he is preſently able to vnderſtand them. To ſearch out a matter as Chriſt doth command vs, we haue neede to haue great care to ſeeke it, time to finde it, light to ſee it, vnderſtanding to know it, wiſdome to keepe it, and alſo loue to enioy it. Comming then vnto our purpoſe, one of the figures wherein the ſonne of God hath been liueliest figured, is of this great Patriarke *Iacob*, among the olde Fathers very honourable, and among the Patriarks moſt renowned, and therefore the Angell did tell the Virgin, That her ſonne ſhould raigne in the houſe of *Iacob*, not making mention of *Abraham*, although he were a holy man. *Iacob* was at variance with his brother *Eſau*, touching his fathers inheritance: but Chriſt at greater with the ſynagogue touching the prehiminence of his Church: but as in the end *Iacob* did buy the firſt birth and inheritance of *Eſau* for a meſſe of broth, ſo Chriſt did buy the inheritance of glory with the bloud of his owne proper vaines. For the ſpace of fourteen years good *Iacob* was enamored of faire *Rachell*, and thirtie three yeares the ſonne of God was enamored of his Church; but the loue of the one did exceed the loue of the other, becauſe *Iacob* was troubled with nothing but with loue only, but the ſonne of God was not troubled onely with loue, but alſo with griefe and puniſhment. His eyes blinde, his armes a croſſe, enuironed with children, and loaden with yeares, the great patriarke *Iacob* did die in Ægypt: and in like manner, his eyes daſhed out, his armes nailed, compaſſed with theeues, and loaden with merits, Chriſt dyed in Caluary. At the point of death and with the ſigne of the croſſe, *Iacob* did take away the heritage from his nephew *Effraim*, and gaue it vnto *Manaſſes*: and in like manner in the laſt houre, and vpon the tree of the croſſe, Chriſt did diſinherit the ſynagogue, and giue the right of the inheritance to the Church.

Iacob entred very rich in golde, ſiluer, and cattell, but they brought nothing out of Ægypt vnleſſe it were balmes to embalm him, and oyntments to annoynt him: ſo the ſonne of God came into this world very exceeding rich, but went out of it very poore, ſeeing they did embalme him with other mens balme,

and

and shrowd him in a borrowed sheete.

Seeing that wee are now come with our figure vnto the thing figured, it is very expedient for vs to say something how the Sonne of God was oynted with oyntments, and how hee was shrowded in the sheet, and how he was bound with a towell, and how he went vnto his graue, and how he was mournfully lamented by all his familie.

Before all other thinges I summon you O my eyes, and coniure you O my fingers, the one that you ceale writing, and the other that you weepe bitterly in this pittifull and lamentable case which we haue now in hand, and which we begin now to weepe. I warne you also O my soule, and call you O my heart, that you come to the funerals of the sonne, and to honour the mother, for we haue two dead persons in our handes, that is, the dead heart of the mother, and the pearced body of the sonne.

The last paine and trauell, the last dispatch, the order of his buriall, the annoynting of the body, and the griefe of the mother, what fingers are able to write, what heart thinke, what eyes weepe and lament? O sad funerals, O lamentable exequies, considering that they were not celebrated in the Church, but in the field, not with light, but in the darke and by night, nor by the Clergie, because they were fled, nor with solemnitie, but priuatly, nor with ringing of bels, but with shedding of teares.

The Author followeth the same matter.

THE Sons bodie being put in the Mothers lap, and the Mothers heart being with the soule of the Sonne; as the night did draw neere, and the time wax straight, to take order for the embalming of the body, and carry him to his graue, *Nichodemus* and *Ioseph* were stroken with great pittie, when they should seperate them, and were ashamed to aske for his body of his mother. The two honourable old men, on the one side did behold the son how he lay, and on the other, the mother what countenance shee bare, they did looke to the time which was now at an end, and the night which was come vpon them; insomuch that necessitie did constraine them to aske for the body, and pittie did inuite them to bewaile him.

How

How shall my tongue be able to speake, or my penne be able to write all which passed in this instant, and that which the sad mother did see, and my heart not consume away with sighing, and my eies grow blinde with weeping? The olde men did looke the one vpon the other, & although they did vnderstand the one the other, yet they did not speake the one to the other: for at the very instant when they would haue spoken, the sobs did cut them off, and the teares did hinder them. What wilt thou haue mee to say, but that the heart enforcing him to speake, the mouth was ouercome presently, and filled with teares and sighes. *Ioseph* then as being the most ancient of them, and S. *Iohn* most familiar with her, with many teares in their eies, vttered these words.

The time doth not suffer vs sweet Lady, to speake, and discourse of that which your sonne hath suffered, nor of that which you haue endured, for if you haue lost a sonne, wee haue also lost a maister, and seeing the losse is common vnto vs all, let vs surcease our speech vntill another time.

You know Lady, that the Sabaoth is at hand, the night commeth on, the Citie farre off, the ointments ready to dissolue and melt, the body not yet annointed, and the shrowd not sewed, by reason whereof we beseech you, to giue vs the body to shrowd, and licence to annoint him with these oyntments. As they did speake vnto her with many teares, so she answered them with many sobs, saying, O honourable *Ioseph*, O louing cosin, tell me I pray you, what hurt I haue done vnto you, that you should take my sonne from mee? If you will burie him, I yeeld my consent, but where can he be better buried, then in the bowels of his mother? If the eternall father hath taken his soule because he did create it, why doe you not leaue his body vnto his wofull mother, who brought him into the world? If you will burie the sonne, burie the mother also with him, for her heart is not able to see him die, and also to see him buried. Whether so euer you goe to burie my sonne, you shall also take mee to be buried with him; for why would you be so cruell and inhumane, as to burie mee without a soule, as you doe burie him without life? seeing it is certaine, that the heart of the louer, doth rather liue where hee doth loue, then where he doth liue; why will you take him out of my armes, with

the

the which I embrace him, seeing you cannot seperate him from my heart, with the which I loue him? O honourable *Ioseph*, O *Nichodemus* my trustie friend, doe not you know that his father hath taken his soule, that the earth hath drunk his bloud, that the hangmen haue deuided his garments, that death hath taken away his life, and that vnto me wretched woman, there hath fallen nothing, vnlesse it be his flesh torne in pieces?

Seeing there hath chanced no other inheritance vnto mee, but this torne flesh, this pittifull flesh, this slaine flesh, this flesh pierced; why are you so cruell, as to take this my inheritance from me, and carrie him so quickly vnto the graue? Doe you not thinke you carrie him too timely to his graue; seeing that before he knew what it was to haue a house, hee knoweth what his graue doth meane?

O my sweet sonne, O my perfect trueth, O my soueraigne vertue, O my chiefe loue, and O my last griefe, who, when, and how, was hee able to take away thy life, O my life? Did the world finde no other, on whom hee might make an anotomie, but on thy flesh, O my soule? Why did not the world content himselfe, to see the workes which thou diddest, and heare the words which thou spakest; but must also see the bowels which thou haddest?

And when did they see thy bowels, but when they did open thy side with a speare, and breake thy shoulders with stripes? O sacred flesh, O holy bloud, O life without spot, O profound wisedome, O infinite charitie, O holy head, who durst flay thy skin, and who so bold as to bore thy braine? O cruell bulrushes, O sharp thorns, how durst you shut vp your selues in this holy head, in the which, the eternall father hath put to keepe all his glory? O beautifull face, O bright countenance, O image of life, O portrature of glorie, O blessed visage, how hast thou changed thy selfe so much, and how art thou remoued from that that thou wast, when thou diddest make of the stable in Bethleem heauen, and of the Inne Paradice? O holy breast, O golden side, O hidden secret, O inflamed heart, O inspeakable loue, what haddest thou done vnto the world, or what had I committed against thee that with one blowe they should open thy side, and breake my bowels?

O cruell speare, O faithlesse yron, how were you so ventrous, as to giue so cruell a thrust, in so holy a flesh, and so inhumane a wound? O the light of mine eies, O the rest of my life, how is it possible, that I hauing giuen thee nouriture with my milke, and maintained thee with my distaffe, thou shouldest now leaue mee, my head loaden with gray haires, my eies full of teares, my house enuironed with enemies, and my heart burthened with cares? O my sonne, O the loue of my heart, hauing seene, that thou hast redeemed all the world, I doe thinke my labour well bestowed; but yet in the end, perceiuing my selfe to be a mother, and that so wofull a mother, I cannot but grieue, to see that I am an orphane without a bridegroome, a stranger from all comfort, alone without a friend, a widdow of my childe, and principally in the power of my brothers sonne. Had you nothing else more readie at hand, then to command in your testament, that I should be bequeathed vnto your cosin german? Why did you not bequeath him one of your coates, or the crosse on which you did die, or the crowne with the which you did your selfe honour, or the nailes which gaue you torment, or the vineger which caused your end, or the bloud with the which you doe redeeme vs, seeing that these things are the greatest riches of your inheritance, and the true badges with which you redeemed the world? Seeing by you I am the daughter of the father, the espouse of the holy Ghost, the princesse of heauen, and the Queene of the world, why doe you dispose of another bodies goods, and bequeath that to your cosin german which is none of yours? For one man to bequeath another his goods is tollerable, but to bequeath the mother, which bare him in her wombe, is not sufferable; because it would not be iust to giue a legacie vnto strangers of the mother, which nourished vs at her breasts.

Glorious Saint *Iohn* seeing that all the bewailing and lamentations, which his owne Aunt did make, was a complaining of that legacie, thought good to make her an answere, or rather to comfort her, for he did rather desire to see his Aunt deliuered of griefe, then his owne person bettered, Saint *Iohn* said vnto her: O sea of passions, O depth of cares, O my holy Aunt, O my blessed Lady, is it not now time that thou make a foord of thy anguishes, which

moleſt

moleſt thee, and cut off the teares which make thee blinde? Doe you not ſee, that exceſſiue loue and ouermuch griefe, doe make you forget where you are, that is, on the mount of Caluarie, and not take heede with whom you ſpeake, that is to ſay, with a dead body? Seeing that this body who you doe talke with, is both dumbe and blinde, how is it poſſible, that hee ſhould ſpeake to you, or ſee you? Let theſe teares then ceaſe, let theſe ſighes goe no further, let theſe griefes be cut off, and let theſe complaints haue an end, becauſe that in ſuch a diſmall day, and in ſo ſhort a time, it is to be beleeued, that ſeeing the father would not heare the ſonne being aliue, that neither the ſonne will heare the mother, being alreadie dead. What meaneth this O my Lady, what meaneth this? when the elements are troubled, when the heauens are afraid, when the graues are open, and when thoſe which are aliue, are amazed and aſtonied, doe you ſettle your ſelfe to reaſon with the dead? when your ſonne and my maiſter, did giue vp the ghoſt this euening vpon the croſſe, hee gaue you no charge ouer the dead, but ouer thoſe which were aliue: and doe you make no reckoning of the liuing, and reaſon onely with one that is dead? If it ſeeme a hard matter vnto you, to change a ſonne for a kinſman and the maiſter for the diſciple, take no griefe at all thereby, for from this preſent houre I renounce the tutelage which hee did giue me, and forſake the legacie he did bequeath mee. That which I deſire of you is, that you marke with what faith, theſe old men are come hither, in what danger they haue thruſt themſelues, what charges they haue beene at, and how the time is ſhort, and the great Sabaoth alreadie entred; and that ſeeing for your ſonne, they doe ſpend their wealth, be not a cauſe that by your meanes they looſe their life.

O ſad man that I am, what doth it benefit thus to rub your eies, to wring your hands, to ſhed ſo many teares, and vtter ſuch pittifull words, but to cauſe vs all to loſe our liues, and your ſonne to want a graue?

O eternall father, O my maiſter and bleſſed Lord, why doth not the one of you ſuccour his daughter, and the other of you his mother, in this ſorrowfull houre; in which, in a manner of a contention, and on a vie, ſhe will weepe vntill ſhee haue not left one

teare, as he did ſhed his bloud, vntill there was not left one drop. And doeſt thou not know that the ſorrowfull heart doth die weeping, as the body doth die fighting? ſeeing that thou art the mother of his children, the inheritrix of his dolours, the fulfiller of his legacies, the Secretarie of his ſecrets; ſeeing he did die becauſe we ſhould liue, why wouldeſt thou haue vs to die this night all in this place? with his owne proper death, hee did buy our life, and wilt thou with our life, buy thy death? The Iewes did not kill vs with their weapons, and wilt thou drowne vs in thy teares? If thou die and wee die, how is it poſſible that the dead ſhould burie the dead? Make thy commoditie of the time O my Aunt, and wade with thy vnderſtanding, for thou ſhalt neuer, or very late, finde ſuch honourable olde men, who will ſerue thee of free coſt, giue thee oyntments for nothing, lend thee a ſheet for nothing, and alſo help thee to weepe the death of thy ſonne of free will. Behold my Lady and Aunt, the ſunne is now downe, the day is ended, the night doth draw neere, the darkneſſe doth make haſt on, and the body is not yet carried to the graue.

The water is at hand to waſh him, the oyntments are here to annoint him, the ſwathing cloathes are brought to binde him, the ſhrowd is readie to wrap him, there reſteth nothing, but that your eies would leaue weeping, becauſe we may begin preſently to annoint him.

The Author goeth forward, and ſpeaketh of the annointing of Chriſt.

O High myſterie, O diuine ſecret, what heart is able to thinke, or what tongue able to vtter the pittifull warre, the dolefull ſtrife, which paſſed betwixt the virgin and S. *Iohn*, and betwixt the mother and the olde men, becauſe that they would haue buried the dead body, and ſhee would not; but would enioy him longer time. O glorious ſtrife, O happie contention, where lone on the one ſide, and holy zeale on the other, doe debate the matter; whether they ſhould lay the dead body in the heart of the mother, or burie him in the center of the earth.

The mother doth ſay, that hee doth belong vnto her, becauſe ſhe

she did bring him into this world; the earth doth plead that not, but vnto her, because of her hee was formed; and that which is most of all to be wondred at is, that the sad mother doth weepe, to see that they take him from her, and the earth in a maze to see that she must receiue him. For pure feare and reuerence, the riuer Iordan did open a passage to the Ark of the testament, and should not the earth be astonied, and in a feare to receiue into her the bodie of Christ? The end of the strife was, that the dolefull mother did yeeld the body to be buried, and they did leaue her a little more time to bewaile; insomuch that her loue was not iniuried, nor their zeale offended.

O my soule, O my heart, why doe you not goe betwixt them and part the fray; seeing you see them take hold of the dead bodie to burie him, and the mother hold him fast, loath to depart with him?

They demand his body with milde words, and shee detaineth him with pittifull teares, for they thinke the time long vntill they burie him, and shee very short to enioy him. But what shall I say more vnto thee O my soule, but as they had no great desire to importune her, so she had not now much list to resist them, and in the end they bought the body with the price of their teares, and with the like she kept it a great space. O good Iesus, O the loue of my soule, how farre more dearer thy mother did sell thee being dead, then *Iudas* did sell thee being aliue, for *Iudas* did giue thee for thirtie pence; but she did not giue thee but for many teares.

What meaneth this O good Iesus, what meaneth this? Must all the torments of necessitie be doubled in thee, hauing beene but once in all other martyrs? Thou diddest suffer two agonies, the one in the garden, and the other on the crosse; thou diddest suffer two deathes, the one of thy passion, and the other of compassion; thou wast baptized twice, once with water in Iordan, and another time in Caluarie with bloud; and thou wast sold twice, once for exchange of money, and another time for the waight of teares and sighes: buy then O my soule, buy of the mother, the sonne; buy of the inheritrix, the dead body; buy of S. *Iohn*, the maister; buy of *Nichodemus*, a friend; the which buying is done not with aboundance of wealth, but with the purity of conscience. Now

that the Virgin gaue them licence to annoint the dead body, and when they determined to burie him, all men came about him, and all that ſorrowfull company did enuiron him as a ſwarme of Bees, vttering many pittifull words with their tongues, and weeping liuely teares with their eies. What did they not ſay, what did they not weepe, what did they not feele, and what lamentation did they not make, when they ſaw their Lord and maiſter ſo torne and rent?

What eies were able to ſee him, and what tongue to extoll him, or who able to behold the body ſo euilly handled, and ſee ſo cruell a butcherie made of his God? If they did looke on his face, they ſaw it ſpet vpon, if they did looke on his haire, they did ſee it pulled, if they did looke on his ſhoulders, they ſaw them opened, if they did looke on his hands, they ſaw them broken, if they did looke on his body, they ſaw him ſtripped, if they did looke on his ſide, they ſaw him ſtrucken with a ſpeare. The propheſie of *Eſay*, *Quod a planta pedis, vſque ad verticem non erat in eo ſanitas*, was litterally fulfilled as he did propheſie; ſeeing that in the dead body of that dead man, there was no fleſh which was not blacke and blew, no skinne not pulled off, no ſinew not wreſted, nor bone which was not out of his place.

The houre being then come, that they would ſtretch out the dead body, and annoint him, as the ſad mother went a little a ſide, and ſaw that her garment was ſpotted with the bloud of her ſonne, there began a new lamentation betwixt them, and a new martyrdome aſſaulted the mothers heart. Take compaſſion O my heart, take compaſſion on this ſad widdow, conſidering ſhee hath her ſonne dead in her preſence, the ground embrued with bloud, and her heart grieuouſly afflicted, I might better haue ſaid broken in ſunder; for ſeeing (as ſhee doth) the heart of her ſonne deuided, how is it poſſible that hers ſhould remaine entire? now O my ſoule, now or neuer, thou which art dead, mayeſt come to thy God which is dead, for going about as they doe to annoint him, thou ſhalt helpe the old men to annoint him, and the ſorrowfull mother to mourne for him.

O happy is the ſoule which will be there, only in thought, ſeeing that ſhee cannot be there in preſence; becauſe ſhee cannot be occupied

occupied but in keeping the crosse, or in gathering the bloud, or in weeping with the mother, or in dissoluing the oyntments, or in annointing the wounds, or in binding him with cloathes. In such a high solemnitie, in such glorious funerals, in so honourable a buriall, would not (thinke you) all the celestiall gouernment be present? The sheete being spread vpon the ground, in which they would shrowd him, and the napkin with the which they should couer his head, and the binding cloathes which they had to binde the body with, they tooke that holy body with great reuerence, and put him vpon those cloathes, stretched out at length. And because the tender flesh of the dead bodie, was newly torne and bloudied, and they hauing no other meane to take him vp and stretch him out, but by taking hold of him, some reliques of bloud and of his flesh did alwaies sticke to their hands, which they did wipe off with the shrowding sheete, and towell which was about his head.

The dead body being laid on the earth, the mother did put her selfe at his head, *Mary Magdalen* at his feet, S. *Iohn* and *Nichodemus* on one side, and *Ioseph* and the two *Maries* on the other, because the labour and griefe should be deuided amongst them all, and because they might equally enioy Christ. Now that they had the body in the middest of them, and that he was compassed in by them, kneeling on their knees, and their hands washed, and their sleeues trussed vp, they began to looke on the wounds which they had to annoint, and vnstop the oyntments which they brought to annoint him. When they saw so neere to them the markes of the lashes, the rupture of the nailes, the blew wales of the buffets, the swelling of his veines, the piercing of the thornes, the grieuousnesse of his wounds, and the wan colour of his holy flesh, they fell a new into a maze, and began a fresh to weepe and bewaile. That most blessed body of his was so wounded, and so torne in pieces, that for very compassion and pittie, their armes did faile them, the oyntments fell out of their hands, and the teares did fall one drop after another downe their faces.

They would haue annointed the bodie, but they could not lift vp their armes, they would haue spoken but they could not wag their tongues, they would haue taken heart, but their sowning

did not permit them, but yet in the end they endeuoured to doe that which they ought, although not as they would.

Becauſe the night did now charge them, and the great ſolemnitie of Eaſter was now come in, they determined among themſelues that euery one ſhould take a part of the balme to annoint his wounds, becauſe they were ſo many and ſo grieuous, that they had all inough to doe, and place to beſtow their balmes. O my fingers, O my pens, in ſuch a profound miſtery and in ſuch a high worke, as is the embalming of this dead body, ſhall it not be reaſon that you pauſe a while, and giue ouer writing, to the end that my eyes ſettle themſelues to weepe ſome ſmall ſpace? It is reaſon O my ſoule, that you ſhould ſigh, it is reaſon that you my eyes ſhould weepe, ſeeing that they doe all together annoynt him, and all together weepe for him, inſomuch that he who with moſt tender bowels doth loue him, with greateſt abundance of teares, doth weepe for him. Ceaſe not O my bowels to ſigh, and ceaſe not O my eyes to make your ſelues a fountaine of teares, becauſe that in the funerals of your God, there is a great neede of water to waſh him, as there is oyntments to annoint him. With what thinke you O my ſoule did thoſe holy olde men vnthawe the oyntments which were frozen, but with the teares of their eyes? What wilt thou know more O my heart, but that at one time, and in the ſame moment when the oyntments did diſſolue with teares without, for pure compaſſion their entrailes did wax ſoft and tender within? In all the time that they continued their annointing of him, their handes were neuer a wearie, their hearts neuer ceaſed ſighing, nor they neuer leaue of weeping, and which is moſt pittifull, that although they did leaue off to annoint, yet they did neuer leaue off to weepe.

What other thing would you haue thoſe old holy men to doe, but on their knees to ſerue him, and with their hands to annoint him, with their eyes to weepe for him, and with their hearts to worſhip him. O good Ieſus, O the loue of my ſoule, who is he who hath no need to annoint his wounds, ſeeing that thou hadſt need to annoint thine? O what a difference there is betwixt thy wounds and mine; becauſe that thine the laſhes and ſtripes did make, but mine my ſinnes doe cauſe; thine are woundes of the

body

body, but mine are faults of the minde; but that which is most to be lamented is, that thine are asswaged with ointments, but mine are not made whole without punishments.

With the oyntments of loue thou doest annoint thy elect, and with the oyntments of dolour thou doest cure all the wicked, in so much that with oyntments of gentlenesse thou doest annoint the good, and with punishment thou doest heale the bad.

Because the blowes of his body had beene very cruell, and his wounds very deepe, there was much spent in the annointing and embalming of him, and yet notwithstanding neither their boxes of oyntments were all spent, nor the teares of their eies euer dry.

With great bounty, and no niggishnes that holy body was annointed, and wept & bewailed, for there were oyntments enough to couer him, and teares sufficient to baptise him.

His body then being annointed, they wrapped him in the sheet which he was laid on, from the head to the feet, and the like they did with a towell about his head, binding vp all his body with binding clothes, in so much that he was annointed, bound vp, and shrowded, but not yet sowed together.

CHAP. LVIII.

Of the great care which they had in times past to burie the dead, and why the sonne of God did not command his body to be buried.

Vidiens ingulatum iacere in platea, eum sol occubuisset sepeliuit eum. Thob. 2. chap. these are the words of the holy Scripture, speaking of the care which the good man had to burie the dead, as if he would say, There was in Babilonia a poore man executed by iustice, the which being knowne by *Tobias*, hee brought him presently to his house, and when the sunne was downe did burie him, Among the works of mercie the visiting of the poore, and the burying of the dead

dead are very acceptable vnto God, the which two workes were neuer done by any, but they haue beene rewarded for it of our Lord.

When they had slaine King *Saul* in the mountaines of Gelboe, King *Dauid* did send many thanks to the inhabitants of Galaath, because they went to the field for his body, and afterward burie him for nothing.

The Scripture doth highly commend good King *Iosias*, who commanded wicked *Iesabell* to be slaine, and afterward to be buried, insomuch that like a gracious Prince although he depriued her of her life, yet he did not depriue her of a Sepulcher. The holy Scripture doth likewise commend the good Patriarke *Ioseph*, who brought his father out of Ægypt to bee buried in Palestine with great toile of his body, and great charges of his purse. King *Salomon* did inherit the wealth of his father, but did not inherit his pitie and mercie, seeing it is not read that for the death of *Dauid* hee did shed a teare, or with pompe and solemnitie giue him his buriall.

Men of olde time did make great reckoning of being buried in rich Sepulchers, and especially all the nation of Egypt, whereof *Diodorus Siculus* doth write, that their Kings did spend their treasure in nothing more, then in building of rich Tombs and Sepulchers.

Quintus Curtius doth write, that the Sarmates did neuer fight for the defence of their wiues and children, but for the defence of their ancestors tombes, for they would rather die to defend the bones of those which were dead, then for the liues of those which were aliue. The great Priest *Simon* did command a stately and rich building to be made in Modin, for the ornament of his tombe; which was a worke in those daies honourable to possesse, and very costly to build. In that proud tombe, *Simon* did burie his brothers, the *Maccabees*, and reserued a place for his owne bones.

To come then vnto our purpose, onely the sonne of God, onely Iesus crucified, did neither build himselfe a Sepulcher when hee was aliue, nor his mother knew not where to burie him when hee was dead; but as hee had liued in a borrowed house, hee was also buried in a borrowed Sepulcher. How should he make to himselfe

selfe a tombe, who had not so much as a house to dwell in? on the Altar of the crosse, he did remember very well to pray for his enemies, and pardon the thiefe his sinnes, but hee remembred not to command where he would be buried, because he did rather intend other mens saluation, then his owne buriall.

Seeing thou doest (saith *Theophilus*) commend thy mother to the Disciple, thy Church to *Peter*; thy soule to thy father, and thy enemies to his mercie, why doest thou not also make mention of thy graue? Who will take thee from the crosse, who will put thee in the earth, seeing thou doest leaue no wealth to burie thee, nor place where to put thee? If thy body doe remaine vpon the tree, the birds will eate him; if hee fall downe beasts will deuoure him, if they would shrowd thee thou doest want a sheet, if they would burie thee thou hast no graue: in so much that for the funerals of thy owne body thou hast commanded nothing in thy last will and testament. O how well it doth appeare, that the sonne of God was a Christian, and died like a Christian, seeing hee did little esteeme of all that which he left behind him in the world; which he did well shew, in that that he did possesse nothing when he was aliue, nor appoint himselfe a Sepulcher when hee did die. By this notable example we should take example, not to care much whether they doe burie vs in a rich tombe or not; because it is better to goe from a dunghill with poore *Lazarus* to heauen, then with the couetous rich man to hell. S. *Augustine* doth say, That the bodies of many holy men haue beene cast into the bottome of the sea, many burnt in great fires, and many deuoured of brute beasts; and yet neuertheless were not they thinke you very holy men, though they did want rich and stately Sepulchers? It was very well said of *Anchises* to his sonne *Aeneas* that, *facilis est iactura sepulchri:* for to say the truth, of all the troubles and trauels of this life, it is the least of them all, to want a graue. *Seneca* in his tragedies saith, Which is better for me, to be buried in the entrailes of brute beasts, which runne in the field, or in the entrailes of wormes which will gnaw mee in the graue? Let euery man then haue an eie to that which doth touch his conscience, and not take care how he shall be buried, for the poore shall not want some one or other to burie him, nor the rich to inherit him.

In horto erat monumentum nouum, in quo nondum quiſquam poſitus fuerat, & ibi poſuerunt Ieſum, ſaith Saint *Iohn* in the nineteenth chapter, as if hee would ſay. Fiftie paces from the mount of Caluarie, there was a little garden, wherein there was made a very honourable tombe, the which was ſo new, that neuer any had beene buried in him. If we doe looke curiouſly into that which the Euangeliſt doth ſet downe, he doth repreſent vnto vs the Sepulcher of our Lord, with very high conditions; for he ſaith, that it was not farre from the mount of Caluarie, and that it was in a garden which was enuironed round about, and that it was wrought out of a rock, and that no man had bin euer laid in him. The wounds of the dead body being waſhed with teares, and his glorious bodie annointed with oyntments, and his head couered with a kerchiefe, and his carkaſſe ſhrowded in the ſheet, they carrie him to the graue according to the olde cuſtome of the Synagogue. With this proceſſion, all proceſſions doe end, and with this ceremonie, all the ceremonies doe end which belong to the life and death of the ſonne of God, the which proceſſion or ceremonie although of all others it be the laſt, yet it is not the leaſt.

Ioſeph and *Nichodemus* once againe aske licence of the mother to burie her ſonne, as they did to embalme him, the which they obtained by earneſt entreatie and waight of teares. Becauſe the comfortleſſe mother had beene accuſtomed, many yeares to ſay to her ſonne, and he vnto her, Let vs goe home; what griefe did ſhe conceiue, when they ſaid, Let vs carrie him to his graue? O Queene of Angels, O Princeſſe of eternities, what heart can endure, that the ſonne which thou diddeſt bring forth of thy womb, and bring vp at thy breaſts, thou ſhouldeſt ſee him die with thy eies, and carrie him to be buried with thy armes? being as thou art young in yeares, a Virgin in office, peereleſſe in holineſſe, excellent in deſert, and a late widdow of thy childe, who brought thee at that houre to the mount of Caluarie? at ſuch a time waſt not thou wont to be a praying in thy oratorie, and thy ſonne a meditating on the mountaine? How poore ſo euer a mother doth ſee her ſonne, yet ſhe is glad to haue him aliue, but after ſhe doth ſee him dead and carrying to his graue, it is moſt certaine that where they doe burie the body of the ſonne, they doe alſo burie the heart of

of the mother. If all mothers haue this griefe, who peraduenture hath a husband and another childe aliue, what sorrow doth the heart of this comfortlesse mother feele, when shee seeth her sonne buried, seeing she had no other sonne aliue, nor husband, nor brother, but was left alone and commended onely vnto her kinsman? O my soule, O my hart, if it be true that thou art mine, & also true that I am of Christ, how is it possible that thou shouldest goe forward with these mysteries, vnlesse thou do first make thy eies hard flesh, with weeping? Which of the Angels can containe from weeping, and what man is there, whose bowels will not rent in sunder, seeing the sonne of God departed, and seeing him within wounded, and without shrowded? Because the oyntments were liquid, and the wounds tender, and the sheet very fine and thinne, what griefe thinke you had his wofull mother, to see her sonne dead before her eies, his body shrowded, and the sheet spotted with bloud againe? S. *Barnard* vpon this place: The mother was somewhat farre from the Citie, in the euening of the great Sabaoth, the night was darke, shee solitarie and without all helpe, and if happily she did open her eies, she saw the crosse all bloudie, and her sonne couered in his shrowd. O in what a great anxietie and conflict of minde all the whole family was driuen into; for if they would haue carried the dead body to burie, it was now heauie, the monument somewhat farre off, men but a few in number, and the women weake, a beere they had none, and helpe they did not looke for, insomuch that if they would haue buried him, yet they had nothing to carrie him.

To goe to the Cittie it was now too late, to call people was scandalous, to take him vp in their armes, hee was spotted, and to leaue him vntill another day was dangerous, insomuch that because they knew not what to doe, they filled themselues with weeping, ouer the dead body. Our Lord then giuing as great strength vnto those few, as if they had beene many, *Ioseph* did put himselfe on one side, and *Nichodemus* on the other, and S. *Iohn* at his head, and so they began to lift vp that holy body from the ground, not without very great lamentation, because that with the same measure and compasse that they did lift him vp, they did weepe, and did weepe with the same that they did lift him vp.

At the very instant that the men did take hold of the dead body, the three *Maries* did lay hands vpon the dead woman; but O griefe, O sorrow, the dolour which they receiued to see the mother, did trouble them more then the waight of his body. Be not a feard O my soule, be not a feard, to see thy God goe torne in pieces towards his graue, to goe dead, to goe embalmed and annointed, and likewise shrowded; for if they doe carrie him in their armes dead, within their hearts they doe carrie him aliue. O glorious procession, O happy pilgrimage, in the which the sonne goeth dead, the mother halfe dead, *Nichodemus* sighing, *Ioseph* blowing and breathing, S. *Iohn* weeping, *Mary Magdalen* bewailing, and all the family sorrowing and mourning.

Why doest thou not either depart or part in two, O my soule, seeing wee finde such great mysteries euery where? Doest thou not see that the Angels are astonied, the elements altered, the diuels a feard to see him die who doth raise the dead, and to see the Lord of the liuing to be carried to his graue? art thou not ashamed to liue, O my soule, thy God going dead, and art thou not much troubled to goe at liberty, thy Lord being shrowded? Doe not call thy selfe mine O my heart, if in this procession thou doest not deuide thy selfe, to the end that one part may remaine with the bloudie crosse, the other goe with the afflicted mother, the other helpe the dead body, and the other goe before to make readie the Sepulcher.

O good Iesus, seeing that thou doest shew thy fauours, they not seruing thee; and doest giue, not hauing any thing giuen thee; and doest helpe, not being helped; wilt thou not helpe me to goe to glory, if I doe helpe thee to goe to thy graue? I command thee O my soule, and I coniure thee O my heart that you helpe to carrie the sonne, and helpe the mother to weepe, for if there be three which carrie him, there are sixe which weepe for him.

The Author concludeth now with putting Christ in his graue.

O Pittifull iourney, O sad way; for if the men did goe with the sonne, the mother did fall downe with the women, and if the women did goe with the mother, the dead body did fall with the men,

men, by reason whereof they did goe on piercing the heauens with sighes, and watering all those fields with teares.

And albeit that the night should be very darke, and the way very full of wood, yet no man could haue lost himselfe in the way, if he would haue gone that pilgrimage, because it was well marked with the bloud which did drop from the sonne, and well watered with the teares of the mother.

O holy stones, O glorious hearbes, O blessed earth which is troden vpon in this iourney, seeing that all that garden, all those stones, and all those hearbs, did deserue to be made holy, not with the oyle of Oliues, but with the bloud of his veines, and teares of her bowels. What meaneth this? Diddest thou institute twelue Bishops ouer night at supper, and doe they carrie thee to be buried without Cleargie? Thou being the sonne which doest giue light to the heauens and the earth, is there not to burie thee so much as one candle? Why doe they carrie thee without a crosse to thy graue, thou dying a little before on the crosse? O high mysterie, O secret Sacrament, seeing that in going to be buried without light, and without Cleargie, and without a crosse hee doth condemne all vaine and pompeous funerals: insomuch that as he was borne without pride, he would likewise be buried without cost.

They went on leasurely with the body, and now and then rested themselues, for if the shortnesse of the time constrained them to make hast, their multitude of teares and weaknesse of body caused them to rest. Those which carried the dead body and which led the dolefull mother, did oftentimes stay by the way, not onely to rest themselues, but also to weepe their fill and wipe their eies, and that which is most of all to be lamented, is, that the shrowding sheet was very slacke and wet, not with the dew which fell from heauen, but with the teares which they shed from their eies.

With greater desire to rest, then to burie the dead bodie they came at the last with him to the graue, where they found presently a new trouble, to wit, in remouing the stone of the monument, and in seperating the sad mother from her sonne.

They deuided the labour betwixt them, the women remained with the comfortlesse mother, and the men began to remoue the

the ſtone. The manner of the Sepulcher, was in proportion round, in height more then a mans ſtature, in breadth very conuenient in worke engrauen in a rock, in colour white and yron colour, in coſt ſumptuous, in the eye beautifull, in ſtrength ſtrong, in building new, and in property another mans. All theſe conditions were neceſſarie for the honour of Chriſt his buriall, for if it had not beene of ſtone, they would haue ſaid that his Diſciples had ſtolne him away; if it had not beene new, they would haue ſaid that ſome other had riſen againe; and if it had not belonged to another man, they would haue ſaid that all had been but a fained matter. O poore Lord, O the riches of heauen, did it not content thee that thou waſt borne without a houſe, that thou didſt liue without wealth, die without a bed, but doeſt alſo burie thy ſelfe in another mans graue? O how happie I ſhould be, if thou wouldeſt burie thy ſelfe in this my ſoule, to the end that as thou diddeſt riſe the third day, neuer after to die againe, ſo ſhe ſhould riſe alwaies after to liue.

The graue in the end was without incombrance, the dore was open, the ſtone taken, the vigile ended, Eaſter come, and notwithſtanding all this, neither the holy old men durſt touch the bodie, nor the comfortleſſe mother deliuer him. O how farre harder they did finde it, to looſe the mother from the ſonne, then to remoue the ſtone from the graue, for they were forced to aske him againe on their knees, and buy him with the waight of their teares. O how farre more deerer he did buy vs, then the mother did ſell him; for he bought vs with bloud, and ſhe did ſell him for teares.

Ioſeph and *Nichodemus* were in great anguiſh of minde, to ſee the ſonne already dead, and to ſee the mother neere dead, for if any thing ſhould haue happened vnto them, they had no time to burie the ſonne, nor graue to burie the mother. Trouble not thy ſelfe, O great *Ioſeph*, trouble not thy ſelfe, in thinking where thou ſhalt burie the comfortleſſe widdow, for ſeeing that betwixt her and her ſonne, the loue is but one, and the heart one, why ſhould the Sepulcher be any more but one?

Thoſe which in one houſe did loue together, and deſcend from one kindred, and with one amitie and peace entreate the one the other, is it much that they die together, that they end their liues in

one

one day, that one ſtone couer them, and that one graue ſhould ſuffice them?

It is moſt certaine, that the ſonne cannot want a graue, nor the mother a tombe, for long ſince he is buried in her bowels, and ſhe the like in his heart.

All things being in a readineſſe, the brothers ſonne ſaid vnto his Aunt, The breuitie of the time, the authority of the dead bodie giueth mee courage to entreat you as my Aunt, and beſeech you as my Lady, that it would pleaſe you to deliuer vs the bodie to burie him, and giue vs licence to returne againe to the Citie. The night is darke, Eaſter is come, and the people goe from hence in an anger, and if any vnruly body ſhould come backe to iniurie vs, how would you that wee ſhould defend the dead body, being but three of vs, when twelue of vs could not defend him when he was aliue? Giue vs leaue then, good Lady, that this myſterie may be ended, that this Sacrament be concluded, that this ſecret be laid open, and that this dead body may be buried, becauſe that many troubles are cut off, when that is done of free will, which ſhall be done of neceſſitie. Determine with your ſelfe, my Aunt, to giue vs him, and to ſwallow vp this laſt morſell, ſeeing the buſineſſe doth ſuffer no longer delay, and alſo becauſe our members haue no more forces to ſerue you, nor our hearts ſtrength to comfort you, nor our eies any teares left to weepe with you. O Virgin without any equall, what doeſt thou anſwere to ſo ſharpe a demaund? To detaine the body any longer, the time doth not permit you, and to deliuer him preſently it will be a bitter morſell to ſwallow, and to giue licence as they doe deſire it, is no leſſe then to burie your ſmart with your loue, and your loue with your ſmart. As the ſad and wearie mothers teares went dropping downe, and her words failing her, and in their place anguiſhes begin to grow, ſhee could anſwere no word at all, but lament a new, and weepe moſt bitterly. Canſt thou not content thy ſelfe (ſaith *Vbertinus*) to loue the liuing, but thou muſt alſo loue the dead? How canſt thou denie vs, but that thou art in loue with him who is dead, ſeeing thou doeſt worſhip him on thy knees, and embrace him faſt in thy armes?

What meaneth this, O thou friend of God, what meaneth

this? Was death able to make an end of thy sonnes griefes and dolours, and is it not able to make an end of thy loue? O how it doth well appeare, that then death did die, when on the crosse life did depart, seeing that there is no death in the world, which can end thy sorrow, nor cut off thy loue.

The virgin then being wearie with weeping, and wearie also of their importunity, did yeeld that they should put her sonne in the graue, and her sweet loue in the Sepulcher. In the selfe-same manner, that they did bring the dead body, from Golgotha vnto the garden, they did also carrie him from the garden to the Sepulcher, all hauing hold of him, all sighing, and all weeping. O griefe neuer before heard of, O smart like vnto the which there was neuer seene, such as is the end and summe of this procession; because that, by how much the way to the Sepulcher grew shorter, by so much the more and more their wofull anguish did encrease and double.

And how should not their woe encrease and double, seeing they did neuer hope to see him againe, either aliue or dead, after they had once put him in the graue? All of them then taking the body together, they did put him in his graue, the which was already open and made cleane; because *Ioseph* the owner of him, had gone into him before. Immediatly as they had buried that holy body, they did put the stone ouer the monument againe, the which was a great stone, thicke, heauie, and foure-square. The Sepulcher where they did put that body, was of stone, but the hearts of those which did burie him, were of flesh; by reason whereof, they began afresh to weepe, and make a wofull lamentation ouer him.

At the time of putting him in his graue, they did not cast any earth vpon him; but in stead of earth, they did cast many teares and sighes vpon him; insomuch, that if he were not couered with earth, yet he was well bathed in teares.

The griefe which the dolefull mother did feele, to see her sonne put into the graue, & to see the stone put ouer him, and to see that she had lost the sight of him, and to see that he was there without her, and shee alone without him, seeing there is no penne which can write it, I referre to the meditation of the deuout soule.

There then remained Iesus in that Caue, couered with that stone,

ſtone, alone without company, annointed with rich oyntments, weapt by holy men, bound with many cloathes, and bathed with many teares.

Here followeth a prayer of the Author.

O The loue of my ſoule, O the light of my eies. O the ioy of my heart, O the reſt of my life, tell me I pray thee, how being the Lord of life, canſt thou lie dead and ſhrowded in a poore graue? What law doth conſent, or what reaſon dooth ſuffer, that thou ſhouldeſt raiſe *Lazarus* ſtinking like a ſinner, and that they ſhould burie thy ſelfe ſauouring of iuſtice? The vaile of the temple did rent in ſunder, for to lay open the ſecrets which lay hidden; and dare the Sepulcher open to hide thy holy members? Why O my good Ieſus, why didſt thou not burie thy ſelfe, in thy owne Sepulcher, but onely to let vs know, that as thou didſt burie thy ſelfe in another mans graue, ſo thou didſt die for other mens ſinnes? O good Ieſus, O the loue of my ſoule, how much more am I bound vnto thee for redeeming mee, then for creating me; becauſe that when thou didſt create me, thou didſt giue me nothing but my ſelfe, but when thou didſt redeeme me, thou didſt not only giue me my ſelfe, but alſo thy ſelfe. Thou diddeſt giue me to my ſelfe, when I was a ſtranger from thee by ſinne; and thou diddeſt giue me to thy ſelfe, when thou diddeſt reconcile me with thee by grace: inſomuch that thou haſt made mee thy brother by nature, and alſo thy companion and fellow in glory. O how much more doe I owe vnto thee, becauſe thou haſt redeemed mee with thy bloud, then becauſe thou haſt created mee with thy hands: For when thou diddeſt make me, thou diddeſt make mee of nothing, but when thou diddeſt redeeme me, thou diddeſt beſtowe all thy wealth and riches vpon me: that is, the bloud which thou haddeſt in thee, and the life which thou diddeſt liue with. Againe, and a thouſand times againe, I thanke thee, O my Lord, more for redeeming me, then for creating me, becauſe that in creating of all the world, thou waſt but ſeauen daies, but in redeeming mee alone, thou waſt thirty and three yeares, all which by how much the better they were by thee beſtowed, by ſo much the worſe they were

vpon mee employed. O how well all thoſe yeares were ſpent by thee, O my good Ieſus, ſeeing that in thy ſpeech, thou diddeſt receiue contradiction; in thy doing, ſuch as lay in waite to entrap thee; in thy torments, mockers; and in thy miracles blaſphemers. O glorie of Ieruſalem, O the ioy of Iſraell, tell mee I pray thee, what was there in thy holy body, which did not ſuffer for mee, and what did thy infinite loue omit to doe for mee? doe not you thinke, O my ſoule, doe not you thinke, that the paſſion of your Redeemer did begin in the garden, when he was apprehended, or at the pillar when hee was whipped, for hee knew what it was to ſuffer, before he began to liue. At the very inſtant, when hee did take mans fleſh vpon him, all the torments of this life preſented themſelues before him, inſomuch that at the ſame time, hee had the fruition of glory, and did likewiſe ſuffer. What was all his moſt holy life, but a long and cruell paſſion? what did holy Ieſus not ſuffer, what did he not endure, ſeeing that in euery age he was troubled, by all people perſecuted, in all parts of his body tormented, and in all his doings contradicted? what anguiſh was there, which came not to his heart, what torment which paſſed not his body? He did ſuffer in his eies teares, in his eares blaſphemies, on his face buffets, in his noſe ſtinks, in his mouth gaule, in his hands binding, in his feet wounds, in his head thornes, and in all his fleſh torment. With whom did hee conuerſe, but hee was angred? whether did he goe, but he did ſuffer? In the manger hee endured pouertie, in the deſert warre, in Ægypt exile, in the temple reſiſtance, in the way wearineſſe, in the garden ſweat, and on the croſſe death. What wouldeſt thou that I ſay more, O my ſoule, but as hee did in the day time preach, and in the nightime pray; ſo in the day time they did gaine-ſay him, and in the night, watch whether he did goe. From the houre of his birth vntill the houre of his death, what moment was there, wherein hee did not ſome good, and what houre, in which he did not merit? And that which hee did merit, for whom did hee merit, and that which hee did ſuffer, for whom did hee ſuffer it (O my ſoule) but for thee? I doe ſummon you O my ſoule, and coniure you O my heart, that ſeeing you be the ſucceſſours of his merits, that you would be the like of his trauels, ſeeing it is both Gods law and mans law, that

he

he who hath the inheritance, should also take the charge which doth follow it. Who but good Iesus, was in the morning punished, at one of the clocke accused, at three tormented, at sixe condemned, at nine put to death, in the euening annoynted, at compline buried? What more wilt thou see O my soule, what more wilt thou see? seeing thou seest that the Iudge is iudged, the King scorned and mocked, the Priest tormented, the innocent condemned, and of all iust men, the most iust put to death: O high mysterie, O diuine Sacrament, who, as he did suffer for friend and foe, so friend and foe did helpe him to suffer; hee suffered in the women who did weepe for him, in the Infidels who did accuse him, in the thiefe who did blaspheme him, in the people who scorned him, in *Longinus* who pierced him with a speare, and in the sorrowfull mother who lamented for him. Did not (thinke you) the sonne suffer in the mother, and the mother in the sonne; seeing that she is his crosse, and he likewise her crosse? Was not pardie she his crosse, seeing that she did bathe him in teares, and was not he her crosse, considering that he did bathe her in bloud? Why O my good Iesus, why diddest thou suffer a thrust in thy side, the binding of thy feete, and holes in thy hands, but to giue man a medicine for originall sinne, a remedie for mortall sinne, and an ease for veniall sinne? O infinite loue, O vnspeakeable charity, my God and Lord, seeing that nothing could hinder thee from going vp to the crosse, nor cause thee to come downe from the crosse, not the hardnesse of thy bed, nor thy bitter drinke, nor thy grieuous torment, nor thy cruell death, nor the loue of thy mother, nor the shame of being naked, nor the perswasion of the people, no nor the vngratefulnesse of all the world. O good Iesus, O the loues of my soule, what charity is that which doth ouercome thee, and what loue doth guide thee, that being asked, wilt not come downe from the crosse, to deliuer thy owne innocent life; and yet on the other side, not being asked at all, doest goe vp to the crosse, to make cleane my sinne? O the brightnesse of the Angels, O the glory of the blessed, tell me I pray thee, what demerrit diddest thou finde in thy most holy life, that thou wouldest not deliuer thy selfe, and what merrit diddest thou finde in mine, that thou wouldest offer thy selfe for me? What am I for whom thou doest

ſuffer, but a raſh and an vnruly trifle, conceiued in ſinne, borne with paine, brought vp with griefe, weake to reſiſt vices, and inconſtant in vertues, and nought before I was borne? I am O good Ieſus, I am the Samaritane, which the theeues did leaue halfe aliue by the waies ſide; aliue in vnderſtanding, and dead in will; aliue in body, and dead in ſoule; aliue in lying, and dead in trueth; aliue in all miſchiefe, and dead in all goodneſſe, aliue to offend thee, and dead to ſerue thee. Stand on end O my ſoule, and feare O my heart, and marke with attention, and conſider with grauitie, who he is who doth ſuffer, for whom he doth ſuffer, where he doth ſuffer, and how he doth ſuffer; all which, if thou do narrowly contemplate, thou ſhalt not onely ſtand on end and be afeard, but alſo aſtonied and amazed. Hee who doth ſuffer is thy God, hee for whom hee doth ſuffer art thy ſelfe, that which hee doth ſuffer is death, the place where, is on the croſſe, the manner how, is with moſt pure loue: the which loue did make him take mans fleſh of his owne will, and die on the croſſe for meere charitie. All haile O precious croſſe, I reuerence thee O holy wood, on which then death did die, when the maker of heauen and earth, did loſe his life vpon thee. O holy croſſe, O wood of life, what but the holy bloud with which thou waſt made red, and what but thoſe members with which thou waſt adorned, was the curſe, that as thou waſt wont to be put on theeues ſhoulders, now Emperours doe put thee in their foreheads? What art thou O holy wood, what art thou O holy croſſe, but the key with the which heauen was opened, the hidden treaſure in the field, the ſtandard of our Chriſt, a ginne and trap for the Diuell, the remedy againſt ſinne, the confuſion of hell, and the price of all the world. What other thing is the croſſe on which thou diddeſt ſuffer, O my good Ieſus, but a hauen to ſuch as are loſt, a wall to ſuch as are beſieged, a guide vnto all which take in hand any iourney, a gardian of Orphans, the defence of the weake, the ſchole of the wiſe, the philoſophie of thoſe which are innocent, the hangman of vices, and a ſwarme of vertues. O holy croſſe, O bloudy croſſe, with the bloud of my God, who but thou doeſt renew figures which are paſt, beautifie thoſe which are preſent, teach thoſe which are to come, ſeeke out thoſe which are loſt, finde thoſe which are ſought for, and keepe

thoſe

thoſe which are found. O redeemer of my ſoule, O the maker of my life, how is it poſſible, that I ſhould be able to recompence thee, for all which thou haſt done for mee, although thou hadſt done nothing for me, but die on the croſſe? Diddeſt thou not die for me on the croſſe, when thy ſoule went from thence to the father, thy bloud remained vpon the ground, thy body reſted in the graue? O the reward of my glory, O the ioy of my ſoule, tell mee I pray thee, why diddeſt thou binde me vnto two debts, conſidering that I am not able to pay thee one, that is for thy life which thou diddeſt looſe for me, and for eternall glory which thou haſt recouered for me? Doeſt thou not remember O good Ieſus, doeſt thou not remember, that the ſoule being but one, thou didſt giue her me twice, that is, when thou didſt create her in my entrailes, and when with thy pretious bloud thou didſt redeeme her? What can I preſent vnto thee but onely the death which thou ſufferedſt, and what can I giue thee but the bloud that thou didſt ſhed for me, and what I can offer thee, but only the charity with the which thou didſt die for mee: all which I doe offer thee vpon my knees, and preſent vnto thee with many teares, to the end that in the latter day all may be acceptable vnto thee, and vnto this thy ſeruant profitable. Finally, I preſent and offer vnto thee, O my good Ieſus, all this worke, and the Author of the ſame, to the end that if it be profitable vnto thy ſeruants, the glory may redound vnto thee and no other, and if it be not in euery point perfect, ſupply O my good Ieſus, the want.

Trino & vni ſit laus.

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CHAP. I.

Pater ignosce illis, quia nesciunt quid faciunt. Luck 23, 34.

THe sonne of God spake these words at the houre of his death vpon the altar of the crosse, as if he would say. O my eternal, iust, & holy father, the first thing that I request of thee on this crosse is: that thou wouldest forgiue all these; which take my life from me, seeing they know not how highly they offend thy goodnes & clemencie. *Super inimicos meos prudentem me fecisti*, saith king *Dauid* in his Psalmes, as if hee would say. O great God of Israell, I giue thee many thanks, for that thou hast endued me with the vertue of prudence, by the which I haue learned to doe my selfe good by the enemies which persecute me, and forgiue them the iniuries which they haue done vnto me. For the better vnderstāding of that which Christ said vpon the crosse, and of that which *Dauid* vttered in this Psalme, it is to bee vnderstood, that amongst all the Cardinall vertues, the first and chiefest is, Prudence, because that without her, iustice endeth in cruelty, temperancie in weakenesse, sloth and idlenesse, fortitude in tyranny, might and power in pride, boldnesse in folly and madnesse, and knowledge and skill in malice. *Plato* said, that Prudence was such a great gift, that with her alone the wise man amendeth that which is past, strengtheneth that which

is broken, ruleth and gouerneth that which is present, prouideth for that which is to come, redresseth that which is amisse, and mainteineth that which is well done. *Eschines* the great orator sayth, I haue known many Grecians of my time which were eloquent in that which they spake, subtile in that they inuented, bold in that which they tooke in hand, wary in their doings, close and dissembled in that they went about to haue, and also modest in their behauior, which notwithstanding for want of a little wisedome and prudence lost all in one houre. *Socrates* said oft vnto his schollers, that they were not tied and bound wholly vnto the letter of that which he taught them: for I am your maister said he, to tell you only what you are to doe, but prudence must afterward teach you when you are to doe it, and how you are to doe it, and whether you are to doe it or not; and if you are to doe it, then why are you to doe it. *Cicero* to *Atticus* sayth, Thou art not to call him wise which hath seene much, read much, and knoweth much, but him onely who knoweth how to vse it well, and apply it in time and place: for there is nothing more preiudicial to a Commonwealth then to be gouerned by one which hath great knowledge and small wisedome. The famous S. *Augustine* sayth in an epistle, when the sonne of God said, *Estote prudentes sicut serpentes*, Be yee wise like serpents: what else would hee say, but that simple and wise men were better for the gouernment of his church than the learned & arrogant. *Seneca* in a booke *De virtutibus*, sayth, The wise man loueth with moderation, serueth with care, suffereth with patience, speaketh with measure, visiteth without disquietnesse, promiseth that which hee is able to performe, concealeth his intention, trusteth whome hee ought, holdeth his tongue in that he knoweth, and neuer striueth with him which is mightier than himself. *Noui Dauid virum bellicosum & prudentem verbis*, said a knight of the Iewes vnto king *Saul* being possessed with the diuell, as if he had said; I know one of *Isaies* sons called *Dauid*, who can deliuer thee of this euill, who is in age a youth, in bloud noble, in countenance shining & bright,

red.

red heared, low of ſtature, ſtrong in forces, and aboue all very conſiderate and wiſe in his words. It is much to bee noted that the holy ſcripture doth not commend *Dauid*, for that he ſhewed wiſdome in his behauiour and countenance or in gouernment, but only in ſpeaking, becauſe there is no one thing whereby a man is knowne to bee endued with the vertue of prudence and wiſdome more than by the words he vttereth with his mouth. *Seneca* ſayth, That all the things of this life haue a place of remaining & a being, in which they are maintained, and time in which they are made, a qualitie and condition vnto which they incline, and an end where they reſt: which wee ſay by reaſon of ſpeaking, in the which alſo is required a conuenient time for that which we are to vtter, and order in knowing how to ſpeake. *Ve mihi quia tacui*, ſaid the Prophet *Ieremy*, as if hee would ſay, Woe be to me, woe bee to me O mighty God of Iſraell, for all the ſins which I haue known, and all the naughtineſſe which I haue concealed and diſſembled, the which if I had reuealed would haue been amended, and the which if I had diſcouered ſhould haue ben puniſhed. Alſo the wicked *Cain* ſaid, *Maior eſt iniquitas mea, quam vt veniam merear*, the which words it had beene better for him neuer to haue ſpoken than to haue vttered, for he did ſinne much more in not acknowledging mercy in God, than in depriuing his brother *Abel* of his life: behold then how *Ieremy* was found fault with for holding his tongue, and *Cain* rebuked for ſpeaking, whereof we may inferre, what great need we haue of the vertue of prudence, becauſe ſhe may inſtruct vs what to ſay, and aduiſe vs likewiſe what wee ought not to vtter. *Salomon* ſaid like a very wiſe man, *Tempus tacēdi, & tempus loquendi*, in which words he giueth vs licenſe to ſpeak, and brideleth vs to hold our tongue, becauſe it is an extremity to be alwaies ſilent, and the ſigne of a foole to talke ouermuch. *Cicero* in an epiſtle ſayth, That a man is knowne to bee good or bad by the workes he doth, but he is knowne to be wiſe or a foole by the words hee ſpeaketh. To come then to our purpoſe, all this long diſcourſe which we haue made is to proue,

that the sonne of God was very patient in holding his peace, and very discreet in speaking: for he neuer spake vnlesse therby hee thought hee should doe good, nor did neuer hold his peace, vnles he thought that scãdale should rise of his speech. *Bede* sayth vpon these words, *domine verba vitæ habes*, That the son of God was so discreet and wary in his words, that he neuer opened his mouth vnlesse it were to preach, nor neuer held his peace vnlesse it were to pray. Christs owne enemies reported openly of him, *Quòd nunquàm homo sic loquutus est*, that no man euer spake as hee spake: for he neuer murmured against any man, he neuer accused any man, nor iniuried any for iniury done vnto him. S. *Barnard* sayth; O sweet Iesus, redeemer of my soule, the Prophet saith very well of thee, *Ignitum eloquium tuum*, considering that all thy holy words moued vs to pitty, stirred vs to charity, inuited vs to goodnes, trode downe wickednesse, prouoked teares, conuerted Commonwealths, lightened our consciences, and made our hearts meeke and gentle. They presented Christ before foure seats of iudgement the day of his holy passion, that is before *Pilate*, before *Herod*, before the high priests houses, the Pontise *Caiphas*, and the tree of the crosse before his father, before whom he spake onely, and in the presence of the others was for the most part alwaies silent, and that for certaine not without a high mastery and hidden secret. The mistery then of this secret is, that he wold not answer, in the first two Tribunals when they accused him of wickednesse and scandale: but vpon the crosse where he was an aduocate, he began presently to speake and plead for vs, saying, *Pater ignosce illis*, Father forgiue them, in so much that for to excuse my offences, he omitteth to answere for himselfe. What meaneth this O good Iesus, what meaneth this? Thou doest not answer whẽ thou art spoken vnto in that that toucheth thy selfe, and in that that concerneth mee doest thou answere not spoken vnto? Doest thou make intercession for my fault, & doest thou not remember thy owne life? Who but thou did euer excuse those which accused him, and defend them which condemne

him?

him? *Anſelmus* in his meditations ſayth, *O quam ignitum eſt eloquium tuum*, My ſweet Ieſus ſeeing that on the croſſe thou diddeſt excuſe mee which was in the fault, and returnedſt no anſwere for thy ſelf being without fault, the which thou didſt being enflamed with loue, and very full of griefe: Now that thou doeſt intreat, now that thou doeſt craue, why doeſt thou not entreat thy good father that hee would mitigate thy griefes, as well as forgiue ſinners? Haſt thou no pittie of thy owne holy members which are looſed one from another, and haſt thou it towards thy enemies which are not as yet conuerted vnto thee? Seeing thou art aſwell bound to defend the innocent, as make interceſsion for the wicked, why haſt thou no pittie vpon thy owne innocent fleſh, aſwell as of my enormious crimes? *Vbertinus* ſayth, *O quam vehementer eſt ignitum eloquium tuum*, My good Lord, ſeeing thou doeſt excuſe him who is culpable, entreateſt without entreaty, forgiueſt without ſatisfaction, heapeſt vp for thoſe which will not repay thee, and alſo dieſt for thoſe which haue put thee to death: Seeing the law of *Moſes* commandeth that the malefactor ſhould pay a tooth for a tooth, a hand for a hand, foot for foot, eie for eie, and life for life, why doeſt thou O mighty redeemer giue thy hands vnto thoſe which bind thē, thy feet vnto thoſe which pierce them with nailes, thy eies vnto thoſe which make thee blind, and thy life vnto thoſe which take thy life from thee? If thou wilt not reuenge thy iniuries, why doeſt thou not let iuſtice doe iuſtice vpon thy enemies? S. *Barnard* ſayth in a ſermon, from the time that our Sauiour was taken in the garden, vntill hee was crucified on the croſſe, the works which he did were many, but the words which he ſpake were very few; whereby hee gaue vs to vnderſtand, that in time of great vexations and perſecutions, it is fitter for vs to helpe our ſelues with patience than with eloquence. In this firſt praier which the ſonne made vnto the father, it is to be noted who the father is, what that is that he asketh, of whom he asketh when he asketh, from whence he asketh, how hee asketh, and for whome hee asketh; for by ſo

much the more one businesse is greater than another, by how much the inconueniences are greater which it draweth after it. He who asketh is the sonne, he of whom he asketh is the father, that which he asketh is pardon, the place frō whence hee asketh is the crosse, the time is when hee dieth, those for whom are his enemies, the māner how is with many teares; in so much that a praier offered vvith all these circumstances, ought of great reason to be heard. This praier of *Pater ignosce illis*, Father pardon them, is a very high praier, seeing that he vvhich made it vvas the sonne of God, vvho saith, *Si quid petieritis patrem in nomine meo dabit vobis*, And if this bee so, how is it possible, that the father should not graunt all that which the sonne requesteth, seeing hee promiseth to giue all things that shall be demanded in his name? If this be a great praier by reason of him which maketh it, it is also a very great & high praier by reason of him vnto whom it is made, which is, *Pater misericordiarū & deus totus consolationis*, The father of mercies and the God of all comfort: the vvhich eternall father created vs vvith his power, guideth and gouerneth vs vvith his vvisedome, sustaineth and vpholdeth vs with his essence, and forgiueth vs with his clemency, how is it possible that a sonne vvhich hath such a father, or a father vvhich hath such a sonne should not grant his demand? This praier of *Pater ignosce illis*, was also very great because of the place vvhere it was made, which was in the mount of Caluarie, and on the altar of the crosse, vvhere the vvrath of the eternall father was appeased, his blessed sonne put to death, the vvicked deuil ouercome, the old sinne forgiuen, and all the world there redeemed. S. *Ambrose* vpon S. *Luke* sayth, how much the Iewes dishonoured the holy temple, so much Christ honored the Mount of Caluary; for they made a den of theeues of the house of praier, and the sonne of God made a house of praier, of a den of theeues. O good Iesus what is there now that thou doest not make cleane, what doest thou not renue, what doest thou not sanctifie, what doest thou not make holy, seeing thou wentest to the Mount of Caluary to pray for

sinners

sinners, which before was infamous, by reason of execution done there vpon malefactors? The sonne of God praying on the infamous and stinking place of the Mount of Caluary, giueth all men license to pray vnto God, where they will, and how they will, and for whome so euer they will, because the perfection of praier, doth not consist of the place where wee pray, but of the small or great deuotion with the which wee pray: According vnto that which the Samaritane woman said vnto Christ. That many Iews would not pray but within the temple; and it may bee to take away this error wee doe read that the son of God did not pray there, but preach only; which our blessed Sauiour did because no man should excuse himselfe from praier & deuotion, saying that the temple was shut vp. *Vbertinus* saith, that the sonne of God is not ashamed to pray, *Pater ignosce illis*, on the dunghill of the Mount of Caluary; and art thou ashamed to pray alone in thy house? O what a high charge and office the office of meditation and praier is, considering that Christ his being naked on the crosse with his handes bound and tied, his feet peirced with nailes, his head crowned with thornes, his mouth seasoned with vineger, did not hinder him to pray, *Pater ignosce illis*, Father forgiue them: and seeing hee pardoned and forgaue with his heart, and praied with his tongue.

CHAP. II.

How the sonne of God said vnto his father, that those which crucifie him, be not his enemies but his friends.

Quid sunt plagæ istæ in medio manuum tuarum, his plagatus sum in domo eorum qui me diligebant, said God by the Prophet *Zachary* in the thirteenth chapter, as if he would say, Who hath giuen thee these cruell wounds in the middest of thy hands; the Prophet answered and said, Lord, they wounded mee thus, in the house of those which loued mee much. These words were not spoken Zach. 13. 6.

voluntarily, nor of euery man, seeing they cannot be applied, neither to the nature of mankind nor of angell, because men are not wont to receiue stripes and words in their friends houses, but in their enemies. The Prophet toucheth a new thing, and a high mystery, in saying that he was whipped and wounded in the house of his well-willers, and therefore it is needfull for vs to lift vp our vnderstanding, to discouer and reach vnto this high secret, because that high mysteries are fit only for heroicall and high persons. This demand and this answere, passed on the altar of the crosse, betwixt the eternall father which asked, and his blessed sonne which answered: who [not being content to entreat only for his enemies, saying: *Pater*, Father forgiue them] would also haue excused them, and take all blame from them, in saying, *Nesciunt quid faciunt*, They know not what they doe: the father said vnto him, *Quid sunt plagæ istæ?* so said the father vnto his son, which is as much as to say, O my son if thou doest say, that none of these Iewes, are guiltie and culpable of thy death and passion, I pray thee tell me, who made these cruell wounds in the midst of thy tender hands? The son answered his father, *His plagatus sum, in domo eorum qui me diligebant*, which is as much as to say; O holy and eternall father, I receiued these wounds which thou seest in my tender hands, in the house of those which were my friends: and if I be ioyfull in receiuing them, why art not thou glad in forgiuing them? Thou knowest well O my father, that nothing can be called an iniury in this world, but only that which is done against our proper will. If I die by thy commandement, and to obey thy will, and because so it is needfull for the world, why should I call them enemies which execute thy commandements? Giue me leaue O my father, giue me leaue seeing I must die, to sell my death deerely, giue me leaue, seeing I lose my life to employ it well, which I shall thinke well bestowed, if thou pardon those which take my life from mee, and haue pitie on those which offend thee: for what doth it auaile, that I die for sinners, if thou wilt not forgiue them their sinnes? Thou knowest O

my

my good father, that by pardoning and suffering, the redemption of the vvorld must bee vvrought. If thou shouldest not be satisfied vvith the death vvhich I suffer, and with the life vvhich I offer thee; in giuing mee another life, I vvould offer it vnto thee, & giuing me another death, I vvould accept it, to the end O my good father, that thou shouldst be wholly appeased, and all mankind pardoned. O euerlasting goodnesse, O infinite charitie, O inspeakable clemency shovvne in this answere, calling that a house of friends vvhich was a fortresse of enemies, and going about to excuse those vvhich he should accuse, and in purposing to appease him, vvhome hee should haue slurred vp to vvrath and indignation. *Fulgentius* vpon this place sayth, Notwithstanding all the enemies and persecutors vvhich the sonne of God had in this vvorld, yet he neuer vsed this vvord Enemie: vvhich is euident by this demand of his fathers, vvho asking him vvhere hee had ben so euilly handled and wounded, sought out a new deuise because he vvould auoid this vvord of enemy, and lay the fault vpon his friend rather than confesse that he had any enemies, because God vvas vvont to haue many familiar friends in the house of the synagogue, vvhich vvere holy men: our blessed sauiour vvould not account of the iniuries vvhich the Iewes did presently vnto him, nor of the vvounds vvhich they gaue him, but respected rather the seruices vvhich the old Patriarkes had done vnto him. It is greatly to be noted and weighed, that in the answere vvhich the sonne gaue vnto the father, he did not say that he had been vvounded in the house of those vvhich then loued him, but in the house of those vvhich vvere vvont to loue him, for hee sayth, *In domo eorum qui me diligebant*, and not *qui me diligunt*, & yet notwithstanding all this, he doth not only, not call them enemies, but telleth his father that they did vnto him the vvorks of friends. What meaneth this O sweet Iesus, vvhat meaneth this? If those of the house of Israell vvere thine, in times past, I pray thee diddest not thou vnto them more good turns than they did seruices vnto thee? If thou doest reckon of the seruices

which

which the fathers did vnto them a thousand years agoe, why doest thou not make account of the vvounds, vvhich their children gaue thee not longer than one houre agone? O good Iesus, O redeemer of my soule vvhat humane iudgement, yea vvhat angels vnderstanding is able to conceaue or reach vnto this, vvhy thou shouldest rather respect old seruices, vvhich ordinarily other men forget, than thy owne iniuries vvhich run freshly from thy blood like streames? Seeing we haue already told you vvho praied, vvhich vvas the son; and vnto whome he praied, vvhich vvas the father; and vvhere hee praied, to vvit vpon the crosse: it is time now to tell you vvhat praier he made, and for whom he praied, for seeing the sonne of God betooke himselfe to praier in such a narrow extremitie, it is to be thought, that hee entreated some great and vveighty matter. *Vbertinus* sayth, That vvhen the diuine vvord vvas nailed vpon the crosse, as it vvere almost dead, hauing his flesh pierced vvith nailes, & his bowels burning vvith the loue of charitie, forgetting his owne selfe, and hauing his enemies in remembrance, lifting vp his holy eies vnto heauen, said, *Pater ignosce illis, qui nesciunt quid faciunt*, vvhich is as much as to say, O my eternall and blessed father, in recompence of my comming into the vvorld, preaching thy name, appeasing thy vvrath, reconciling thee vnto the vvorld, I desire of thee this one thing for a spiritual guerdon, and reward of all my trauailes, that is, that thou vvouldest pardon these sinfull Iewes, father I am very vvell pleased, that thou vvouldest not yeeld vnto my naturall desire of life, vvhen I praied vnto thee in the garden, if it vvould now please thee to heare mee in praying for them: for I thinke it a farre greater benefit that they liue in their soules, than a hurt vnto me to die in body. *Pater ignosce illis*, Father forgiue them, for I die because they sinned, and if I die it is because they may liue: and in so difficult a matter as this, it is far greater reason that thou haue more regard vnto my new death, than vnto their old fault. Father forgiue them, seeing the death vvhich preuailed on the wood, I haue here crucified

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with mee vpon the crosse, the vvhich being so it is far greater reason, that thou esteeme more of the charitie vvith the vvhich I die for them, than of their malice vvith the vvhich they put me to death. Father forgiue them, for if thou vvilt punish these Iewes with all rigour of iustice, it will bee but a small punishment to condemne them for euer to hell: but if thou doest otherwise, as there was neuer any wickednesse done like vnto this, so likewise thou shalt neuer bestow thy accustomed mercy like as in forgiuing these their offences. Father forgiue them, for if my death be sufficient to redeeme all those which shall hereafter be borne, or be already borne, it is not reason that these vnhappy Iewes should vvant the benefit of it, and so much the more because that if my blood be shed by thy holy will and consent it would be reason that it should bee well emploied by thee. Forgiue them O my father forgiue them, for seeing the partie iniuried (which am I) do pardon the iniury, why wilt not thou O my father pardon that which concerneth thy iustice? What hath iustice to doe there, where there is no complaint of one against another? Father forgiue them, seeing the time is now come whereof the Prophet speaketh, *Tempus miserendi deus tempus miserendi*, Time of forgiuing good Lord, a time of forgiuing: it is neither iust nor reasonable that rigor should take place there, where mercie by thee hath ben publickely proclaimed. If it be true as true it is, that, *misericordia & veritas obuiuerunt sibi*, and also that *iustitia & pax osculatæ sunt*, Why wilt thou execute iustice vpon this people, seeing the Prophet sayth, that peace and iustice haue embraced one the other. Father forgiue them, seeing I aske it in the end of my life, and intreat thee at the houre of my death, thou must thinke my father that it behoueth me very much, that they be pardoned, because that by my example none should presume to call himselfe my seruant, in my church, if he doe not reconcile himselfe first vnto his brother. Father forgiue thē, for seeing the old law endeth when I shal say, *Consummatum est*, All is finished; and the new law beginneth when I shall say,

say, *Commendo spiritum meum*, I commend my spirit; it would not be reasonable that vnder the law of Grace, we should cõsent that any thing should be vnfitting or vnfit, nor that vnder the law of Loue, wee should permit rancker and malice. Father forgiue them; forif in the wilderneſſe of *Aaron*, whẽ thou wast angry vvith all the Iewes, thou diddest forgiue them, and reconcile them vnto thee for no other cause but only because *Moses* and *Aaron* did offer a little incense vnto thee: why wilt thou not forgiue them now, seeing I doe now offer for them, not incense, but my selfe crucified? Father forgiue them, for seeing they bee thy creatures by creation, thy clients by law, my children by redemption, my brethren by bloud, my acquaintance by education, my followers in doctrine, and so neare of kindred vnto my disciples; why should I consent to their losse and condemnation? Father forgiue them, seeing I came not into the vvorld to procure thee enemies, but to giue thee new friends, and to take thy old griefes and sorrowes from thee: for otherwise if by my death, this people should remaine in thy disgrace and hatred, it would seeme that my death, would rather moue thee to indignation, than appease thy wrath. If my death make not an attonement betwixt you, who is able to doe it? O my good father when thou diddest command me to come downe from heauen, and also to die vpon the crosse, diddest not thou promise and agree, that thy anger and my life, and my life and thy anger should haue an end at the same houre? Father forgiue them, and fulfill thy agreement, giue that which thou hast promised, and seeing in thy presence my life is deerer vnto thee than thy anger, I am glad and willing to die, if by that meanes thy ire may bee appeased. O blessed praier, O holy wish and request, neuer heard of before! O happie petition, which thou madest sweet Iesus in thy last houre, wherein thou diddest shew by deeds all that thou haddest preached with words, seeing thou diddest entreat for those which put thee to death, & aske pardon for those which crucified thee. Let all the praiers bee brought forth, that euer were made

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in the world, and we shall easily perceiue, that there was neuer any equall vnto this praier of Christs: for there was neuer any which had that intent which hee had, nor asked that which hee asked, nor compassed that which hee compassed. What did the great Patriarch *Iacob* request of *Laban* his father in law, but only his faire daughter *Rachel* for his spouse? What did the women of Israell demaund of the women of Ægypt saue only their siluer and gold? What did *Anna Helcans* wife and *Samuels* mother, request of God in the temple, sauing only that it would please him to giue her a son? What did the Iew maid called *Axa* aske of her father *Calaph* but only the pasture which held water, because the other which hee had giuen her was drie? What did the mother of the Zebedees require of Christ, but onely that hee would make them the greatest lords of his kingdome? Which of all these doe aske any thing of God for their enemies, or yet for their friendes? Euery man did aske for that which was fittest for his owne turn, euery man sought for that which was good for himselfe, no man entreated for his neighbour, no man remembred his enemie, no man made intercession for another, no man loaded himselfe with other mens faults. Only the son of God made man, praieth for his enemies in the last supper, saying; *Pater*, keepe those which beleeue in me: and praieth also vpon the crosse for his enemies, saying: *Pater ignosce illis*, so that like a mercifull lord he defendeth the good, and pardoneth the wicked.

CHAP. III.

How the son of God put himself a mediator betwixt God and mankind, and what torment he receiued thereby.

Quæsiui de eis virum qui interponeret sepem, & staret oppositus contra me: these are the words of the great God of Israell, spoken to the Prophet *Ezechiell* being in the captiuitie of Babilon, not far from the Ezek 22 30.

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riuer Cobar in the two and twentith chapter of his prophesie. And it is as if he would say, *Ezechiell* I haue beene many a day angrie with Ierusalem, and I seeke out a holy and a vertuous man, which should put himselfe like a hedge betwixt mee and the people of Israell, because their offences might not come vnto mee, nor my punishment reach vnto them. Wee may inferre of the complaint which our Lord maketh in this place, what great scarsitie there was in the synagogue, of good men, seeing he found not one among them all which was worthie to appease the wrath of the Lord, and to helpe and succour the people. The merites of good men are of great force and power before God, for to pardon the euill in their faith, which is easily seene in all the cities of Sodome which he did pardon for ten good mens sake, and all the twelue tribes of Israel which he pardoned for one alone: but alasse neither in the synagogue was there found that one, neither in Sodome those ten. To say the truth it was no marualle that hee was not to be found in all the synagogue, with those conditions, which God required in him: for he ought to haue ben a man in discretion and not a child, and the Lord himselfe was to make choice of him and no other, and he was to be an Hebrew and not a Gentile, & he was to put himselfe a mediator betwixt God and the people, and it was required that he should be partiall on neither side. And our Lord was not content onely with this, but that mediator ought also to haue desert and merit in him, to appease Gods indignation, and not sinne to stirre him to wrath. S. *Gregory* vpon *Ezechiell* say th, I doubt whether a man endued with these conditions, and shining with these vertues, might bee found amongst the Angelicall Hierarchies, how much lesse among humane creatures, because such a one should bee more than man, yea he should be equall with God. *Abraham*, *Isaac*, *Iacob*, and *Dauid*, and all the letanie of the old and new testament, were not equall with God, nor any thing more then men, seeing they were borne in sinne, and attained vnto no diuine secret without it were reuealed vnto them. The sonne of God only was

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equall vnto God, and the diuine vvord only vvas more than man, becauſe in him, and in no other, thoſe cõditions of a holy man were found which God ſought for, and the vertues which ſhould pacifie God his wrath and anger. The firſt condition which God required, was, that this mediator ſhould be a man in wiſdome, and not a child, which may better bee verified in Chriſt than in any other, ſeeing that from the firſt inſtant that he tooke humane fleſh vpon him he ſaw the deuine eſſence, and knew as much as hee dooth now in glorie, vvhich is not ſo in other men, ſeeing they are long a bringing vp, and vvaxe old very timely. The ſonne of God vvas alſo an Hebrue of the tribe of Iuda vvhich vvas the moſt honourable ſtocke of all the tribes, and hee vvas of Nazareth vvhich vvas a holy land: and he vvas alſo the moſt honourable of all his kindred. Thirdly, the ſonne of God vvas beſt beloued of his father becauſe of him, and of no other, he ſaid in his baptiſme. *Hic eſt filius meus dilectus*, as if hee vvould ſay, This is only my lawful child, in him only am I vvel pleaſed, this only is my heire, him onely I doe tender and loue, in him I delight, and take great contentment. Fourthly, the ſon of God vvas a very thicke mud vvall, a cloſe hedge, vvhich put himſelfe betwixt God and the people, vvhen he ſuffered himſelfe to bee crucified vpon the croſſe, vpon the vvhich as ſtrong battelments they diſcharged all the ſinnes vvhich vvere in the vvorld, and all the wrath vvhich God had. O glorious hedge, O happie vvall, O ſtrong vvounds, ſuch vvaſt thou O redeemer of my ſoule, ſeeing thou diddeſt permit, and conſent to put thy ſelfe a mediator betwixt God & man, to the end they ſhould vnlode and put vpon thee all the ſins of the vvorld, and all the vengeance vvhich God vvas to take for them. S. *Gregory* vpon *Ezechiell* ſayth, The ſonne of God only vvas the man he ſought for, this vvas the vvall he required, this vvas the mediator he asked for, this is the pacifier of the old quarrell, and of Gods vvrath, this is the reformer of new grace, and this is the ouerthrower of the old ſinne. S. *Ierome* vpon this place ſayth. The man vvhich God ſought

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by *Ezechiel*, who else was hee, but the son of the liuing God, and our redeemer? Who like vnto an vnexpugnable wall, did put himselfe boldly betwixt God and vs, saying, *Pater ignosce illis*, Father forgiue them. By which words, he did not like, that our sinnes should come into the sight of God, neither suffered he Gods wrath and vengeance to descend vpon vs. *Origen* vpon S. *Marke* sayth, That whē the two chiefe captaines of the synagogue, *Moses* and *Aaron*, perceiued that the Lord began to poure his wrath and anger vpon the people, they went immediatly vnto the tabernacle, the one to pray, and the other to doe sacrifice to be a mean betwixt God and them; because that otherwise, God would haue poured out his anger vpon them, & the Synagogue haue receiued great hurt and detriment. That which happened vnto those two holy men in the desart happened vnto Christ on the mount of Caluarie, who seeing the elements to be troubled, and the dead to rise againe, to reuenge his death and punish that nation, he made himselfe a mediator and a stikeler betwixt God and them, and praied, *Pater ignosce illis*, as if hee would say, Pardon them my father, pardon them; for if thou wilt not pardon them, it will bee a greater griefe vnto me to see them lost, then my passion which causeth mee to die. What would become of the Iewes then, if Christ had not said vnto his father, father forgiue them, and what should betide vs now if he should not say. *Pater parce illis*, Spare them father. S. *Barnard* saith in a sermon, That this word of *Ignosce illis*, Forgiue them, is of such a deepe consideration, that it should neuer be out of a sinners mouth, nor blotted out of his memory: because that the sonne of God did shew his mercy more vnto vs in two things thē in al the rest: that is, in the pardon which he got vs of his father, and in the bloud which he shed for vs on the crosse. *Anselmus* reasoning with Christ sayth, What doest thou crie for, what doest thou aske, what dorst thou intreat for, what wilt thou, what seekest thou, what saiest thou to thy father O good Iesus, what saiest thou? I intreat O my father, that thou wouldest forgiue them, because they know

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not what they do, and that thou wouldest load my flesh with thy anger; and I intreat that there remaine nothing vnreconciled vnto thee, because that my redemption would seem vnperfect and insufficient, if there should remaine in any a fault to bee redeemed, and in thy selfe any anger to punish vs. O what an enflamed charity, what a wonderfull example, what incredible patience, what entire loue thou diddest shew vs O sweet Iesus in this speech of, Father forgiue them, the which thou diddest vtter not for an ease to thy griefe, but in fauour of thy persecutors! O what infinite goodnesse, what vnspeakable clemencie, what strange charitie doth shine this day in thee O my Iesus and sauiour, seeing thou doest loose those which bind thee, pleadest for those which diffame thee, entreatest for those which accuse thee, excusest those which blame thee, and pardonest also those which will kill thee! What meaneth this O good Iesus, what meaneth this? doest thou pray for them at the very instant when they blaspheme thee, mocke thee, and laugh thee to scorne? They haue pierced thee with a speare, and yet doest thou giue them an acquittance and a release of the blow? What mortall man can praise himselfe or boast to haue done that which thou hast done, that is to craue pardon for murderers before they haue confessed their fault, and seeke to release them before they haue repented? They will not returne into the citie before thou hast yeelded vp the ghost, and wilt not thou die before thou hast first pardoned them? Who euer saw or heard any thing like vnto this; to wit, that pardon should proceed first out of his blessed bowels, before the blood should end to issue out of his tender vaines? Doest thou not remember to aske a sepulchre for thy body, and doest thou remember to aske forgiuenesse and mercie for those which crucified thee? O sweet Iesus, O my soules glorie, who but thou could haue the breath going out of his body, and *Ignosce illis* Pardon them in his mouth? To defend thy selfe couldest not thou open thy mouth, and to excuse thy enemies couldst not thou keepe it shut? S. *Chrisostome* sayth, The sonne of God onely

was he, who on the altar of the crosse, in speaking these words, Father forgiue them, coupled, ioined, and handfasted together pittie and cruelty, the offence and mercie, anger and patience, hatred and loue, killing and pardoning. With as great reason (sayth *Hilarius*) we can now say, *Vbi sunt iræ tuæ antiquæ*, as the Prophet *Dauid* said, *vbi sunt misericordiæ tuæ antiquæ*, seeing we bee certaine that from the houre that the son of God died vpō the crosse, we may cal him, *Pater misericordiarū*, as the Synagogue called him, *Deus vltionū*, The God of reuenge. No man ought to distrust Christs goodnesse and mercie, although he haue ben neuer so great a sinner, so as he liue and die a Christian: for seeing he pardoned those which would not bee pardoned, hee will much rather pardon those which aske for pardon. S. *Barnard* as if hee were in a maze sayth thus vnto Christ; O good sauiour, O my soules delight, if thou wilt pardon thy death, why doest thou pardon it before thou bee dead? they tooke thy life from thee, to the end that thou shouldest forget such a greeuous iniury done vnto thee, and make no reckoning to be reuenged. It is a tollerable thing to forgiue the iniury done vnto thy self; but why doest thou forgiue the iniury done vnto thy sorrowfull mother and thy blessed father, not calling the parties offended vnto it? Thy mouth is now ready to receiue vineger, thy person to be mocked, thy side to bee pierced, thy bodie to bee buried, and yet doest thou make intercession for that wicked people? Doest thou entreat for those which crucifie thee, and doest thou not remember those which weepe by thee? Now that thou hast pitie on the offences of the synagogue, why hast thou not also compassion of the tears of thy blessed mother? S. *Cyprian* vpon the passion of our Lord sayth: All things end with thee, and all forsake thee O sweet Iesus vpon the altar of the crosse, sauing only thy patience, with the which thou diddest suffer thy torments, and thy charitie with the which thou diddest forgiue thy enemies, seeing thou doest pray for those which crucifie thee, entreat for those which blaspheme thee, hold thy peace against those which spit on thee, excuse

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thoſe which accuſe thee, and pardon thoſe which pardon not thee. O my redeemer, what a pitifull heart haſt thou, that conſidering how the Iewes themſelues gaue thee licence to take reuengement on them: ſaying, *Sanguis eius ſuper nos*, His bloud vpon vs, yet thou diddeſt not only not vſe this libertie giuen thee, but forſookeſt it, & there pardoned thy iniury. O how contrary theſe two ſpeeches are, *Sanguis eius ſit ſuper nos*, Let his bloud fall vpon vs, and *Ignoſce illis*, Pardon them: ſeeing that by the firſt the Iewes craue puniſhment of God, and in the laſt Chriſt asketh pardon of his father for them: in ſo much that the bloud of Chriſt which they asked to bee againſt them, the ſon of God asketh that it may be for them! What haſt thou to do O good ſauiour, what haſt thou to do with the Iews (ſayth *Vbertinus*) and hangmen and torturers? They goe about to condemne thee, and thou to ſaue them; they to accuſe thee, and thou to excuſe them, they to carry thee to *Pilate* to bee condemned, and thou to thy father that they may be pardoned; they to ſay, *crucifige, crucifige*, crucifie him, crucifie him, and thou to ſay, *Ignoſce, ignoſce*, Pardon them, Pardon them. At what time the ſon of God hanging vpon the croſſe, praied on one ſide vnto his father, and on the other ſide the Hebrews praied *Pilate*; there was a great conflict betwixt Gods iuſtice and mercie: for iuſtice willed the praier of *Sanguis eius*, Let his bloud fall vpon vs, to be heard, and contrary mercy forbad it, and would haue *Pater ignoſce illis*, but in the end mercie had the vpper hand, and reuengement had no part therein. Whoſe heart ſaith *Bonauenture* would not bleed, and who would not loue thee O good Ieſus, to ſee thee ſay to thy father, my father forgiue them, and not my father examine them, and to ſee that thou doeſt forgiue thē without asking, yeeldeſt vnto them without entreaty, and pardoneſt them without amendment? It is ſuch a high myſterie ſayth S. *Auguſtine*, and a hidden Sacrament, to ſee the ſonne of God releaſe iniurie with mercie and clemencie, and not puniſh their crime with reuenge, and that the praier of *Ignoſce illis*, Forgiue them, preuailed againſt that of

Sanguis eius, His bloud light vpon vs; that although it may well be rehearsed, yet it cannot bee well comprehended and vnderstood.

CHAP. IIII.

Of many high qualities and conditions which the praier of, Father forgiue them, had in it: and how it is meet for vs to follow it in our praiers.

Cum clamore valido & lachrimis offerens preces & supplicationes, exauditus est pro sua reuerentia, sayth the Apostle in his Epistle to the Hebrewes, chap. 5. as if hee would say: When the sonne of God was crucified vpon the tree of the crosse, hee made many requests vnto his father, & with many supplications entreated him, praying vnto him with a loud voice, and pouring down many tears before him. This praier was well heard of the eternall father, and very acceptable vnto his diuine clemencie, partly because hee who praied was a person worthy of great reuerence, and partly because the praier which he made was founded vpon great pitie and mercie. It appeareth well that he which praied was of an excellent and perfect condition, and hee very mighty vnto whom he praied, and that which hee praied of great merit, and the manner which hee obserued in praier a perfect platforme of praier, seeing that the Apostle in this place laieth down such high conditions of this praier which Christ made vpon the crosse. Whereof although much be spoken, yet there remaineth much more not spoken of. First then he saith that Christ praied once on the crosse, because he saith, *Cum clamore*, with a crie; and with a high and loud voice, because he saith, *valido*, strong; and that with teares *Cum lachrimis*; and that hee praied and offered his praier at the same time vnto his father; and that the quality of the praier was

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to entreat and beseech, *preces & supplicationes*; and that his praier was heard of his father at that very instant when hee made it, because hee sayth, *& exauditus est pro sua reuerentia.* The condition and qualitie of the praier which the sonne of God made vpon the crosse, which the Apostle toucheth here, is very great and worthy to bee marked and obserued with great heed, and followed with great diligence: for if we faile in any one of these conditions, we are said rather to crie out then to pray. *Theophilus* vpon the Apostle sayth, That when the Apostle saith that the sonne of God praied with a loud voice vpon the crosse, hee meaneth that hee offered and directed his praier with all his heart, and with all his will vnto God only, and vnto no other. For to say the truth, hee is said to pray aloud, whose mind is not distracted and drawne into many thoughts. When the Apostle saith that Christ praied aloud on the crosse and with a strong voice, he letteth vs vnderstand with what a feruent desire and great deuotion, he praied: for there is nothing requested aloud and by crying out, which is not either through abundance of loue, or ouermuch griefe. Both together forced Christ to crie out vpon the crosse, that is, the great loue he bare vnto his friends, and the ouermuch paine he suffered in his members. When the Apostle sayth, That the sonne of God offered vp praiers and supplications vpon the altar of the crosse, hee declareth, as *Theophilactus* sayth, That the praier *ignosce illis* was extended vnto the good and vnto the bad: in so much that for his enemies he offered praiers for the pardon of their sinnes, and for his friends hee offered vp oblations for to confirme them in his grace. As the sonne of God was Lord ouer all men and died for all men, so vpon the crosse he praied for all men. For if the wicked had need of him to help them to rise, the good also had need of his helpe to keep them from falling. *Anselmus* in his meditations sayth, That when the Apostle sayth, that the sonne of God was not content to pray only with deuotion, but also offered vp that praier vnto his owne father, it is to let vs vnderstand, that for the sauing of all the world hee

offered vp his paines and sorrowes for a recompence, his life for a satisfaction, his person for a reward, his bloud for a price, and his soule for a sacrifice. It is also to bee weighed, that the sonne of God made not this holy praier of *Pater ignosce illis*, Father forgiue them, sitting but vpright, not being at libertie but bound, not in a low voice but aloud, not laughing but weeping, & that which is most to be maruelled at; the words that he praied with, were very few, but the tears he bathed them with, were very many. O good Iesus, O my soules pleasure, who could be worthy to stand at the foot of thy crosse, to see how thy bloud ran from the thornes, and thy tears flow from thy eies, in so much that at the same hour and moment, thou diddest water the earth with tears, and pierce the heauens with sighes! O what a sacred word was that, O what a holy praier was *Pater ignosce illis*, Father forgiue them, seeing that it was made by the sonne of God vpon the altar of the crosse accompanied with sighes, washed with the bloud of Christ, and offered vp with the tears of the redeemer! Although the sonne of God requested the greatest matter of his father and of the greatest weight that euer was demaunded of him, that is to wit, Pardon of his precious death, yet the tears which hee shed were so many, and the loue so great with the which he asked it, that if he had asked a greater matter of him, his father would neuer haue denied it him. S. *Basill* sayth, O what great hurt sinnes bring vnto vs, considering that for to lighten vs of them, and obtaine pardon for them, it was needfull for Christ to pray vnto his father for thē, and offer oblation, and crie out, and suffer his bloud to bee shed, and tears to poure downe from his eies, so that thou O good Iesus diddest buy my great offences by the weight of thy bloud & tears. Our Lord when he praied for his enemies vpon the crosse, taught vs what forme and fashion wee ought to keepe when wee pray, that is, to shed bloud from our members, and fall tears frō our eies. The son of God wept when he praied for his enemies, and art not thou ashamed to laugh and talke, when thou praiest for the remission of thy sinnes? Yea

and

and if thou canſt not weep in thy praiers, yet tel me why thou doeſt talke ouermuch? *Barnard* ſayth, That it is more then a ieſt, rather then a praier, if at one time thou wouldeſt pray and talke: for if thou bee not attentiue vnto that that thou praieſt, neither will our Lord be vnto that that thou demandeſt. *Defecerunt præ lachrimis oculi mei*, ſayth *Ieremie* in his Lamentations; as if he ſhould ſay. I had ſuch great compaſſion to ſee all the Iewes led captiue vnto Babilonia, that my eies with very weeping loſt their ſight. And indeed there is no greater token that a man is in true charity, then to ſee him haue compaſsion of other mens hurts; and therevpon it happeneth that good men weepe ſooner for the wicked then for themſelues; the which happened alſo vnto Chriſt vpon the croſſe, who wept firſt for his enemies, before they wept for their owne ſinnes. It is a very proper thing vnto the choſen people of God to weepe alike for other mens harmes, and for their owne; becauſe it is the propertie of true Chriſtian charitie, to take as great griefe to ſee his brother loſt, as pleaſure to ſee himſelfe ſaued. One of the greateſt priuiledges that good men haue is, that euen as they merit in taking comfort and ioy of the good that is done to good men, ſo they are greeued at the hurt which falleth vnto euill men, in ſo much that the good man and the iuſt reapeth profit & commodity of euery mans conuerſation. Who doubteth but that the lamentation which Chriſt made vpon the croſſe, was far greater then that which *Ieremie* made on the Mount Sion? But now it is to be vnderſtood that *Ieremy* wept for one people onely, and the ſonne of God for all the vniuerſall world. *Ieremy* wept only tears from his eies, but the ſon of God wept tears from his eies and ſhed bloud from his vains. Further *Ieremie* complained that by weeping he had loſt his ſight onely, but our ſweet ſauior did not only looſe his ſight with weeping vpon the croſſe, but alſo his very life. O good Ieſus, my ſoules delight, what patience is ſufficient, or by vvhat iuſtice is it reaſon that I ſhould commit the offence, and thou ſhed the teares? Art thou not content vvith *Ieremy* to make foun-

tains of tears of thy eies, but also to make streames of bloud of thy vains? With all those sighes which proceed from thy heart, with so many griefes which thy members endure, with so many teares which run from thy eies, and with so much bloud which floweth from thy vains, who would not graunt thy request, and who would not haue compassion of that which thou suffereſt? O who can be able to say with *Ieremy*, *Defecerunt præ lachrimis oculi mei*, Because that the greateſt hap which could light vnto mee were, that in amending my faults I could recouer my soule, and in weeping many teares lose my sight.

CHAP. V.

Why the father answered not his sonne when hee praied for his enemies.

os cogitaſtis malum de me, sed deus vertit illud in bonum: ego paſcam vos & parvulos veſtros. When the great Patriark *Iacob* died in Ægypt, and that all his childrē remained vnder the power and will of their brother *Ioseph*, and being afeard leaſt hee should call to mind how they had sold him vnto the muleters of Ægypt, the good *Ioseph* spake theſe words vnto them. You my brethrē did think that you had done me great hurt, but you did me great good: for your selling of me was the occasiō that I came vnto prosperity, and to rule and gouerne all Ægypt, in so much that the great goodneſſe of our Lord turned your gall into honny, and your poison into triacle. Feare not, nor yet haue no suspition, that I will reuenge for that iniurie, or that I will take satisfaction for that reproch and shame; but I haue rather a will to looke vnto your wants, & giue nurriture vnto your children. It is not neceſſary to expound this glorious figure, vnto those which are curious in the scriptures, seeing al this was fulfilled literally in our good Iesus. Yet notwithstanding, we will say some-

ſomething touching this figure, becauſe all mē may perceiue how well the truth anſwereth vnto the figure, the ſence vnto the letter, the proofe vnto the prophecie, and that which was prophecied vnto that which after happened. What did it mean that *Ioſeph* was enuied of his owne proper brothers, but that the ſon of God was hated of al the Iews? Who was ſold vnto the Iſmalites like *Ioſeph*, but the bleſſed Ieſus, who was alſo bought with money? Who like vnto *Ioſeph* was caſt into priſon, becauſe hee would not commit adultery with his miſtris, but only the ſonne of God, which was condemned vnto death becauſe he would not conſent to ſinne with the Synagogue? who like vnto *Ioſeph* did pardon the manſlaughter cōmitted by his brothers, but only the ſon of God, who was not cōtent only to pardō his enemies, but alſo praied vnto his father for thē? The pardon which Chriſt gaue his enemies, was of greater value thē that which *Ioſeph* gaue vnto his brothers, becauſe without compariſon, it is a greater miſchiefe to take ones life frō one, thē to ſell his perſon. O how rightly may the ſon of God ſay vnto the Iews which killed him, *Vos cogitaſtis de me malum, ſed deus vertit illud in bonum*. You thought to do me hurt, but God doth turne it to my good, conſidering that they thought at one time to put him to death vpō the croſſe, and take all power from him vpon earth! but hee maugre their malice roſe the third day, and like vnto another *Ioſeph* had al power giuen vnto him vpon earth, and in heauen. You O yee Iews *Cogitaſtis de me malum*, When you bereaued me of my life, but my bleſſed father did turne it to my good, when at the ſame time my life ended, the Synagogue was buried, and the Church tooke her beginning. With iuſt occaſion, and with no leſſe reaſon good men may ſay vnto the euill, the iuſt vnto the vniuſt, thoſe that are perſecuted vnto the perſecutors, *Vos cogitaſtis de me malum*, You thinke to hurt mee, but God turneth it vnto my good: for when they thinke to ſuppreſſe & tread them down, they exalt and lift them vp, and thinking to diffame and diſcredite them, they giue them credite and honour: for the Tyrant *Herod* did

much

much more good to the innocent children, when hee caused their throats to bee cut, then if hee had caused them to haue ben kept and brought vp. There was neuer done in the world (saith S. *Augustine* in his Confessions) nor neuer shal be done a wickeder part then the killing of Christ: and yet there was neuer so great good done, nor neuer shalbee as hath been gathered by the death of Christ, that is, the redemption of all the vniuersall world; in so much that God neuer permitteth any euill to be done, whereof he doth not draw some profite. *Cyprian* in his booke of Martyrs sayth. If the diuell do tempt thee, if the flesh disquiet thee, if the world hate thee, *Iacta cogitatum tuum in dominum*, Cast thy thought vpon God: for although Tyrants, and naughty men thinke to doe thee hurt, yet haue a sure confidence and hope, *Quòd deus vertet illud in bonum*, That God will turne it to good: seeing that the euill Christian goeth out of tribulation moued and stirred vp, but not amended; and the good and vertuous man chastised, bettered, and amended. The excommunicated Iewes, *Cogitabant de Christo malum*, whē at the foot of the crosse they said, *Vah qui destruis templum dei*, Thou which doest destroy the Temple of God: but the son of God turned that into good, when hee said, *Pater ignosce illis*, Father forgiue them, in so much that the hast which they vsed in speaking ill and cursing of him, and reuiling him, our good Iesus vsed in blessing and praying for them. It is here now to bee weighed how it can be true, that the sonne of God was heard of his father as S. *Paule* sayth, *pro sua reuerentia*, Seeing that God answered him no one word at all? For the better vnderstanding of this point, it is to bee presupposed, that in some requests which were made vnto the sonne of God, if he would not yeeld vnto that which was demanded, he answered them presently by word; but when it pleased him to condiscend vnto their petition, he performed it with deed without any word speaking, we haue example of both these in the Zebedeans his cousins, vnto whom he answered, *Nescitis quid petatis*. You know not what you aske: & when the great *Iohn Baptist* sent to know of Christ

Christ, *Es tu qui venturus es?* He answered no one word vnto the Embassie more, then that he began immeadiately before the Embassadors to work such great miracles, that they knew by them that he was the Messias promised vnto the Iewes. When the collectors of the tributes of Capernaum said vnto Iesus that hee was to pay his Didrachma, which was the tribute due vnto the king, he answered them no word at all, but sent S. *Peter* vnto the sea, and of that which the disciple fished the master paied his tribute. To applie this vnto our purpose, wee say that what magnificency Christ vsed vnto *Iohns* desciples, and vnto the rent-gatherers of Capernaum, the selfesame vsed the father towards his proper son on the crosse, not answering him by word vnto *Pater ignosce illu*, Father forgiue them; but by deed forgiuing the wicked their offences, if they would at any time be sorry and repent them of their sinnes, and by confirming the good in grace. *Beda* vpon *Luke* sayth, That the praier which the sonne of God made was not mad in vaine, considering that by the merit of that praier, and by him who praied it, all our praiers both are, and haue been heard: and for this cause the Apostle sayth, *Quòd offerebat oblationes & preces*, Because hee praied for all men, and in the name of all men; and so he wept for all, and in the name of all. O good Iesus, O glory of my soule, what doe I want if I doe not want thee, and what haue I not, saith *Barnard*, if I haue thee? I haue and possesse thee O my good Iesus, seeing that I am partaker of thy praiers, I haue part in thy teares, I haue thy gifts in pledge, I am the successor of thy sorrowes, and heire apparant vnto thy sweatings. *Damascen* sayth as the Apostle doth: *Exauditus est pro sua reuerentia*, Christ was heard vpon the crosse, seeing that by the merites of, Father forgiue them, the Centurion immeadiately there said, *Vere hic erat filius dei*, Truly this was the sonne of God, and the good theefe also said, *Domine memento mei*, Lord remember me. In whose power saith *Fulgentius*, but onely in the vertue and power of the praier of *Pater ignosce illis*, within a short space after that Christ had so praied, did some

strike

strike their breasts, and some say, This man was iust? By the merite of this holy praier, the Apostles conuerted three thousand men in one day, and fiue thousand another day: by reason that the sonne of God had gotten pardon for the excommunicated synagogue, glorious S. *Steuen* was baptized, holy *Paul* conuerted, and the good *Matthew* called to be an Apostle. O what a difference there is betwixt the praier which Christ made in the garden, & that which he made vpon the crosse: in the one hee swet blood, and in the other he shed teares; in the one he praied that the bitter challice might passe, and in the other pardon for the synagogue: and that which Iesus praied for himselfe was denied him, & that which hee praied for others was graunted him: In so much that his blessed father had more pitie on the sinnes of that people, than on the flesh of his owne sonne. O great goodnes! O infinit charity! The Sonne of God is in the garden alone, hee is prostrate on the ground giuing vp his ghost, and yet ready for a new combat, his blood issueth from all the pores of his body, he praieth thrise for himselfe, and thou wilt not heare him, and when he praieth for his enemies doest thou heare him at the first word? Why dost thou not graunt him his request, seeing that when hee praied vpon the crosse for his enemies, he called thee nothing but Father; but when he praied in the garden alone for himselfe, he called thee, My Father, which is a sweet word, and a word of a gentle and courteous sonne. What would become of vs (saith S. *Ierome*) if Christ should not in his glory aboue, repeat that word vnto his father, *Pater ignosce illis*, Father forgiue them? Christ said once only, Father forgiue mine enemies, and he repeateth it a thousand thousand times in heauen for his Christians: for euen as wee neuer cease from sinning, so the sonne of God neuer ceaseth to pray for vs. Saint *Steuen* did not see Christ sitting by his father, but on foote; and the reason was, because that at that instant when S. *Steuen* fell downe on his knees to pray for his enemies, Christ rose immediatly also to pray and make intercession for them: so that that praier which Saint

Steuen

Steuen made here vpon earth, our sweet Iesus presented presently vnto his father in heauen. It is deeply here to be weyed, that Christ did not say, Lord forgiue them, but, Father forgiue them; because this word *Lord* is a fearefull word, but this word *Father* is a word of ioy: and therefore when one man calleth another Father, it seemeth that hee doth bind him to answere him friendly, and not to deny him any thing that he demandeth. Wee shall find often in holy scripture, that when God was angry with the Hebrewes, hee said alwaies, *Ego Dominus qui loquor vobis*, I am the Lord which speake vnto you: but when he would as it were flatter them and make much of them, he alwaies said vnto them, *Ego ero illis in patrem*, I will be a father vnto them: that is, that hee would deale with them like a pitifull father, and not like a rigorous Lord. In so much that this word *Pater* Father, breedeth loue, and this word *Lord* bringeth feare. Alwaies when the sonne of God made any great praier or asked any great fauour at his fathers hands, hee began his petition with Father, O iust father, O holy father, making reckoning that by calling him father, nothing should be denied him which was his sonne. If Iesus Christ should haue begun his praier with Lord, as he began it with Father, it would haue seemed that he had called vpon Gods iustice & power, & not vpon his wil & mercy: & therfore in saying, Father, he intreated him that hee would not iudge as a Lord of iustice, but like a father of mercy. O depth of all goodnes! O bowels full of charity! what els didst thou meane when thou begannest thy petition with Father, but that thou wouldest giue him to thy enemies for a father who is thine owne proper father? what goodnes in all the world can be equall vnto thine, or what like charity can be found, seeing thou art the plaintife & the party offended, yet thou gauest him vnto thy enemies for a merciful father, whom thou shouldst haue giuen for a rigorous iudge? Then let vs conclude, that when the sonne said vnto his father, *Pater ignosce illis*, that at one time he praied vnto him that hee would forgiue them their sinnes, & that at the same time hee would vouchsafe to take them for his children.

CHAP.

CHAP. VI.

How Christ praied for his enemies on the crosse more heartilie then hee did in the garden for himselfe, seeing the one praier was made with condition, and the other not.

(129.

Supra dorsum meum fabricauerunt peccatores, & prolongauerunt iniquitatem suam. These are the wordes of King *Dauid* in the 128 Psalme, spoken in the name and person of the sonne of God: and they are as if he should say. I know not O mother the Synagogue, what I haue done against thee, nor wherin I haue offended thee, & yet thou hast gainsaid mee from my childhood, thou hast persecuted mee from my manhood, thou hast defamed mee, euer since I began to preach vnto thee, and in the sweetest time of al my life, thou hast crucified mee. But this is nothing O mother Synagogue, this is nothing in comparison of that, that thou diddest lay all thy sinnes vpon my shoulders, which neuer had lost their innocency, nor neuer done vnto thee any iniury. *Supra dorsum meum*, And sinners haue built vpon my backe, seeing that *Adam* hath cast his disobedience vpon me, *Eue* her gluttony, *Cain* her sonne his murder, king *Dauid* his adultery, the Tyrant *Roboam* his Idolatrie, and all the Synagogue her malice. Is it not true that sinners haue built vpon my backe, seeing that I must be punished and pay for all the offences that the sinfull Iewes committed? The Iewes would willingly haue loaden Christ on both his shoulders, that is, they would haue cast vpon him both the paine and the offence: but good Iesus tooke vpon him the punishment like a redeemer, but charged not himselfe with the guilt of sinne like an offender. S. *Augustine* vpon S. *Iohn* saith, That the sonne of God doth not complaine, that they burdened both his shoulders, but only

only one, seeing he saith, *Supra dorsum* Vpon my backe, although his enemies would haue ouercharged and wearied them both, by killing his humanitie, and darkening his diuinitie, by blotting his fame and credite and hindering his doctrine; but our mighty redeemer suffered them onely to lay the punishment on him, and take his life from him. *Basil* sayth, That sinners build vpon one shoulder only, when they haue no other goodnesse in them, but the bare name of Christians only: and iust men build vpon both his shoulders when they are at one time both Christians and vertuous men. Thou must know (brother) that in the law of Christ it is not sufficiēt that a man be called a Christian, vnlesse he be also such a one indeed. Sinners build vpon one of Christs shoulders onely, when they serue God in wish and desire onely, and serue the world with all their might and power, which is a mean rather to condemne them then to saue them: for in the Church of God there are many condemned by good wishes & desires, but not one by good workes. Christ complaineth, that cursed Heretikes doe build vpon one shoulder, when they confesse only his humanitie, & take away his diuinity; which is great wickednesse & falshood: for he is as true a God as he is a man, and as true man as he is true God. Christs complaint of the Synagogue doeth not end here, but hee saith further, *Et prolongauerunt iniquitatem suam*: as if he would say, Thou was not content, O ingrateful Synagogue, to impute thy offence vnto mee, and lay all the punishment due for it vpon my backe, but thou hast also prolonged thy naughtinesse and perseuered in thine infidelity, heaping sinne vpon sinne, malice vpon malice, enuie vpon enuie, and idolatry vnto idolatry. When did the forsaken Iewes prolong their iniquitie, but when at the foot of the crosse, they were nothing sorrie to haue crucified Christ, but were grieued to see him rise againe? *S. Barnard* sayth, that Christ had great reason to say that the Iewes had prolonged their iniquitie, because that at the time of his passion, for the better reuengement vnto their malicious hearts, and the more to torment Christs blessed members,

members, they would haue been glad that day had been longer, and that Christs life had continued a longer time. The hatred which those wicked Iewes bare vnto Christ was so great, that sometimes they desired nothing more then to see him yeeld vp the ghost, and sometime they were neuer satisfied and full in doing him iniury, insomuch that if they did crucifie him with their hāds, they did also crucifie him much more with their hearts. Wee should haue great compassion vpon the Iewish nation which doe prolong their iniquity vntill the end of the world: for as the Apostle sayth, the Synagogue shall neuer be all lightened vntill all the Gentiles bee conuerted. It may be said not only of the Hebrewes, but also of many Christians, that *Prolongauerunt iniquitatem suam*, who in stead of amending themselues, goe on euery day empairing themselues, so that they are like vnto those which are sick of the dropsie, who the more they drinke the more they thirst; so they the more they sinne the greater lust they haue to sinne. And as Christ with great reason said, that the Hebrewes did prolong their iniquitie against him, with the like reason may they say of Christ, that towards them he prolonged his mercy, seeing he was as hastie in procuring their pardon, as they were in causing his passion. What shold become of me O sweet Iesus, what should become of me saith *Anselmus*, if as euery day I adde naughtinesse to naughtinesse, and so prolong my iniquitie, thou diddest not adde goodnes vnto goodnesse, and so prolong mee thy *misericordiam*? O sweet Iesus and my soules delight, of whom may it so truly be said as of thee, that thou hast prolonged thy mercy, seeing that thou wast vpon the crosse as it were gaping for death, and yet pardoning thy enemies? And although I doe euery day prolong my iniquity, and thou euery moment prolong thy mercy, notwithstanding thy mercy exceedeth my iniquitie: for otherwise my sorrowfull soule should long agoe haue knowne what thy rigorous iustice had beene. *Cyprian* saith vpon the passion of our Lord, that hee hath much more prolonged his mercy, seeing hee said not in his praier, Father forgiue them if

thou

thou wilt, but absolutely that hee would forgiue them; and that not by the rigour of iustice due vnto them, but by the sole mercy of him which made the petition. Behold then O my soule, behold that with greater deuotion & affection the sonne of God praied for thee vpon the crosse than hee did for himselfe in the garden, seeing that he said there, Father if thou wilt, let that chalice passe; but on the crosse he said not If thou wilt, but Father forgiue them. In so much that it seemeth that hee left the care of his passion vnto the will of his father, but the pardon of his enemies hee desired presently to be giuen. What meaneth this O sweet Iesus, what meaneth this? It seemeth that thou doest put it in consultation whether thou shalt die or not, saying vnto him Father if thou wilt; and doest thou not giue thy father leaue to thinke whether he shall pardon that wicked people or not, but that he should there presently forgiue them? The sonne of God saith vnto his father (as *Gregory* reports) Father forgiue them, and not If thou wilt, because we should vnderstand that when wee forgiue and be reconciled vnto our enemies, we should doe it so sincerely and heartily, and with such good wil that we should neuer turne our face from them, nor neuer deny them our communication. I will not (saith *Hugo*) call that a Christian forgiuing, when we forgiue our enemy vnder condition neuer to speake vnto him, nor goe by his gate, nor dwell where hee hath to doe: for our redeemer excepted no condition in the pardon of his passion. It is also deepely to bee weighed, that the sonne of God did not say vpon the crosse, Father forgiue him, but Father forgiue them: That is, he asked forgiuenesse not for one in particular, but for all the whole world in generall. Whereof it is inferred that seeing hee praied for all, that there was sinne in all. When Christ said Pardon them and not pardon him, he gaue cause of great hope vnto all sinners, that they should bee pardoned by him, seeing hee forgot not to redeeme any, nor to pardon any man, nor leaue out any man not spoken for of his father, but made all men partakers of his passion. As the sonne of God said vnto his father, Par-

don them, so if he had said Pardon him, he would haue put all the church in an vprore and hurliburly, and al the world in a confusion and doubt in knowing who were condemned, and who pardoned. *Rabanus* vpon S. *Matthew* sayth, That when the Maker hanged vpon the crosse, if hee had said Pardon him, as he said Pardon them, then we should not haue known whether hee had pardoned *Iudas* which sold him, or *Herod* which scorned him, or *Pilat* which condemned him, or S. *Peter* which denied him, or *Caiphas* which blasphemed him. And he saith further, that the cause why Christ said vnto his father, Pardon them, and not pardon him, was because our good Lord is so liberall in giuing and so noble in pardoning, that he cannot forgiue any one sinne alone, if there remaine any other hidden offence in the sinner. Factious and enuious men are wont to pardon some of their enemies, & not other some: but the sonne of God for a certainty dooth not so but he would forgiue all men together, and redeeme all men together. S. *Iohn* said not of Christ, behold him who taketh away the sinne of the world; but said behold him who taketh away the sinnes of the world. He said not vnto *Mary Magdalen*, thy sinne is released, but thy sinnes are forgiuen thee: In so much that in matter of sinnes God cannot but either wholly winck at them, or wholly pardon them. For as S. *Ierome* sayth, No man euer heard the sonne of God say, I pardon thee such a sinne or this sinne or that sinne, but hee alwaies said I pardon thee all thy sinnes, and thereupon praying vpon the crosse vnto his father, hee did not say Pardon him, but said Father pardon them. For it seemed vnto him, that the value of the bloud which hee shed, was of such price, that those for whome hee died were but few, although hee died for those which were absent, as well as for those which were present, for the quicke and for the dead, for those which were already past and for those which were to come, for the iust and for the sinners; & that one drop of his bloud which he should shed, would bee sufficient to redeeme a thousand of worlds: and if this were so, what reason had hee to bestow it vpon one

alone,

alone, seeing there did abound for all the world? The sonne of God debated not the matter, nor plaied not the huckster with his father in contending, how much bloud shall I giue thee for their pardon; because he would let vs vnderstand in this, that he paied very well, yea and repaied for al the sinnes which were forgiuen. For to conclude, all the sinnes in the world might haue ben numbred, but the price of the bloud of Christ could not bee valued. O good Iesus! O my soules hope, if in fauour of great sinners thou diddest say, Father forgiue them, why doest thou not say in my behalfe who am a great sinner, *Pater ignosce illi*, Forgiue him? If the Iewes haue beene vngratefull towards thee for the miracles which thou diddest amongst them, haue not I been much more ingratefull for the benefites receiued of thee? If thou diddest pray for the Israelites which did kill thee once, why doest thou not pray for me which kill thee euery day? Doe not I put thee to death euery day and euery houre, seeing I doe crucifie thee as oft as I sinne against thee? Seeing the sinnes which are seuerally in other mē, are together in me, why dost thou not say, Father forgiue him, as thou didst say, Father forgiue thē? Say then O my good Iesus, say vnto thy Father, Father pardō this sinner, seeing that by how much the more my sins & offences are greater then other mens, by so much the more thy mercy will shine by forgiuing me.

CHAP. VII.

How God is more mercifull now then hee was in time past: and why Christ did not say that he did pardon his enemies, when he asked pardon for them of his father.

Ponam contra te omnes abominationes tuas, & non parcet oculus meus super te. These are the woordes of the great God of Israell, spoken with much anger and vehe great furie to the people of

Israel, by the mouth and preaching of the holy Prophet *Ezechiel* chapter.7. as if he would say: I am so angry with thee O Synagogue, and haue pardoned thee so often, that I am now determined to lay open all thy wickednes, and not forgiue thee any one of them: because that as mercy doth follow thy amendment, so iustice & rigor may follow thy hardnesse of heart. Before the sonne of God came into the world to take mans flesh vpon him, God was much more accustomed to vse his iustice then his mercie; seeing that in all the story of the old Law, those which hee chastised were very many in number, and those whome hee forgaue very few. And that we may proue it to haue ben so from the beginning of the world, how did he punish *Adam*, and *Eue* his wife for no other cause but for eating the apple which was forbidden them? Did hee not condemne the wicked *Cain* to wander throughout all the world, and haue a shaking in his head, for the murder which hee vsed against his brother? Who is ignorant how God did drowne many in the vniuersall floud for the sinne of the flesh, and sunke those of Sodome for the sinne against nature, and let the ground open and swallow vp *Dathan* and *Abiron* for the rancor of enuie? And did not God command *Moyses* and *Iosua*, to take out of the campe and stone to death the Iew for hiding a barrell of gold at the sacke of Iericho, and another Israelitie for gathering stickes vpon the Sabboth day? *Hieremie* neuer endeth to bewaile the captiuitiy of Babilon, whereof hee sayth, *Destruxit & non pepercit* hee destroied and spared not. But God commaunded that all that kingdome should bee made desolate and destroied, not pardoning nor forgiuing any one. When the Lord commanded king *Saule* to go & take *Amelech* his kingdome, hee aduised him and instructed him, that from the king himselfe which sate in his throne vnto the beast which fed in the meadow hee should not pardon any one, but slay and kill them euery one. In the ninth chapter of *Ezechiell*, God said these wordes vnto

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the striking Angel, *Senem, & iuuenem, & virginem, & paruulum interfice, & sanctuario meo incipe, &c.* as if he would say, Go throughout all the city of Ierusalem, & put to the sword all the old men, and all the young men, all the virgins, and all the children, and because no man shall thinke that any place may saue him, thou shalt begin this my punishment with the Priests of the Temple. *Cadent à latere tuo mille, & decem millia à dextris tuis*, sayth the Psalmist, as if he would say: Thou doest so seuerely reuenge thy iniuries O great God of Saboth, and so punish our offences, that as oft as I looke vpon thee I see both thy armes armed, and both thy hands couered with bloud, insomuch that if a thousand men are fallen at thy left hand, there are other ten thousand slaine at thy right hand. When the eternall God had seene that they had put to death his welbeloued sonne, being accustomed to punish presently and not to pardon, he darkened the light of the sunne, made the earth to quake, rent the vaile of the Temple, and opened the sepulchres of the dead, because those which were dead should rise againe and take reuengemẽt of those which were aliue. Whẽ the son of God perceiued that al this was done for his sake, & that his father would destroy all the word for to reuenge his death, hee lifted vp his eies vnto heauen, and with a sorrowfull voice said, Father forgiue them, because they know not what they doe: as if he would say; O my eternall and holy father, I beseech and pray thee that thou wouldest forgiue this vnhappy people, seeing thou shouldest make more account of the bloud which I shed for thẽ, than of the offence which they haue committed against thee. It is not now time for a thousand to fall on thy left side, and ten thousand on thy right: for seeing that I stand betwixt them and thee, it is not reason that they should fall but rise, nor that thou shouldest punish but pardon them. O what a happie time! O what a happy age the Catholike church liueth in, in the which hee which is iniuried is reconciled and made our friend, the iudge become our aduocate and spokesman for vs, our accuser turned

to bee our defender, and hee who was woont to feare vs with iustice, doth now flatter vs and entice vs to him with mercy. How shal *Dauid* be able to say now, *Cadent à latere eius mille*, A thousand shall fall on his side, seeing the sonne of God hath said vpon the crosse, Father forgiue them? In the law of grace, and vnder the yoke of Christ it is not time to goe astray but aright, not to cast away our selues but to saue our selues, not a time of iustice but of mercie, not to punish but to pardon, neither is it time to fall but to rise. It is much to be noted, that the sonne of God did neuer command any man to fall and throw downe himselfe, but rather bad all men rise vp, as it appeareth in the nineteenth of S. *Matthew*, where hee sayth, Rise vp and take thy bed, and in another place Arise maid, and hee said vnto him whom hee raised from death in Naim, *adolescens tibi dico surge*, and likewise hee said in the garden to his Disciples, Rise let vs goe. It is the propertie and office of the diuell, to counsell and procure men to fall: for so he counselled Christ in the desart, when he said, I will giue thee all these things, *Si cadens adoraueris me*, as if hee would say; I will make thee Lord ouer all the world, if thou wilt but fall downe on the ground. O my sweet Iesus I wil liue with thee, who commandeth me to rise, and not with the diuell who counselleth mee to fall: for hee is desirous to haue me fall, and thou and no other art able to helpe mee vp again. Why should I liue with the diuell who deceiueth me a thousand waies, or with the world which putteth mee in a thousand dãgers, or with the flesh which asketh of me a thousand pleasures? O redeemer of my soule, O sweet delight of my life, I will liue and die with thee, and no other, for if I bee sick thou dost heale me, if I be sorrowful thou dost cõfort me, if I be falling thou dost help me, if I be saine thou dost helpe me vp, & if I haue sinned thou dost pardon me. He is the disciple of the diuell, who goeth about to throw down his brother, & he is the sonne of Christ who doth helpe to lift vp his neighbor: for we are not able in this life to do any mã a greater fauor, then to keepe his credit & honor, & to help him to saue his

his soule. When the giuer of life said vpon the crosse, Father forgiue them, by those speeches he ment to obtain two things of his father: That is, that hee would neither punish their bodies like vnto murderers, nor condemne their soules like vnto traitors. O infinite goodnesse! O clemency neuer heard of before! O redeemer of my soule, doest thou dissemble with the trecherous, pardon murderers, excuse traitors, vndertakest for the credite of the infamous, & turnest vnto sinners? It is litle when I say thou doest turn vnto sinners, seeing thou doest not only turn vnto them but also die for them. What is the reason O good Iesus, what is the reason that thou doest pray vnto thy father that he would forgiue them, and doest not say I doe forgiue them. When thou saiest, Father pardon them, why doest thou not say also, I pardon them? Art thou the partie iniuried, art thou the partie shamed and disgraced, art thou the partie agreeued, and doest giue the libertie of pardoning them vnto another? It is a high mysterie, and a hidden Sacrament, to thinke that the sonne of God would not say I pardon them, but entreat his father to pardon them, making greater reckoning of the iniurie which they had done vnto his father, then of the death which they procured vnto himselfe. The reason why the sonne of God would not say, I pardon them, although hee were the partie offended, was to tell vs plainly, That hee did not esteeme those which put him to death his enemies, rather his deer brothers & great good doers vnto the world, hauing more regard vnto the good vvhich they had done in causing the world to be redeemed, then vnto the hurt which they did in causing himselfe to bee murdered. When good Iesus said, Father forgiue thē, it is no more thē to say, thou art he my good father who must forgiue thē, because they haue brokē thy law, discredited thy doctrine, violated thy temple, & put to death thy son. If thou dost say that I should forgiue thē, I say I haue no cause to forgiue: for I take my death as wel reuenged, & my life as well bestowed, seeing that by the merit thereof all the world may liue, & heauen made open vnto

all men. S. *Augustine* sayth, That if the sonne of God had holden the Iewes for his enemies, as they accounted of him, it was in his power to forsake them, and goe preach vnto others; but because hee esteemed of them as of his kindred in bloud, neighbours by nature, brothers by law, disciples in doctrine, it was not needful for him to say on the crosse I forgiue thē, seeing he was not angry towards thē, nor moued at al with thē. They bare rancor and hatred vnto Christ, but not Christ vnto thē; & therfore notwithstanding all the reproches they vsed towards him, & al the iniurious speeches they gaue him, he neuer left off preaching vnto thē, nor neuer ceased to work miracles amongst them. With what face could they say that Christ was their enemy, seeing hee raised their dead, cast out diuels frō them, instructed their childrē, cured their friends of diseases, & also forgaue thē their sins? Seeing the son of God had done the works of a friend among them, & that of a true friend, why should he say vpō the crosse, I do also forgiue thē, seeing he did not hold any one of thē for his enemy? If sweet Iesus was angry with thē, if he misliked thē, it was not for the iniuries which they did vnto him, but for the offences they cōmitted against his father; & therfore he cōmitted the pardō vnto him which was most iniuried, protesting that himself was not offended with thē. O sweet Iesus how canst thou say that thou wast not offended nor iniured by thē, being as thou wast iniuried & crucified by their hands? and although thou do not cōplaine vpon thē, nor reuenge thee on them, nor yet accuse thē; yet O my redeemer why dost thou excuse them? *Barnard* saith, That the son of God was repleniſhed with such great charity, and such inspeakable pity towards those which crucified him, that he could not obtaine leaue of himselfe to impute any fault vnto them, seeing he had charged himselfe with the pain due for it. *Cyprian* saith, That seeing Christ was the true mediator, pacifier, & stikler betwixt his father & the world, it would haue beene euilly thought of to say, that any one of them were his enemies: and therevpon it is that seeing hee had no enemie there amongst them, hee had no

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neceſsitie to ſay on the croſſe, I pardon them. If the ſonne of God (ſaith S. *Chryſoſtome*) hanging vpon the croſſe, ſhould haue ſaid, I alſo pardon them, it would haue beene thought that hee receiued greater griefe for the torment which hee himſelfe ſuffered, than of the iniuries which were done vnto his father; which for a certentie was not ſo: for if it were poſſible, Chriſt would more willingly returne againe into the world to die, than endure to ſee one iniury done vnto his father. Who dare now, O good Ieſus (ſaith S. *Barnard*) who dare aske a reuenge of the iniuries done vnto him, ſeeing thou didſt make ſuch ſmall account of thoſe which were done vnto thy ſelfe? Doeſt not thou recken of the cruell thornes which pierced thy holy head, and ſhall I make account of an angry word which my brother ſpeaketh againſt me? How ſhall I dare to ſay, that I haue enemies, ſeeing thou doeſt handle thoſe which nailed thee vnto the croſſe like brothers? It ought to be a ſtrange ſpeech in the mouth of a Chriſtian to ſay, This is my enemy; for in making thy brother thy enemie, thou doeſt looſe Chriſt, and cauſeſt him to be no more thy friend. It is much to be noted, that Chriſt entreated not his father to pardon them after they were dead, but asked that he would pardon them quickly, yea & that very quickly, becauſe he would let vs vnderſtand, that the value of his precious blood was of ſuch great price, that at that inſtant that it began to be ſhedde, at the ſame time it began to doe good. The redeemer of the world would not leaue vs out of the fauor of his father, nor an enemy vnto any; in token wherof hee came into the world, ſaying, *Et in terra pax hominibus*, Peace vnto men vpon earth: and went out of the world, ſaying, *Pater ignoſce illis*, Father forgiue them. The ſon of God (ſaith *Caſſiodorus* vpon the Pſalms) is not like vnto the children of this world, who leaue vnto their children a little wealth with much ſtriſe, ſeeing that by that ſpeech of, Father forgiue them, hee redeemed vs with his blood, baptized vs with his teares, annointed vs with his ſweat, inſtructed vs with his doctrine, looſed vs from the deuill, and reconciled

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vs vnto his father. O how much are wee bound vnto thee, sweet Iesus, for praying vnto thy father that he would forgiue his enemies before and not after thy death, that is, before the teares of thy eies were dried vp, and whilst the wounds of thy body were yet fresh. What would haue become of mankind if Christ at his death had bin angry with vs? When he said in his last Sermon, *Pacem meam do vobis*, I giue you my peace, What else meant he, but that he left vs reconciled vnto his father, and vnited vnto himselfe? How could the eternall father (saith *Anselmus*) deny his blessed sonne the pardon which hee demaunded, seeing he asked it with such milde wordes, with such sorrowfull teares, with such fresh wounds, with such louing bowels, with such continual sighes, and with such great and passing griefe? Wee may then conclude, that when Christ praied his father to pardon quickely and without delay, he teacheth vs, that before we die and go out of this life, it is conuenient for vs to pardon all iniuries; for otherwise those in the other world shall haue great occasion to weepe, which would not in this world speedily forgiue.

CHAP. VIII.

How our Lord reckoneth with the Synagogue: and of fiue cruelties which the Iewes vsed in the death of Christ.

Sam 24 15.

It Dominus iudex inter te & inter me, said the most renowmed king *Dauid* vnto his Lord and king, king *Saul*, *Reg.* chap. 24. as if hee would say, I will haue no other iudge betwixt me and thee, O great king of Israel, but onely the mighty God of heauen, vnto whom it is well known how faithfully I doe serue thee, and how cruelly thou doest handle me. *Origen* saith, that king *Dauid* ought to haue great pruitie

priuitie with God, seeing hee chose him for the iudge of all the words he spake, of all the thoughts he conceiued, of all the workes which he did, of all the enmities he suffered, yea and of all the friendships he followed. *Dauid* could not iustifie his cause better, than to referre the iustice of it vnto the hands of God, who is so iust in his person, so vpright in his iudgement, that neither praiers bow him, neither threatnings feare him, nor gifts mooue him, nor words deceiue him. When good king *Dauid* cited *Saul* to appeare before the iudgement of God, *Dauid* could haue cut off his head if hee would, as hee did the gard of his garment: but yet hee would not doe it, because hee did set more by Gods fauour than by *Sauls* euill will. *Saul* was a capitall enemie vnto king *Dauid*: hee caused him to flee his countrey, forsake his kindred, depriued him of his riches, banished him his court, separated him from his wife, and proclaimed him to be his publike enemie. And yet notwithstanding all this, *Dauid* (if hee had listed) could haue beene reuenged of *Saul*, as especially when hee stole the bottle from vnder his beds head, and cut away a piece of his garment: yet the pitifull king *Dauid* would not onely not do it, but shewed himselfe angry with those which durst counsell him vnto it. *Origen* saith, that onely because *Saul* was annointed king by the God of Israel, it seemed vnto good king *Dauid*, that hee deserued pardon, and that that was a sufficient cause to make him reuerenced of all, and offended by none. Wee are annointed with a better ointment than king *Saul* was: for hee was annointed with the oyle of the Oliue tree, but wee are annointed with the blood of Christ; and therfore he who doth persecute a Christian, doth persecute one who is annointed by Christ. Good king *Dauid* respected it not that *Saul* did abuse his regall vnction and annointing, but onely because that hee was annointed by a good Spirit, in so much that *Dauid* regarded it not that *Saul* was a most wicked and naughtie king, but onely that God had made him a king. Thereupon Saint *Ambrose* saith, and that very well, that according vnto the example of

Dauid,

Dauid, thou oughtest not to looke vnto the malice with the which thy enemy entreateth thee, but vnto the vnction wherewith he is made a Christian: and whether he be a christian or not, thou art not the iudge of this busines, but he who is thy God and his, who is to punish the iniury which thou hast done vnto him, & in him the reuengement which thou hast taken on thee. Comming then vnto our purpose: The words which *Dauid* spake vnto *Saul*, that is, Let our Lord be a iudge betwixt me and thee, the Sonne of God may say vnto the Synagogue, and vnto all her children; and that hee alone shall bee the iudge betwixt them, as well of all the good which Christ did vnto the Synagogue, as of the hurt he hath receiued by her. Which of all the Angels if he would come downe vnto vs, which of the dead if hee could rise againe, what man, were hee neuer so wise, were able to number the multitude of benefits which we receiued by him, and the incredible torments which they gaue him? Let our Lord bee a iudge betwixt me and thee, O Synagogue (for no other can be) how much more greater my loue was, with the which I redeemed thee, than the tormenrs which in my passion thou gaue'st me, and that how thy hatred was far greater than all the cruelties thou vsedst towards me. Therefore I call thee into iudgement, O Synagogue, before God, not to the end that he should chastise thee, but onely to iudge betwixt mee & thee, how that there is no worke of pity and mercy which I left vndone for thee, and how there was no cruelty of torment which thou didst not assay against mee. Speaking then more particularly of the pardō which the sonne of God gaue the Hebrewes, it were reason to shew what they did to deserue it, and what mooued Christ to giue it; for by so much the more excellent & bountifull is the pardon, by how much the lesser the occasions were to giue it. The Iewes did Christ fiue notorious iniuries at the time of his death, the least of all which, if it had bene throughly punished, had deserued not onely not to be pardoned, but also condemned into eternall fire. For (saith *Hilarius*) what punishment worthy of their desert

desert can be giuen vnto them, who take away life from him which is the giuer of life? The first wrong which they did vnto Christ was, that they crucified him through malice, not finding any fault in him at al: which appeareth plainly by that that they did let goe *Barrabas* the manslaier, and condemned the sonne of God; iudging him to bee an honester man who killed those which liued, thē that great Prophet which raised vp those which were dead. Christ was a giuer of alms, and *Barrabas* was a theefe; Christ was quiet and a peacemaker, and *Barrabas* a sower of sedition; Christ a great preacher, and *Barrabas* a great robber and assailer of men by the high way; Christ a maister of all good men, and *Barrabas* a captain of all scandalous men: and yet notwithstanding all this they condemned Christ to be put immediately to death, and sent *Barrabas* home vnto his house. O how wicked a demād made you O yee Iews and peruerse petition, in asking that he may liue which killeth those which are aliue, and that hee should die who raiseth to life those which were dead! Who is there in your citie, who can heale the sicke and diseased, or raise the dead vnto life, if this Prophet die? So great was the hatred which they bare vnto the son of God, that to heare him once named they were much troubled, & in *Barrabas* name they much reioiced; which they shewed manifestly when they cried al with one voice that *Pilate* should deliuer them *Barrabas*, and crucifie Christ. O what a happy man should I bee, if my loue towards thee were so great as their hatred was towards thee: for by that meanes as they tooke a wrong course in chusing *Barrabas* for themselues, so I should doe aright in making choise of thee for my selfe. It had not ben to haue beene maruelled at if they had erred in their choise, if *Pilat* had giuen thē their choise betwixt two theeues, or two mankillers, or other two strangers vnto them: but giuing thē the choise betwixt an assailing theefe, and a most holy Prophet, and they presently to chuse the wicked one, & vse iniustice against the good one, it could not bee but they did it through great want of wisedome and greater abundance of malice.

malice. The second iniury was, that if they had put the sonne of God to death in some mean village, it would not haue ben so great an infamy and reproch vnto him: but the excommunicated Iewes the better to reuenge themselues vpon Christ and to put him to the greater shame, put him to death in the great city of Ierusalem, where he was very well known by his preaching, & allied vnto many honorable Persons by consanguinity. What wrong like vnto this was euer done vnto any man, or what reproch comparable vnto this, that is, to lead him to bee crucified at the Mount of Caluary, through the same streets which he was wont to passe through to the Tẽple to preach? *Seneca* sayth, That it is a greater griefe then death it selfe to a man that is shamefast and of a valiant courage, to see himselfe troden downe where he hath ben honored, and contumeliously handled, where he hath been highly esteemed: for he feeleth the present torment and griefe, & he greeueth and perceiueth that, which his enemies speake. Because the son of God was mighty in doing miracles, faire and amiable in his countenance, profitable in his doctrine, and a friend vnto the weale publicke, hee was beloued of all, and enuied of many; by reason whereof he greeued much at the open dishonour they did him, and that publickly they tooke his life from him. What griefe could hee be free from, seeing himselfe carried openly, and condemned vnto the death of the crosse, & that his friends accompanied him weeping, and his enemies scorning & mocking him? The third was, that although they could haue put him to death secretly in his chãber, or in some darke night, yet they neuer ment once to do it; but they brought him forth at one of the clocke, they condemned him at three, they crucified him at six, & they murdered him at nine. It was not for want of diligẽce, but through abundance of malice that they chose that houre, because thẽ the sunne sheweth his beames most brightest, & most people passe through the streets. *Chrisostome* vpon S. *Matthew* sayth, That the Iews would not put Christ to death in the morning because all men were not vp, nor in the night because all were

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at their reſt, nor yet late in the euening, becauſe many had withdrawn thēſelues to their lodgings: but they remēbred to kil him in the day time betwixt three & four of the clock, becauſe that at that time al men go abroad to walke in the market place. It was an old plague of the Synagogues to embrue & fleſh thēſelues in the bloud of the prophets & holy men, as of *Eſaias* whō they ſawed in peeces; *Ieremy* whō they drowned in a wel; *Micheas* whom they buffeted to death, *Zachary* whom they ſtoned to death, & *Ezechiel* whom they impriſoned: and becauſe the curſe of their predeceſſors ſhould reach vnto thoſe which were thē aliue, they bethought thēſelues to take Chriſts life frō him, & bleminſh his good name & credite. *Damaſcē* ſaith, that whē the Iews crucified Chriſt, they choſe a bright & a fair day without cloud & darknes, becauſe Chriſt ſhould be ſeen of al mē, & not vnknown of any, becauſe their purpoſe & intent was aſwel to diſcredit him as to kill him. For whē the Euāgeliſt ſaith, that whē Chriſt gaue vp the ghoſt, the ſun was darkned, it is an vnfallible argumēt that it was a bright & a clear day; but the ſun waxed darke vpon the ſudden, becauſe he would with his ſhadow haue couered him whō the Iewes had put to open ſhame. S. *Ciprian* ſaith, That when the Iews put Chriſt to death, they were not cōtent only to make choice of a bright day & a cleare, but alſo they would haue a long day (as cōmonly the daies are the 25 of March) becauſe they might haue time in one day to accuſe him, giue iudgement on him, & crucifie him. The 4. point was, that although they could haue put him to death alone, yet they would not do it without cōpany; & the cōpany they gaue him was not of honeſt mē, but of two arrand theeues. It is to be weighed, that the Iews neuer gaue Chriſt the preheminēce or higheſt room but only vpō the croſſe and gibbet, where they crucified him betwixt two theeues, & they put him in the midſt as if he had ben the greateſt theef among thē al, & the moſt notorious offender. *Albertus* ſaith, That the Iews hanged our good Ieſus betwixt two malefactors, as if he had ben a captain & a ringleader of thē, to make vs think therby how bad a perſon that

Prophet

Prophet was, seeing that in comparison of him the theeues were of a better life. Put the case, saith S. *Ierom*, that al the testimonies which they brought against Christ had been true, and that they had proued by sufficient witnesse those crimes which they laid against him, yet notwithstanding hee deserued not that kind of punishmēt, nor to be executed with such infamous theeues, because the Imperiall laws doe command such only to be partakers of equall punishment which were confederates in the offence. If the sonne of God drew sinners vnto him & receiued them, truly it was not for that he would helpe them or further them in sinne, but to draw thē to good life, in so much that by his blessed company they were not peruerted but much more conuerted. The fifth wrong was, that although they might haue put him to another kind of death, which was not so scandalous to heare of, nor so cruell to bee endured as the death of the crosse, yet they would put him to no other death but that, because hee should end his life with great cruelty & smart. For the torment of the crosse was holden to be the terriblest that was to suffer, & the least pitifull to giue, and therefore they crucified none vnlesse it were such a one as without amendment did breake the law, or such a one as durst be a traitor to the king. Was hee pardie a breaker of the law, who said openly *Non veni soluere legem sed adimplere*: I came not to breake the law, but to fulfill the law? Is he pardy a traitor who said openly, *Reddite quæ sunt Cæsaris Cæsari*, Giue that which is *Cæsars* vnto *Cæsar*, and that which is Christs vnto Christ? They & not the sonne of God were breakers of the law, they were Traitors vnto the king, they caused sedition among the people, yea they stole away the sacrifices: in so much that against all order of iustice, those transgressors murdered him which was holy, the Traitors put to death him who was loiall, the guilty crucified the innocent, and the theeues crucified their iudge. *Chrisostome* sayth, That as the hatred which they bare vnto Christ did passe al other hatred in the world, and as the enuie they bare Christ was far greater then any other which could sinke into

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mans heart, so also they would that the death which they gaue Christ, should exceed the deaths which all other men did suffer. Who doubteth but if a worser death they could haue inuented, a worser death he should haue had? It is to be weighed, that being an old custome, that the iudges which giue sentēce and not which accuse, should appoint the maner of death which the party which offendeth should endure: yet the Iewes would not leaue Christs death vnto *Pilates* arbiterment, but they themselues would presently design & appoint what death he shold die. Tel me I pray you, what death did they appoint him, or what torment did they chuse out for him? *Barrabas* the theefe being louſed, & let free by the common consent & agreement of them al, *Pilat* asking thē what they would doe by Iesus of Nazareth, they cried all aloud with one voice, Crucifie, crucifie him, because hee is guilty of death, with few words they condemn Christ vnto many cruel & terrible torments, that is, that he should die quickly, seeing they say that he is guilty of death, that he should die vpon the crosse seeing they said crucifie him; & that hee should bee twise crucified, considering that they say crucifie, crucifie him. As touching the first, they entreat *Pilat* to put Christ to death, and *Pilat* said, that he found no cause in him why hee should die: but in fine, his resistance preuailed not so much as their importunity. The Iews did not request of *Pilat* that he would whip Christ or banish him, or obiect any reprochfull crime against him, but that he would immediatly put him to death, & that because the holy doctrine which he preached, and the euill life which they led were incompatible the one with the other. And as for the second, the forsakē Iews were not content to demand of *Pilat* that Christ should be put to death, and with that death which they themselues desired, but that they should immediately crucifie him on a crosse, which kind of punishment was neuer giuen but vnto very naughty & wicked persons, and for very heinous and enormious faults. S. *August.* vpon S. *Iohn* noteth, that the Iewes were not contēt to cry vnto *Pilat* once that he would crucifie him,

but they doubled their cry, & said crucifie him, crucifie him, to let vs vnderstand that they meant aswell to crucifie his fame and credite, as they did crucifie his person. *Origen* saith, That by entreating *Pilate* twise to crucifie him, saying, *crucifige, crucifige*, was to persuade him that hee would crucifie him with his hands, and that they would crucifie him with their hearts. They crucified him with their hearts, when with their hearts they hated and detested him, & then they hated him with their hearts, when they diffamed his person, and discredited his doctrine, in so much that it was not without cause that they cried twise crucifie, crucifie him, seeing that at one time they tooke away his life, and blemished his credit. And although *Pilate* should haue been determined to put him to death, either by cutting his throat, or casting him into a well, or by hanging him, which are easier deaths to suffer, and lesse infamous to endure, yet the doggish Iews would not leaue it vnto *Pilates* arbitrement and free will, for feare least he wold haue beene too pitifull in the maner of his death. When certaine words are doubled in holy scripture, it is a great signe of loue or hatred in those which vse them, as when Christ said, *Desiderio desideraui*, I haue desired with desire, and when he said *Martha, Martha*; in which words he shewed the loue and affection which hee bare vnto his disciples, and what tender loue he bare to *Martha*, who gested him in her house. The Iews also by iterating of those words, shewed the great hatred which they bare vnto Christ, and let vs vnderstand with what heart & good wil they crucified him. Behold thē their deeds towards Christ, & behold also the deserts which were found to be in them. Yet notwithstanding all this, in recompence of the cruel death which they gaue him, & the great shame and infamy they put him to, he saith with a loud voice, Father forgiue them, for they know not what they doe.

CHAP.

CHAP. IX.

How that Christs mercy was far greater towards the Synagogue, then their naughtinesse towards him; seeing hee pardoned her, though she desired no pardon.

Frons meretricis facta est tibi, & noluisti erubescere, tamen reuertere ad me & dic pater meus es tu. God spake these words by the mouth of the Prophet *Ieremy*, complaining vnto him of the enormious and great sinnes the Iewish nation had committed against him. And they are as if he should say; O wicked and infortunate people of the Iews, which art come vnto that boldnesse of sinning, that like vnto a publick whore, thou hast no shame in doing naught. Turne therefore vnto me O sinfull Hierusalem, turn thy selfe vnto me thou vnfortunate Synagogue; for I can doe no lesse when thou doest aske any thing of me like as of a father, but I must graunt it vnto thee like a sonne. S. *Ierome* vpon these words saith. O what an infinit goodnesse and mercy is this, O my God and Lord, that seeing thou hast tanted & condemned Ierusalem as one which was full of sinne, and without shame, yea and hast compared her vnto a publicke strumpet, yet thou doest entreat her to amend, & giuest her license to call thee Father. Whome wilt thou cast from thee, and denie to be thy son, seeing thou doest vouchsafe to be a father vnto a strumpet? If thou dost admit publick lewd womē into thy company, is it like that thou wilt cast frō thee the honest and vertuous ones of thy house? If thou loue those which are sinfull and shamelesse, who is a greater sinner, or lesse bashful, or more lewd then this my wicked soule? If the remedy of my soule consist in nothing else but in calling thee Father, from this time forward I do cal thee Father, and if thou dost require nothing else of me, but that I should turne vnto thee, O good Iesus I turne vnto thee, and

aske thee forgiuenesse of all my sinnes, and seeing I doe turne vnto thee as vnto my Lord, and confesse my selfe before thee to bee a great sinner, I beseech thee most humbly, that thou wouldst not cast me from before thy face, & that thou wouldest not take thy holy spirit from me: for if thy holy grace forsake me, my soule is turned vnto that that she was before, that is vnto a shameless and lewd woman. It is much to be noted here, that God doth not cõplaine of the Iews that they were enuious, angry, or gluttennous, but that they were bold and without shame; which wanteth not a high mystery, because there is no greater signe in all the world that a mans conscience is very corrupt, then when to sin he hath no shame at al. I haue a great hope (saith S. *Augustine*) that that sinner will amend his life which sinneth secretly, and is ashamed of it; which hope I haue not of him, who is resolute in his speech, and dissolute in sinne, because that that man doth either very late or neuer amend his manners, who by long vse hath hardened his conscience. To come then vnto our purpose, with very great reason and for iust occasion God called the synagogue a shameless and dissolute strumpet, seeing that in the death of his sonne shee shewed not onely her malice, but also her impudency, in killing him in the open day, not being sorrowfull for it at all. Christ knew very well that which his father had promised vnto the Iewes, that is, that if they would call him Father, hee would forgiue them as his children. By reason whereof Christ our God began his praier with Father forgiue them, giuing thereby to vnderstand, that seeing hee called him Father, hee should bee heard like a sonne. If it seeme vnto you my louing brethrẽ (saith S. *Ambrose*) that the Iews had no occasiõ to put Christ their Lord to death, neither did he see in thẽ any condition whereby he should pardon thẽ: and touching this mercifull pardon I can tell you, that I doe not so much maruell of the pardon which hee giueth on the crosse, as I doe of the circumstances with the which hee dooth giue it. The Iewes shewed their naughtinesse towards Christ in many thinges,

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but the ſon of God ſhewed his mercy & clemency towards thē in many more things: for there is no mā in this life able to cōmit ſo great an offence, but Gods mercy can go beyond it. The firſt thing wherin he ſhewed his mercy towards thē, was in the petitiō which he made vpō the croſſe for them, that is, pardō & remiſsion of their ſins being his enemies; preferring them before his bleſſed mother, which brought him into the world, & his welbeloued diſciple which followed him, & before *Mary Magdalen* whom he ſo much loued. What charity (ſaith *Remigius*) ſhold haue burned in his diuine bowels, who at the very inſtāt of his own death, remēbreth firſt to relceue his enemies, thē cōfort his friends? what meaneth this O good Ieſus, what meaneth this; doeſt thou firſt remēber thoſe who opēly blaſpheme thee, thē thoſe which ſtand at the foot of the croſſe weeping for thee? O infinit charity! O inſpeakable goodnes, what hart could do that which thou doſt. S. *Parnard* ſaith, that it was in maner of a cōtention whether were greater the ſighs of the faithful, the tears which iſſued out of his mothers eies, or the bloud which guſhed out of Chriſt vains, or the blaſphemies which the wicked Iewes vttered with their mouth: but yet our holy & meek Ieſus did firſt pardō the iniuries, before he was mindful of the tears. O good Ieſus, O redeemer of my ſoule (ſaith *Anſelmus*, as thou doſt ſay, Father forgiue thē, why doſt thou not ſay, dry the eies of my ſorrowfull mother, ſtanch the bloud of my tender vains, & heal the woūds of my gētle fleſh, & haue pity & cōpaſsion of theſe faithfull women which here weep for my ſake? as thou didſt ſay in thy laſt ſupper (ſaith *Ciprian*) *Mandatū nouū do vobis*, I giue you a new cōmandemēt, ſo maiſt thou now ſay vpō the croſſe, I giue you a new exāple, ſeeing that neuer any before thee hath taught vs ſo perfect a maner how to loue, nor ſo liuely an exāple how to pardon, & it was a ſtrange & a new kind of goodnes which Ieſus vſed in asking pardon firſt for thoſe which crucified him, rather then for thoſe which followed him, & for his mother which accompanied him: for without compariſon the griefe which he had to ſee the ſouls of his enemies periſh, was farre

greater vnto him, thē to see his mothers eies run downe with tears. Let no man thē wonder, nor maruel that our good Iesus did remēber himself first of the people which murdered him before his mother which bare him, because he came not into the world to drie mēs eies frō weeping, but to saue soules from perishing. Secōdly, the son of God shewed his mercy in asking pardon for his enemies with kind & sweet words: that is, not by calling him God, or Lord, or creator, but only father, which is a word answerable vnto mercy & pity, & contrariwise this word God, or Lord, doth alwaies signifie iustice. Whē Christ said, Father forgiue them, hee would haue said, Lord forgiue them, or my God forgiue them, it would haue seemed that he would haue had the pardon according vnto the rigor of iustice: the which if he had required or his father granted, there is no doubt at al, but before the son of God should haue yeelded vp his ghost, the ground would haue opened & swallowed thē vp. Whē the son of God would ask any great thing of his father, he began his praier alwaies with Father; as whē he said, I confesse vnto thee O father, & whē he said Father into thy hands I cōmend my spirit. What meaneth this O redeemer of my soule, what meaneth this? Is thy pity so great towards vs, and thy mercy so abundant, that thou doest pray for thy enemies with the same wordes, as thou doest pray for thy own affairs? S. *Chrysost.* vpon S. *Mathew* noteth, That the excōmunicated Iews did alwaies change their stile & maner of speech whē they spake vnto Christ: for once they said, *Benedictus qui venit in nomine domini*, & anone after they said, *Vah qui destruis tēplū*: but as for the son of God, as his mind was sincere & clear inwardly, so his words were holy outwardly: were not think you his words holy, & his thoughts pure & cleare, whē he said vnto his Father, Father forgiue them, seeing hee praied with his tongue, & pardoned with his heart? S. *Barnard* crieth out, O sweet Iesus, O redeemer of my soule, what couldest thou haue said, or what shouldest thou haue done more for thy enemies, thā pardon them with all thy heart, & make intercession for thē with such sweet & louing words? Thirdly

Christ

Christ shewed his goodnes & mercie, in asking pardon in the presence of such as were there, that is, in the presence of his sorrowful mother, of his welbeloued disciple, his deer friend *Mary Magdalen*, his cousins and kindred, shewing that as all men were by him redeemed, so also all should be by him pardoned. *Vbertinus* to this purpose saith, O good Iesus in the death which thou didst suffer, and in the pardon which thou diddest giue to thy enemies, thou diddest not only helpe thy selfe there with thy tongue, but also with thy heart, seeing thou didst entreat thy father with thy tongue that he would haue pity on them, and diddest also beseech thy mother with thy heart that she would forgiue them. *Rabanus* vpon S. *Matthew* saith, That it was not without a high mystery & hidden sacrament, that the son of God when he died would haue his mother & his kindred there; & the reason was, because they should all be witnesses of his pardon, as they were of his passion: for our holy Lord had a greater desire that his bloud should benefite his enemies, than that his kindred should entreat at his death for him. Wherfore O good Iesus (saith *Anselmus*) wherfore didst thou bring thy mother & all thy family to the foot of the crosse, but only because as thou didst suffer in thy flesh, so they should also suffer in their hearts; & as thou didst forgiue thē thy death, they should also forgiue thē their iniuries & wrongs done by thē? *Bonauenture* saith, that as the son of God said father forgiue thē openly, so he said mother forgiue thē in secret, in so much that as the hangmē did martirize the sonne, so the son martirized the mother, leauing her bound to weep his death, but not licensed to reuēge it. O my Iesus, O my soules health, I beseech thee, that as thou didst get pardon of thy father and mother for thy enemies, so thou wouldst get me pardon for my sinnes, saying, Father forgiue, mother forgiue him, seeing I am hateful vnto thy father by reason of the sins which I commit against him, & vngratefull vnto thy mother for the benefites which I haue receiued of her. O happy & holy day in which thou didst die, seeing that on that day the Father forgaue his iniury, the son pardoned his death, the mother pardoned her martyrdome, Saint

Iohn pardoned his reproch and perill, *Mary Magdalen* her anguish and distresse, and the good theefe was pardoned of his sinne. How was it possible that the Father should not forgiue the world of their sinnes, seeing that on one day in one houre, and at one time they said, Father forgiue them; the son by letting his bloud streame from his vaines, the mother by suffering her tears flow from her eies, and the sadde familie by piercing the heauen with their sighes? Because (saith *Ciprian*) the office of the son of God was, to put together that which was broken, and reconcile those which disagreed, hee would not depart out of this world, before hee had made an attonement betwixt his friendes and his foes, beseeching his father to forgiue thē, & cōmanding his mother not to accuse thē. The sorrowful mother had great reason to challenge the Iews for the life which they took frō her son, and also the father for the wrongful death which they put him to: & therefore our most merciful redeemer, besought of his father that he wold not cōdemn thē into euerlasting damnatiō, & obtained with his mother that she shold not challēge his death before any iustice. But what iustice could she ask of those malefactors, seeing they had been already pardoned of her sonne? *Anselmus* saith, That whē Iesus gaue vp the ghost vpon the crosse, he left no death for his mother to reuēge, nor iniury to forgiue, but only a bitter passion to weep and bewaile, which shold be great inough to rend her bowels in sunder, & dry vp the tears of hir eies. The 4. goodnes which Christ shewed the Iews, was in that he gaue pardō to his enemies which did not demād it, & yeelded that vnto his crucifiers which they wold not haue. For how is it possible for those men to seek for pardon, which will not acknowledge themselues culpable? And how should they acknowledge thēselues culpable which cast al the fault vpō him which deserued it not? The Iews were so fleshed in the bloud of Christ, & so far out of their wits, that they did not not only procure & ask pardō for their offēce, but rather hindered it & put it frō thē when it was offered thē, taking delight in the hurt which they did vnto Christ, & griefe

that

that they were not able to do him more. When they led the innocent lambe to be crucified, for very ioy they said, O thou which doest destroy the Temple of God. And when *Pilat* would haue deferred his crucifying, with great enuy they said, If thou let this man goe, thou art not a friend vnto *Cæsar*: in so much that if they did shew themselues grieued and sorrie, it was not for that they thought themselues culpable of any crime, but because they had deferred and prolonged Christs life so long time. The wickednesse of the Iewes was not content in not hauing pardon of God for their offences, but they demaunded openly vengeance for them, when they said vnto *Pilat*, Let his blood fall vpon vs and vpon our children; and therefore by these dreadfull words they desire to be punished of God, and at no time pardoned at his hands. O wicked Synagogue, O impious saying, Let his blood be vpon vs. Tell me, I pray thee, why doest thou desire that the blood of Christ which hee shed for to redeeme thee, be turned to condemne thee? The sonne of God appealeth from these words which they speake, and he will not stand vnto that agreement which the Iewes made with *Pilat*; hee will not agree that his blood should be shed against them, but for them: and therefore as they said, Let his blood fall vpon vs; so contrariwise he said, Father forgiue them. O wicked Synagogue, O vnfortunate Iewish nation (saith *Remigius*) who hath led you vnto such great folly and madnesse, that you should more esteeme of the blood of kine (which your priests shed in the Temple) than of the blood which Christ shed in the mount of Caluarie? Saint *Ierome* saith, On the altar of the crosse the Prophecie of *Simeon* was fulfilled, who said, that Christs comming into the world was to some mens good and to others hurt, seeing that wee doe pray that the blood which hee sheddeth should be in the remission of our sinnes, and the Iewes doe intreat that it turne vnto their condemnation, and vpon their children. It is much to be noted, that wee see it often times fall out, that one enemy hurteth not another, and that a good Christian doth pardon another

of

of his offence when hee repenteth, wee see it also by experience; likewise we see it fulfilled that a perfit man doth loue his enemy: but yet wee neuer saw that euer any but Christ pardoned him which would not be pardoned. And how would they be pardoned who pardoned *Barrabas* and condemned the sonne of God? What contrition of their sinnes haue they, who desired of *Pilat* that the curse of God should light vpon them and vpon their children? O infinite goodnesse! O vnspeakable charity! did they say pardy with king *Dauid*, *Tibi soli peccaui*, To thee alone haue I sinned: or with the theefe, *Domine memento mei*, Lord remember me; to the end that he should say, God be merciful vnto you, *Misereatur vestri*? What wit is able to conceiue, or what heart able to acknowledge such great mercy, when thou saidst, Forgiue them, in stead of their *sanguis eius*, His blood light vpon vs? O my good Iesus, O my soules health, who is hee who dare say, that hee hath enemies now, seeing that thou doest make cleane the vncleane, setteſt those at libertie which will not be free, loosest those which wil be bound, vnburdenest those which will bee burdened, and aboue all giuest pardon vnto those which will not be pardoned? If thou doest pardon that people which would not be pardoned, wilt thou not with a better will pardon him who hath repented him of his sinnes, and whome it grieueth with all his heart to haue offended thee? Saint *Augustine* vpon S. *Iohn* saith, Will not he who meant to meete them who came to apprehend him in the garden of *Gethsemani*, come out to receiue and embrace those who goe to serue him? Will not he who defended the adulterous woman from outrage, and pardoned the wicked people not beeing thereunto asked, pardon and defend that sinner whome hee seeth amended, and hath beene of him with many teares thereunto entreated?

CHAP.

CHAP. X.

How it is meet for vs to conforme our wills vnto Christs will, to the end that we may know how to loue him and serue him.

Cor tuum numquid est rectum cum corde meo, sicut cor meum est rectum cum corde tuo? 2 King 10. 15

Wee reade in the fourth booke of the Kings that a certaine king of Israel called *Iehu* going from Samaria to kill the children of *Achab* and the priestes of *Baal*, met on the way with *Ionadab*, vnto whome he spake these words: Tell me, I pray thee, *Ionadab*, is thy heart and mind so faithfull and vpright with mine, as my heart is with thine? *Ionadab* answered him vnto these words, Know thou, O king *Iehu*, that my heart is conformable vnto thine. *Iehu* replied and said, Seeing it is true that thy heart is agreeing vnto mine, giue me thy hand, and come to me into this charriot, where we will talke and communicate of things profitable for vs both. This is a wonderfull figure & worthy of great attention and consideration, seeing that our Lord doeth teach vs by it, the great good turnes which hee doth vnto vs, and that which in recompence thereof wee are to doe vnto him againe. Who is that king *Iehu* who taketh his iourney from Iudea vnto Samaria to kill and to take vengeance vpon the wicked men which were there, but onely the sonne of God, who came downe from heauen aboue to destroy our sinnes? Assure mee (saith Saint *Augustine*) that there be no sinners in the world, and I will assure thee that there be no naughty men in the world; for as in heauen there is no sinne remitted, nor any wicked man there suffered, and as contrariwise there is nothing but sinne and wickednesse in hell, so also there is nothing but naughty and wicked men. Wee are much more bound vnto our Christ, than Samaria

vnto

vnto their king Iehu, because that that king did only rid Samaria of naughty men, but the sonne of God made cleane & purged all the earth from sinne. Who are the children of *Achab* whose heads king *Iehu* cut off, and who are the priests of *Baal* which he also slew, but Idolatry which hee tooke away from the Gentiles, and the Mosaicall law which hee tooke from the Iewes? What is the charriot which the son of God went vp into to accomplish such high and strange things, but onely the crosse vpon the which our holy Lord attained such and so many great victories? It is to be noted that the king *Iehu* did not aske *Ionadab* whether their apparell were alike or neat of one fashion, but if they loued one another alike; to let vs vnderstand, that without comparison our Lord doeth much more regard the loue which wee beare him, than the seruices which wee doe him. Saint *Basil* vpon the Prophet which saith, *Bonorum meorum non eges*, Thou wantest not of my goods, saith, I see wel, my God, I see well, that how much the more need I haue of thee, the lesse thou hast of me; and if thou hast need of mee, it is not in respect of the goods of fortune, but the loue of my mind. Note also that the king of Israel and no other tooke *Ionadab* by the hand to lift him vp into the charriot; whereby we are to vnderstand, that onely the sonne of God & no other Saint of heauen, is able to giue vs grace to loue him, & giue vs strength to follow him. Who is able to follow thee, or hath power to imitate thee, O redeemer of the vvorld, if thou doe not first stretch out thy hand vnto him? who is able to lift himselfe vp vnto the charriot where thou doest triumph, or vnto the crosse whither thou goest to die, if thou doe not take vs by the arme to lift vs vp, and if thou doe not hold vs by the hand least wee fall? How had it beene possible for *Mary Magdalen* to haue forsaken her prophane life, or *Matthew* his renting of custome, or *Paul* his persecution, or the thiefe his assailing of men by the high vvay, if the sonne of God had not taken them by the hand, and lifted them vp vnto the crosse with him? When in the holy scripture by the feet are vnderstood good purposes

and

and desires, and by the hands good works, what meaneth he by giuing *Ionadab* his handes and not his feet for to mount into the chariot, but that our good Lord doth rather take hold of the good works which wee doe, then of the good purposes which wee haue? *Gregory* in his Register saith; If thou wilt get vp vpon the chariot of the crosse with thy captaine *Ionadab*, thou must not get vp with thy tongue, which are good words, nor with thy feet, which are good wishes and purposes, but with thy hand, which are good deeds, because S. *Iohn* dooth not say, *Verba eorũ*, Their words, nor *Desideria eorũ*, Their desires, but *Opera eorum sequuntur illos*, Their works follow thẽ. It is also to be noted, that the king of Israell would not suffer the captaine *Ionadab* to goe vp into the chariot to him, vntill hee had certified and assured him that hee was his true friend, in so much that they vnited their hearts before they ioined their hands. After the imitation of these two friends, we must haue amity and loue with Christ, if we wil haue him to helpe vs vp into the chariot: and the amity and friendship which wee ought to haue with him, is to loue him as hee loueth vs: for Christ our Lord will first bee loued of vs, then serued by vs. S. *Basil* saith, That if any mã did labor in the church of God, and take pains, and forgetteth to loue, wee may well say of such a one, that he shall not only not bee accepted, but that God will thinke him also importunate and troublesome, because God will not be serued by men of great strength, & such as are forcible, but of such as are free of heart. And further the king of Israel was not content to ask *Ionadabs* heart, but that hee should giue it him vpright, sincere and entire; which Christ also demandeth of vs, because the son of God will neuer take him for his friend, who hath his heart crooked, sinister, and not vpright. And who hath his heart vpright and sincere, but the seruant of our Lord, and hee which hath no other thing in this world, nor seeketh after any thing but onely Iesus Christ? Who is hee who hath his heart crooked and awry, but hee who is without life, who hath care neither of Christ, neither of himselfe, but goeth euery houre more

and

and more sinking, and as it were drowned in the world? *Dauid* knew this very wel, when he said, *Cor mundum crea in me deus, & spiritum rectum innoua in visceribus meis*, as if he would say; O great God of Israel, O great Lord of the house of *Iacob*, I beseech thee that thou wouldest create a new heart in mee, and fauor me with the gift of a new spirit which may be both right and true: for the heart which I brought from the womb of my mother, is such a one, as I dare not offer it vnto thee, nor he dareth not appear in thy presence, because it is vnclean with sinne, and loaden with thoughts and care. O good Iesus, O my soules hope, what better praier can I make vnto thee, or what iuster petition can I make vnto thee, then that thou wouldest create a new heart in mee. That is, that you wouldest giue mee a cleane heart, with the which I may praise thee, and a new spirit with the which I may loue thee. Giue me O good Lord, giue me a new spirit, because mine is old & vnpleasant vnto thee, giue me a cleane and a chast heart, because mine is foule and stinking before thy face: for if thou do not, no praier of mine can bee acceptable vnto thee, nor no worke that I doe can bee meritorious vnto thee. *Cassiodorus* noteth, That king *Dauid* was not content that hee was noble in bloud, a Prophet by office, a king in degree, and in surname and calling of a roiall tribe, but he asketh of God aboue all things, that hee would giue him a cleane heart, and poure the holy ghost into him; to let vs vnderstand that it doth little auaile vs to bee gratefull vnto the world, if withall wee bee hatefull vnto God. Then wee are hatefull vnto God and out of his fauour, vvhen our hearts bee vncleane and loaden with many spirits, and then wee haue many spirits, when vvee please others better then wee please God. Which the Prophet liketh not, but praieth vnto God that it would please him to giue him a cleane heart to beleeue in him, and an vpright to serue him. Why vvouldest thou O my soule haue more then one heart, seeing thou art to loue but one Christ onely? And vvhy also vvouldest thou haue more then one holy spirit, considering that it is the Deuill vvhich poureth ma-

many ſpirits into one body, and our God for all bodies hath but one onely ſpirit? S. *Barnard* vpon the paſsion of our Lord ſayth; If wee vvill aſcend with Chriſt to the croſſe, it is neceſſary for vs to doe that with our hearts that hee did with his; that is, with the heart of God hee tooke the heart of a man, and with the heart of a ſpirit hee tooke a heart of fleſh, and with a high heart hee tooke a low heart, and vvith a heart of reuenge hee tooke a heart of pitie and mercy. Take good Lord a new heart to come downe from heauen into the world, and doe not renue thy heart to aſcend from the world to heauen.

The end of the firſt word which Chriſt our redeemer ſpake on the croſſe.

Here beginneth the second word which Christ our redeemer spake vpon the Crosse, when he forgaue the good theefe, vz. *Amen dico tibi, hodie mecum eris in Paradiso.* Truly I say vnto thee, that this day thou shalt be with me in Paradise.

CHAP. I.

Of the conuersion of the good theefe, and of the great wonders which our Lord did vnto him in this case.

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Domine memento mei dum veneris in regnum tuum, said the good theefe which vvas crucified on the right hand of Christ, and speaking vnto Christ himselfe: and it is as if hee had said; O maker of all things and redeemer of all mankind, I beseech thee, that as thou vvouldest take mee for a companion vnto thee vpon this tree, so also thou vvouldest vouchsafe to remēber me aboue in thy kingdome. If vve marke curiously this speech, vve shall find, that there vvas neuer praier made vvith like circumstances as this vvas. For he vvho made it vvas a theefe, the place vvhere he made it vvas on the crosse, he vnto vvhom he made it a man crucified, that vvhich hee asketh is a kingdome, and the time

time when hee asketh it, is when hee was almost dead: in so much that at the very time when he should die, hee desired that Christ would let him raigne. I haue of a long time commended vnto my memory, and singularly well liked of that speech of *Boetius* which saith, *Quòd nihil ex omni parte beatum*, as if he would say; There is nothing so perfect in this life, which doth neither want, nor abound in somewhat, insomuch that either we haue need of scissers to clip off that which is superfluous, or a needle and a thimble to ad that which wanteth. *Seneca* in his booke of Clemency saith; It is an hundred and twelue years agoe since I was borne in Cordua a town in Spaine, and it is threescore and eight years agoe since I came to dwell in the court of Rome, and yet in all this time I neuer saw any thing so perfect, which was euen when it came to bee measured, or of iust waight in the ballance when it came to be peised, or satisfied the eie when it came to bee seene, or contented mens minds when it came to be enioied. And it is easily perceiued that there is nothing, *Ex omni parte beatum*, because there hath neuer been any Prince in the world so famous and renowned, no Philosopher so wise, no captaine so valorous, no personage so worthy who wanted not somewhat worthy of commendation, and in whom there was not found somwhat worthy of reprehension. Who doubteth that there is nothing euery way perfect, seeing there is no mã aliue who hath not wept, who hath not erred, who hath not sinned, who hath not sighed, and who hath not ben persecuted? How can wee say that there is any man happy on earth, seeing he doth a thousand things whereof hee hath cause to repent, & scarse one thing worthy of praise? Only our Lord and no other is, *ex omni parte beatus*, in all respects happy, seeing that of him and of no other, the Prophet saith, *Iustus es domine & rectum iudicium tuum*, as if he should say; Our Lord is very iust in himselfe, and vpright in all which hee dooth. It had beene but a small honour vnto God to say that hee was iust, vnlesse it had beene also said that hee did iustice; and it is a small matter to say that hee did iustice, vnlesse wee say also that hee is very

iust, because there are many which are iust, and yet doe no iustice; and very many which doe iustice, and yet are not iust. S. *Augustine* saith, That it is so high and heroical a vertue to hit aright in all things, and not to be able to misse in any, that God reserued this point onely vnto himselfe, and participated it with none but vnto his sonne and vnto his mother. *Irenæus* vpon the Psalmes sayth, That it is a small matter to say of our Lord that he is iust, seeing hee is iustice it selfe, and to say that he is vpright, seeing that he is righteousnesse it selfe, and to say that hee is holy, seeing that he is holinesse it selfe: because there is no other righteousnesse but that which hee hath, no holinesse but that which hee giueth, nor iustice but that which he doth. Who is so blind who seeth not plainely that our Lord is iust and his iudgement right, seeing there is no other goodnesse but that which is himselfe, nor other iustice but that which hee dooth in his owne house? Who is so iust as thou (sayth *Hierome*) in that which thou doest, and so vpright in that which he iudgeth as thou art, O great God of Israell; seeing that in thy iudgements and sentences neither ignorance deceiueth thee, nor entreaty boweth thee, nor rewards corrupt thee, nor threatnings feare thee? To come then vnto our purpose, seeing that thou art iust O good Lord, and that thy iudgement is right full, how fell it out that thou diddest send *Iudas* from the crosse into hel, and tookest the theefe from thence with thee to Paradise? Theefe for theefe, naught for naught, sinner for sinner, vngratefull for vngratefull, and both alike: it seemeth vnto mans iudgement that he should as well haue bestowed his kingdome vpon *Iudas* which followed him three years, as vpō the theefe which accompanied him three houres. When our Lord tooke from *Cain* the right of his first birth or inheritance and gaue it vnto *Abel*, tooke it from *Ismaell* and gaue it vnto *Isaac*, tooke it from *Esau* and gaue it to *Iacob*, from *Ruben* and gaue it to *Iudah*, from *Saul* and gaue it to *Dauid*, the reason was for that hee found in those great demerite, whereby they lost it; and in the others great merit with the which they deserued it.

it. If Christ should take a kingdome from a naughty man and bestow it vpon a good man, it would bee but iust: but yet it would seeme a hard point to take it from one theefe & giue it to another, because that that is very ill bestowed which is giuen vnto one which is vnworthy of it. Was not the one as great a theefe as the other, seeing that when the one went robbing by the high way, the other being with Christ stole away the almes? But wee answere vnto this and say, that neither in this nor in any other God is to be called in question, nor yet holy Iesus to bee reprehended, considering that iustly he sent the Traitor *Iudas* into hell, and iustly likewise he carried the theefe with him to Paradise; because the one did deserue it because hee was a confessor, and the other lost it because hee was a Traitor. Let vs not bee proud or stout (sayth *Cyrillus*) for any thing that God dooth, nor bee moued at any thing that God prouideth: for we iudge a man only by the apparrell which he weareth, but he iudgeth him not but by the merites which he doth. *Damascen* sayth, That before the high Tribunall seat of Christ, they doe iniury vnto no man, they deny no man iustice, they are moued with no man, neither do they any thing there without reason, because there the rod of iustice is neuer bowed, nor the measure of mercy euer falsified. For the wise man saith, Thou hast done all thinges good Lord by weight and measure, speaking of Gods gouernment, as if he would say; O great God of Israel, O mighty God of the house of *Iacob*, how iust thou art in thy deeds, and how rightful in thy iustice, because that thou dost make al things euen by the line & plummet which thou dost, and doest heape vp all things which thou doest giue, because they shall bee of full weight. When dooth our Lord (saith Saint *Ambrose*) not doe all things by measure and weight, but when he measureth our merits with his rod of iustice, & with the poise of his great mercy giue vs that which we deserue? *Gregory* vpon *Ezechiel* sayth, That when our Lord doth pardon some & not other some, chastise these & not those, exalt

this man and pull downe that man, he doth all this in weight and measure, and not by hap without iustice; and if at any time his worke breed any admiration in vs, it is not because God hath erred in doing it, but because wee are not able with our vnderstanding to attaine vnto it. *Abraham* would willingly that God would haue giuen him presently the land of promise which hee had promised him, but hee gaue it him not vntill three hundred yeares after, expecting vntill the Cananeans should fully be vnworthy of it, and the Iewes deserue it. After that king *Saule* fell from the fauour of God, & good king *Dauid* was chosen king of Israell, yet there passed fortie years before they tooke the crowne from the one, and placed the other in the throne of the king: all which time God looked that *Saul* would grow worse and worse, & that the good king *Dauid* should become better and better. I maruell at nothing that thou doest O my Lord (saith *Anselmus:*) for although it be hidden from me, yet it wanteth not reason with thee. If our Lord bee determined to accept of the sacrifice which *Abel* offered him, and mocke at that which his brother *Cain* offered, if his will bee to conuert *Nabugodonoser*, and suffer king *Pharao* to persist in his obstinacy, and if hee let *Iudas* cast away himselfe, and yet saue the theefe, what are we to aske him an account of this: yea and although he wold giue it vs, who is able to vnderstand it? Wee read in the Prophet *Daniell*, that when God tooke away the kingdome from king *Baltaser*, that first hee reckoned and compared his demerites with the merites of the Chaldeans, by measuring those of the one, and weighing those of the other; and in the end hee found by iustice, that the Chaldeans deserued to raigne, and *Baltaser* worthie to lose his life and estate. Seeing there is alwaies (sayth *Chrisostome*) in the house of God weight and measure, *Quia omnia fecisti in pondere & mensura*, how is it possible that it should be euilly gouerned? If our Lord giue vs troubles and vexations, it is to exercise vs; if hee giue vs rest, it is because wee should praise him; if he giue vs pouerty, it is because we should merit, if he

giue

giue vs abundance, it is because wee should serue him, and if he chastise vs, it is because we should amend our selues; in so much that hee giueth vs all thinges measured by his iustice, and ruled with his mercy. If our Lord sent *Iudas* to hell, certainly hee did it not at a venture; and if hee gaue the theefe Paradise, hee did it not without right; because *Iudas* his demerites were very great, and the theeues merites were not small. And because wee may not seeme to speak at randome, and that God doth nothing but by his iustice, wee will declare how iustly *Iudas* was condemned, and how rightly the good theefe was pardoned.

CHAP. II.

How Iudas Iscarioth *was a great theefe; and of the thefts which he committed; and how he fel from the apostleship.*

Vt erat, & loculos habebat, & non erat ei cura de egenis; saith S. *Iohn*, chap. 12, speaking of wicked *Iudas*. In the holy Colledge of Christ there was a Disciple called *Iudas Iscarioth*, who was a wicked theefe; he carried the purse, & he had litle purses within it, and hee made no reckoning of the poore which were in necessity. Vnder a few briefe wordes, the Scripture accuseth *Iudas* of very enormious and greeuous faultes, considering that it calleth him an open theefe, and saith, that he had little purses where he kept that which hee had stolne, and that he had no compasion or pity vpon any. It is a carelesnesse for a man to be naught alone, to bee naught in the company of naughty men is weakenesse, but to be naught in the company of good men is malice and wickednesse; because it is better reason that one follow many,

then that many follow one. The vnhappy *Iudas* had no occasion, nor any reason to giue himselfe as hee did to sinne, nor yet to dare to steale as hee did: for if we well consider all circumstances, we shall find, that in the house where hee remained there was pouertie; in the company he went with, there was patience; in the mother which hee serued there was humilitie; and in the maister which hee had there raigned charitie. O how well the Apostle said, *Qui se existimat stare, videat ne cadat*, He that thinketh to stand, let him take heed least he fall, seeing that poore *Iudas* got such great wickednesse in the house of holinesse. How should it bee possible for him to bee good in the company of the deuill, which was naught in the company of Christ? If the infamous *Iudas* was a theefe and a Traitor, couetous and ambitious, liuing in the company of so many good, what doest thou then hope for brother (sayth *Cyprian*) vvhich art compassed on euery side with so many naughty men? *Irenæus* sayth, That *Iudas* began to play the Apostate immeadiately after that hee entered into the Apostleship, and that Christs goodnesse did much shine vpon him in looking so long for his amendment, which *Iudas* neuer did, nor neuer forsooke his theeuing. The first thing that the Scripture accuseth *Iudas* of, was, that hee was a murmurer and a detractor: saying, *Vt quid perditio hæc, &c.* as if hee would say, If it bee so that Christ my maister hath made profession of a vertuous man, and preacheth pouerty vnto all the world, and also reprehendeth sharpely all such as spend any thing wastfully; it would bee better for him (because he might conforme his life vnto his doctrine, to command this ointment to bee sold for a great deale of money, and diuide it afterward among the poore and needy. Here *Iudas* doth murmure notoriously, seeing hee murmureth at the ointment which was shed, and how euilly it was bestowed, and at *Mary Magdalen* which shed it, and hee murmureth at Christ vpon whome it was cast. When excommunicated *Iudas* said, *Ad quid perditio hæc*, hee iniuried the other Apostles, which would not murmure as hee did, hee scandalized

Simon

Simon the leaper, in hearing ſuch thinges ſpoken of his maiſter, hee iniuried *Mary Magdalen* in finding fault with her for ſpending of the ointment, and hee rebuked Chriſt, and noted him to be a curious and a daintie man in ſuffering it to be ſpent vpon himſelfe. *Anſelmus* talking vnto *Iudas* ſayth, Tell mee I pray thee *Iudas*, if the ſhedding of the ointment vpon thy maiſter was a good worke, why doeſt thou not like of it as the reſt of the Apoſtles doe? If pardy it were done ſcandalouſly, was not S. *Peter* there to haue reprehended it, who was thy ancient, and was not S. *Iohn* there alſo to haue hindered it, and counſelled him, who was more familiar with him than thou waſt? O wicked *Iudas* what iuſtice is it to ſell thy maiſter for money, and yet to hold it for an euill thing to annoint him with ointments? Doeſt thou make a conſcience of it, that they ſhould annoint Chriſt his tender fleſh, and doeſt thou make it no ſcruple at all to ſteale away the almes? O bleſſed *Magdalen*, O happy woman! O happy had he ben which had ben worthy to haue ben there at that hour when thou diddeſt annoint thy maiſter and my God, and happy had I beene when thou diddeſt annoint him with holy ointment, if I could haue tempered and mixed it with my tears, and as thou diddeſt annoint him with an ointment, I could haue waſhed him with my tears. I do not ſo much meruell at the malice of *Iudas*, as I doe at the patience of *Magdalen*, for not regarding what *Iudas* did, the more hee murmured, the more haſt ſhee made in annointing him. O what a number of murmurers there be now adaies (ſaith S. *Ierome* in an epiſtle) which ſay with *Iudas*, *Vt quid perditio hæc*, What needeth this loſſe, condemning & finding fault at all that which is not done according vnto their will and pleaſure, in ſo much that the murmurer thinketh nothing well done vnleſſe it be done as hee will. *Hilarius* ſaith, Many murmurers doe murmure at the ſumptuoſity of churches, and at the riches of holy places, ſaying with *Iudas*, *Vt quid perditio hæc*, all which whē they murmure, it is not ſo much becauſe they ſee it in the churches, but becauſe they haue it not in their owne houſes.

Because the sonne of God dooth represent all holy and vertuous men (saith *origen*,) what other thing is ment, when hee suffered *Magdalen* to annoint him and refresh his body, but that he would bee well pleased, that we should serue all holy and good men, and well content that we should vse all courtesie towards them? Why dost thou murmure, O thou murmurer, if thou doest see thy brother ease his body of continuall paine and trauell, and recreate somewhat and refresh his bones, seeing thereby thou art not preiudiced at all? he which iudgeth in euill part of the recreation which his neighbor taketh, murmureth at Christ with *Iudas*, seeing that the perfection of great personages doth not so much consist in hauing their bodies broken, as it doth in hauing their hearts pure and cleane. Put the case (saith S. *Chrisostome*) That there were a fault in that vnction, yet without comparison *Iudas* did far more sinne in murmuring at it, then *Mary Magdalen* in doing it, or Christ in consenting vnto it. Let no man iudge his neighbor (saith *Barnard*) Let no man find fault at another mans doing, because that murmuring is so odious in Gods sight, that oftentime hee which murmureth at anothers doing, sinneth more then he which doth the thing. The second accusation in scripture against this traitor *Iudas* was, that he was a notorious theefe; which was a vice by God in the old law straightly forbidden, and with greeuous punishments chastised. *Ea quæ mittebantur portabat Iudas*, saith S. *Iohn*, chap. 12. As if he would say: The office which *Iudas Iscariab* had in Christs house was to receiue and take charge ouer all the alms which deuout persons did send vnto Christ, and to bestow them, and deuide them to Christs vse and his Apostles. S. *Iohns* woords are to be noted, whē he saith, That *Iudas* caried those things which were sent them: wherein he noteth the great perfection of Christ, and of his Colledge, considering that he asked nothing from dore to dore, but did eat only of the alms which were sent them vnto their house. The son of God (saith *Damascen*) nor those of his holy colledge, were not of those poor which were troublesome and importunate, because he busied himselfe

himselfe more in preaching than in begging: for if they had no almes sent vnto them, they did eate the eares of the corne and the hearbs of the fields. We do not read in the course of the whole Gospell, that Christ commanded or commended any other matter vnto *Iudas* his disciple, but the gathering of the almes and the charge of those temporall matters; in so much that were it much or little which they did send vnto Christ, *Iudas* did both receiue it and deuide it, and withall steale the best part of it. *Chrysostome* saith thus, If wee marke it well, our Lord commended his holy soule vnto his Father, his blessed mother vnto Saint *Iohn*, his holy Church vnto Saint *Peter*, his glorious body to *Nicodemus*, and his poore substance and wealth vnto *Iudas*; in so much that hee committed the goods of this life vnto the wickedest man that was thē aliue. It is not to be thought that it is a good sign if our Lord giue any great aboundance of temporall wealth in this world, seeing that naughty *Iudas Iscarioth* had more wealth lone than Christs whole company and colledge all togither. It is much to be noted, that seeing Christ had neither house, nor vineyard, nor land, nor other rent, but onely the almes which they gaue him in the commonwealth: & also it is to be thought religiously, that that which *Iudas* stole from Christ could not bee much, nor that which hee detained from the almes which was giuen him. If it be so then, that Christ had but little, and that that which *Iudas* stole was not much, why doth the scripture with open mouth call him a theefe? wicked *Iudas* was a thiefe and that a great thiefe, because that that which he stole was a holy thing, and a holy almes, and in a holy house, and did belong vnto a holy person; and therfore according vnto the law of God, that cannot be a small theft which is done in a holy and sacred place. Saint *Augustine* saith, that as the two mites which the poore old woman offered in the Temple were more acceptable vnto God than all the treasures of the people, so our Lord is more offended with a little which is taken out of the Temple, than with a great deale stollen in the world. *Bonauenture* saith, that *Iudas* did

did not condemne himselfe for the great quantitie which he stole, but because it was a holy place from whence hee stole it, and therevpon it is, my religious brother, that thou maiest offend more in taking a small thing out of thy monastery, then a secular man in taking a greater out of the market. Why should any man meruell, that the Scripture calleth vnhappie *Iudas* a theefe, seeing hee stole away the life and goods from the king of glory? *Iudas* sold Christs life for mony, he put Christs fame and credit to pledge with the wicked, and hee put Christs wealth into his purses: in so much that if Christ more had had, more this theefe would haue robbed. O good Iesus, O redeemer of my soule, if I were *Iudas*, or *Iudas* were as I am, I would neuer haue pledged thy honour and credit, nor haue sold thy life: that which I would haue stolne should haue beene the humilitie the which thou diddest liue with, the patience which thou didddest speake with, and the charitie which thou didst forgiue with, and the zeale which thou diddest preach with. O what a happy theefe should I be if I could rob all these vertues from thee, seeing that in stead of these thefts heauen gates would be open vnto me. The third accusation is, that wicked *Iudas Habebat loculos*, that is, had a purse with litle purses in it to hide the pence which he had stolne. Rich couetous men are wont to put their double duckats in one purse, the single in another, shillings in another, and their small money in another, because they may find them quickly, and count them easily. Wherein saith *Seneca* doth the felicity of couetous men consist, but in seeing euery houre their purse, counting their money, alwaies hoording vp somewhat, and in studieng how they may lessen their ordinary charges? *Aymon* noteth, That the Scripture sayth not, that *Iudas* had purses, but little purses, whereby is gathered Christs and his colledges great pouertie, seeing that all which that theefe stole was but small base money which might well bee contained in small purses. Saint *Cyprian* noteth, That there was so little money in Christs family, that there was not enough to stuffe a little

little purſe, much leſſe many purſes : and when the Scripture ſayth, that *Iudas* had many purſes, it was becauſe hee had one common purſe to ſpend of, and another ſecretly to ſteale with. O happy time, O golden age of the primitiue Church in the which there was but one purſe among them all : but now alaſſe that not among worldlings, but alſo among them which profeſſe a monaſticall life, there is ſcarſe any one which hath not with *Iudas* his ſmall purſes to keepe his own money in. And hee ſaith further, tell me traiterous Monke, tell mee thou Monke which haſt propertie in thinges, what difference is betwixt thee which ſtealeſt the reuenues of thy Monaſtery, and the Traitor *Iudas* which ſtole the almes from Chriſt? *Anſelmus* ſayth, That as all perfect men are more bound vnto ſtraight vſes, than all other worldlings, I dare affirme that hee hath ſecret purſes hidden with *Iudas*, which in his cell foſtereth diſordinate and ſuperfluous appetites. Saint *Baſil* in his Rule ſayth, As it is a greater perfection in a religious perſon to want his owne will, than to want any kind of money, yet wee may ſay of ſuch a one that it is more daungerous for him to bee mutinous againſt his ſuperiour, then to haue his purſe full of money. Now thou art to vnderſtand my religious brother, that *Iudas* did not ſo much damne himſelfe for the money which he carried, as he did becauſe he did what he luſted. It is an euill thing to beare the purſe, but it is farre worſe to bee wedded vnto a mans owne will: it is a bad thing to carry purſes with money, but far worſe to fulfill a mans owne appetites, becauſe there is no ſin which burneth ſo much in hell as the ſin of a mans owne proper will.

CHAP.

CHAP. III.

Here are reckoned many other great offences which Iudas committed, and diuers treasons which he did against Christ.

psal 119 8.

Vstificationes tuas custodiam, non me derelinquas vsquequaque, said the Prophet *Dauid* in his 118 Psalme; as if hee would say, O great God of Israel, O great God of the house of *Iacob*, I beseech thee with all humility, that seeing I bind my selfe to keepe thy commaundements all the daies of my life, that thou wouldest not forsake me vntill my death. This is a high praier which the Prophet maketh, considering that hee doeth capitulate and agree with God, and God with him, that he will serue our Lord, & that our Lord will haue charge ouer him. It is much to bee noted with *Cassiodorus* vpon the Psalmes, that the Prophet doth not only say, Doe not forsake mee, but he addeth also *Vsquequaque*, that is, that hee would not forsake him all his life, and also that he would giue him his helping hand in all that hee shall goe about. O good Iesus, O the loue of my soule, I beseech thee, that if thou doe suffer me to fall into any sin, yet that thou wouldest not forsake me, *Vsquequaque*, Alwaies or continually, and let me commit all sinne, for if thou doe not hold mee with thy mercifull hand, where shall I stop but in the pains of hel? Our Lord hath held many with his hands, as *Cain*, *Heli*, *Saule*, and *Manasses*; but hee did not hold them *Vsquequaque*, that is still, and all in all vntill the end; considering that the one slew his brother, the other lost his Priesthood, the other was depriued of his kingdome, and the other died a Pagan. Hee did also forsake *Dauid* in his adultery, S. *Peter* when hee denied him, *Paul* when hee persecuted him; but

but he did not forsake them, *Vsquequaque*, that is, vntil death; for of great sinners they became very holy and chosen men. O what a singular fauour, sayth S. *Basil* vpon the Psalmes, our Lord doth vnto those whome he doth not vtterly forsake, as he neuer doth his best friends; the which although they bee euilly handled, and suffer much, yet hee doth it rather to exercise them, then to forsake them. The vnhappy and vnfortunate *Iudas* cannot say truly vnto our Lord, leaue me not for euer, because his sinnes were so great and his offences so grieuous, that he was forsaken of Gods hands vtterly, & he made himselfe wholly vnworthy of Gods mercy and clemency. Was not the traitor *Iudas* vtterly forsaken thinke you, seeing that he sold our Lord & master vpon the Wednesday, & vpon the Friday after he hanged himselfe vpon a tree? Doe not forsake mee O good Iesus, doe not forsake me *Vsquequaque*, for euer: but if thou wilt forsake me for a time, and withdraw thy helping hand from mee, forget mee no longer then thou diddest forget S. *Peter*, which was vntill hee wept; and doe not forget mee as thou diddest *Iudas*, vntill hee hanged himselfe. The scripture accuseth *Iudas* that he had no regard vnto the needy and poore, but that he was more careful to steal somewhat from the almes which was giuen vnto Christ, then to bee pitifull vpon the poore and necessities which were among the people. *Suspirabam, ligatus sum non cathenis ferreis, sed mea praua voluntate*, saith Saint *Augustine* in the eighth of his Confessions, as if he would say; O how many times did I pierce the heauens with sighes, and watered the fields with my teares, seeing my selfe taken and bound in yrons, and yet not with fetters and cheines, but with my own proper wicked vvill: and that vvhich I cannot speake vvithout vveping is, that I yeelded my owne will vnto the enemie, and with my vvill he doth that vvhich is not my will. Who euer vttered such pitifull vvords vntill this day? O vvith vvhat great reason this holy man speaketh this, and vvith vvhat great reason hee vweepeth for giuing our vvill vnto the deuill, seeing hee maketh of our vvill that vvhich vve vvill not: for if vve giue

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the enemy once an entrance into our soule, he rebelleth presently with the chiefest force hee hath. *Iudas* gaue principally his will vnto the deuill, and hee in lieu of his will, taught him to murmure, and hauing taught him to murmure hee vsed him to steale, and hauing vsed to steale he began to haue purses, and that being done hee came to sell Christ for couetousnesse. What would the Prophet say when hee saith, *abyssus abissum inuocat*, One depth calleth another, but that the qualitie of one sinne is to call another vnto him. *August.* vpon the Psalmes saith; King *Dauid* saith very well that one sinne entiseth another, considering that of idlenesse commeth looking, of looking desiring, of desiring consenting, of consenting doing, of doing perseuering, of perseuering damning himselfe, in so much that wee goe from sinne vnto sin in post hast, vntill we be benighted in hell. *Iucundus homo qui miseretur, & commodat, &c.* saith *Dauid* in his hundred & eleuenth Psalme, as if hee would say. O how happy is that man who is pitiful with the weake, a giuer of almes vnto the poore, and modest in that which hee speaketh: for although God suffer such a one to be tempted, yet hee suffereth him not to bee ouercome. S. *Ierome* vpon these words saith, If thou marke it well, there is no man called pleasant and faire in Scripture, but hee which vseth pitie, and giueth almes, and hee who measureth his words before hee vtter them; for such a one is in fauour with God, and esteemed among men. Who hath ben mercifull vnto his brother in this world, vnto whom God hath not beene the like in the other? who hath imparted his goods vnto the poor, vnto whom God hath not imparted his glory? who hath brideled his tongue, who hath not benregarded & respected for it? What greater reward would he haue which vseth mercy, or he which giueth alms of his substance or he who hurteth no man with his tongue, then that oth and promise which the Prophet speaketh of, *Quòd in æternum non commouebitur*, that although he be neuer so much vexed and beaten with temptations, yet our Lord will not suffer him to be ouerthrown. S. *Barnard* saith vpon *Qui habitat*, O good Iesus,

ſus, O the glory of my ſoul, if my hart be aſſured by thee that he ſhal not bee moued for euer, what doe I weigh it if pride beate me, if anger moue mee, if enuy moleſt me, yea and the fleſh diſquiet me? when our Lord asketh of vs that we would be merciful, & almsgiuers, & fair ſpoken, it is a very ſmal matter that he asketh of vs, conſidering that which he doth promiſe for it: for for to be aſſured, that neither in aduerſity which may come vnto him, nor proſperity which hee may happen vnto, *Quod in æternũ*, that his heart ſhall neuer bee moued, is ſuch a great matter that it can neither bee bought with the weight of tears, nor deſerued by heroicall deeds. The contrary vnto all this was found in wicked *Iudas*: for in ſteed of pitty he was cruel, cõſideringhow he had no regard vpon the poor, & in ſtead of almes-giuing he ſtole the almes from Chriſt, & in ſtead of brideling his tongue he ſold his God & Lord vnto the Synagogue; and how could *Iudas* the theefe haue pity on the poor which begged among the people, ſeeing he ſtole the alms which they gaue vnto Chriſt? If it be a ſin to ſteale from a rich man, yea that which hee aboundeth with; ſhall it not be a ſin & a wicked ſacriledge to ſteale from the poor that which they haue neceſsity of? whē thoſe of Chriſts holy colledge did eat the ears of corne for pure hunger, they would rather haue eaten bread and meat if they had had money to buy it. If *Iudas* did ſee Chriſt deuide the apoſtles alms to the needy poor, he ſhould not only not haue takē it as a reprochfull thing & diſhoneſt, but rather he ſhould haue ben thankfull and glad for it, becauſe there is no worke of mercy which is not in this world commẽded, and in the other rewarded. It is a certaine thing that theeues wiſh not well vnto the poore, becauſe a theefe will neuer come to him whom he thinketh will aske ſomething of him, but vnto thoſe from whome they imagine they can ſteale ſomewhat away. *Fulgentius* ſaith in a ſermon; If ſorrowfull *Iudas* had beene loiall vnto his maiſter, merciſull vnto the poore, friendly with the Apoſtles, diſciplinable in his manners, and not deſirous of other mens goods, our Lord would neuer haue left him to haue gone

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out of his colledge, nor hee euer haue committed treason. Who made thee O *Iudas* stumble and fall into such enormious and greeuous sins, but thy small or rather no pity? When the scripture accuseth the traitor *Iudas* that he had no care of the needy, it is a matter both to make vs afeard, and also to wonder at; because that in the sight of our Lord, the almes which we doe vnto the poore are much more accepted, than the sacrifice and incense which we offer him. *Iudas* is also accused of that which hee did in the parlar where hee supped, when Christ said. *Ecce manus tradentis me*, as if hee would say; O my disciples, O my only sons and companions, truly I open and discouer one thing vnto you: that is, that one of you which are here with me, hath sold me by treason, and which is worst of all, hee doth eat with mee at my table and at my owne dish. Christ complaineth that *Iudas* sold him vnto the Synagogue, and that hee sate at his table with him, and that he did eat with one hand only, and that he was ashamed neither of the one nor of the other: and there is none of this spoken without a great mysterie. *Confundimini & erubescite super viis vestris ô domus Israel*, said God by *Ezechiel*, chap. 6, as if hee would say: O house of Israel, O ye people of Iuda, bee now ashamed of the filthy works which you doe, and of the wicked steps yee walke in. For I am much more offended to see how little you esteeme of me, then of the offences which you commit against me. A man which is of a noble and stout courage, and of a shamefast countenance, although hee haue beene offended and wounded by another, yet he doth not so much feele the iniury which is done, as he greeueth to see his enemy walke before his house; because the brabble proceeded of anger, but the going about his house commeth from malice. *Gregory* vpon *Ezechiel* saith thus, Our Lord had great reason to complain of the house of Israel, & of the kingdome of Iuda, and that not so much for the wickednesse they committed, as for the small shame they had in committing it; because that hee wil either late or neuer amend, which is not ashamed at all to haue offended. It is to be noted that the Pro-

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phet saith, *Erubescite de vijs vestris*, that is, that we should bee ashamed to walke our waies, because to walke vnto the flesh and the world there are many waies, which are all of vanity: but to walke vnto heauen there is but one way, which is of charity. What are our waies but onely our disordinate and naughty desires? Whither doe our desires lead vs, but vnto vices, and from vices vnto sins, and from sins vnto hell? Then be ashamed to sinne or to haue sinned: for as S. *Ambrose* saith, The first step to repentance is to bee ashamed of the sinne committed. What saith the son of God, when hee saith, Behold the hand of him which betraieth me: what else doth he say thā, behold the Traitor, behold wicked *Iudas*, who is not cōtent to haue sold me vnto the synagogue, but also sitteth & eateth at my table without any shame at all. The son of God could not haue spoken a word of greater iniury to *Iudas* than to call him Traitour: for after a man hath committed treason against another, there is neuer after any hope to be had of him, nor trust to bee put in him. *Iudas* was a Traitor in selling Christ vnto those vnto whome hee did sell him: that is, vnto his mortall enemies, who bought him not because hee should serue them, but because they would bee reuenged on him. *Iudas* was a traitor, for selling Christ for so base and vile a price, because a lustie and an able young man, as Christ was, was more worth if it had beene but to make a slaue of. *Iudas* was a Traitor in selling him vnto them, because in doing of it he shewed great malice, and exceeding auarice, seeing hee agreed with his enemies for him at the first word, & hee neuer replied nor hucked one word vpon the sale. *Iudas* was also a traitor, because he went of his own voluntary wil to sel Christ, not being asked nor induced vnto it by any, wherein he shewed his infamous condition & wicked treason. For by so much the more sins are offensiue, by how much the occasions were lesse which caused vs to commit them. *Iudas* was also a Traitor in sitting with Christ at his table, as though he had offended him in nothing: wherein he shewed his small conscience and great impudency; for hauing as hee had the money in

his purse, for the which he sold Christ, it was not reason hee should haue eaten with him in his dish. *Remigius* exclaimeth in an epistle : O vnto how many may Christ say now adaies, behold the hand of him which betraieth mee is at the table with me, all which like vnto *Iudas* either by vsury, or by symony dare sell Christ, and after eat with him at the same messe, prophaning and wasting church-goods, as though they had cost Christ nothing ! S. *August.* vpon S. *Iohn* sayth, That there supped but one Traitor in the parlar with Christ, but now adaies in the table of his church there dineth & suppeth an infinit number of Traitors: and that which cannot be spoken without tears is, that neuer seruing nor benefiting the catholike church at all, they eat and take away the fruit which Christ got vs with his precious bloud. Tell mee my brother, tell mee I pray thee, what difference is there betwixt thee which sellest Christ for sinnes, and *Iudas* which sold him for money ? Is it not thinkest thou a greater sinne to sell Christ for other sinnes, then for *Iudas* to sell him for thirty peeces of money ? The difference which I find betwixt thee who art a sinner, and wicked *Iudas* who was a Traitor is, that hee sold Christ but once, and thou sellest him euery day and houre : and in so greeuous an offence there can be nothing more iust, that seeing thy treason is greater than his, that thy condemnation also should be greater than his. It is also to be weighed that Christ doth not say that *Iudas* did eat with him with both hands, but with one only; for hee saith : *Ecce manum tradentis me*; Behold the hand of him who betraieth me, which hee spake not without a secret mysterie. S. *Ierome* sayth thus, He who could haue seene *Iudas* in the parlar, should haue seene how his heart was giuen to the deuill, his body vnto the world, his word vnto the Synagogue, his left hand vpon his purse, and with his right hand hee did eat with Christ. *Rbertinus* sayth, That he doth eat with the Traitor *Iudas* at the table with one hand, who liueth in a monastery, not with a purpose to follow Christ, but with an intention to flee the perils of the world, and coker himselfe with the

the goods of the monastery. *Bonauenture* sayth, That then the religious man eateth with one handwith *Iudas* at Christs table, when he liueth in the monastery by necessitie, and not voluntarily, insomuch that his body is in his cell, & his heart in the market place. Thus then you haue had recited vnto you the heinous offences, which the Traitor *Iudas* committed, and how iustly our Lord condemned him: so that now there remaineth onely to tell you of the perfections which were in the good theefe which died with Christ, and how iustly Christ tooke him to heauen with him.

CHAP. IIII.

Of the great vertues which the good theefe had which died with Christ, and how he beleeued: and of that which the Prophet Ieremy speaketh to this purpose.

T*onde capillum tuum & proijce, & sume in directum planctum, quia periit fides & ablata est de ore eorum*, said God vnto the Prophet *Ieremy* in the 7. chap, as if hee would say. O *Ieremy* my friend and Prophet, poule the haire of thy head, and then cast it vnder thy feet, and weepe and bewaile the Synagogue, because now there is no truth in her mouth, and the faith of her Commonwealth is vtterly lost. Men did neuer poule their heads in holy scripture, nor rent their garments, nor shed many tears, but for very great desasters, or pitifull accidents; as for the death of *Iobs* childrē, & withall the losse of all his goods; for what cause holy *Iob* shaued his hair, rent his garmēts, & cried out with loud cries. It is much here to be noted, and also necessary to bee known, that seeing the scripture saith, that the soule which committeth the sin, that the selfesame shal endure the punishment, why God cōmanded *Ieremy* to weepe with his eies, and poule his hair, for the

Ier. 7. 29.

sins which others haue committed? If Israel do offend & fall into the sin of idolatry, how is the good Prophet *Ieremy* to be blamed, & why is he commanded to poule his hair for it & cast it vnder feet? Hath not euery man think you inought to do to weep for his own sins, without weeping for other mens sorrows? *Hugo de sancto victore* answereth vnto this doubt vpon those words, *Defecerunt præ lachrimis oculi mei, Thren.* 1. and saith that there is nothing more natural vnto good mē thē to weep for the sins of the wicked. The charity of the good is so great, & the carelesnes of sinners so idle, that the iust mē do first weepe for the sins of the wicked, then they do weep for thē-selues. O how many sinners do we see in these daies, sporting & laughing in the world, for whose sins the iust do weep and giue themselues discipline? O that it would please the God of heauē, that the heart of him who sinneth would receiue such griefe as the iust in seeing him sinne? I sweare by the law of a good man, that none would go to rest at night with sinne, nor rise in the morning without grace. Is there any day (saith *Cyrillus* vpō Leuit.) in which a good mā doth not better himself, or any moment wherin he doth not merit, considering that he doth imitate the good in that which they do, & weep for the wicked in that they commit? King *Dauid* did weepe for the death of his deare sonne *Absolon*, and not only because hee was his son, but because he saw him die in that euil estate. The son of God wept ouer the city of Ierusalem, not only because they would there kil him, but because they wold neuer amēd thē of their wickednes. The Prophet *Ieremy* did weepe very much for the captiuity of his people, not so much because they were in captuity in Babilō, as because they would not neither for that punishmēt or any thing else leaue their idolatry: the great captain *Iesus* with all the nobles of Israel wept, not because of his own life, which was not long, but because they saw how ingrateful the synagogue was to god. The Prophet *Samuel* wept when king *Saule* came frō the conquest of *Amelech*, not so much because God had depriued him of a kingdome, but because hee had falne into such a great sinne. Saint *Augustine* in his Confessions saith thus! We do not see good men so

so much occupied in any thing as in drawing euill men to good life: and when they can neither by entreaty, nor threatning conuert them, then they betake themselues to weep bitterly for them. When *Ieremy* said, *Defecerunt præ lachrimis oculi mei*, and when *Dauid* said, *Exitus aquarum, &c.* what else would they say, but that the eies of the one of them were failed for weeping for the paines which the people endured, and that the eies of the other were made a sea of teares for the great wickednesse which he saw in Israel. *Anselmus* in his meditations saith thus. O sweet Iesus, O my good Lord, if good men should not aid me with their holy praiers, & if holy men should not helpe me to weepe for my grieuous offences, what would become of mee wicked and wretched creature? O what infinit charity, O what vnspeakable mercy, saith *Ierome* vpon *Ieremy*, had our Lord vpon the wicked Synagogue, and alwaies hath vpon euery sinfull soule, considering that he commanded the Prophet *Ieremy* to weep for the sins committed by her, as though they were his own. Wherfore thinkest thou, doth our Lord command holy & iust men to weepe for our sinnes, but because he knoweth better then we our selues, that if we haue power to fall into sins, yet that we cannot lift our selues out of them without his grace & license? Who then is able to obtaine vs this grace, but he who is in state of grace? It is to be noted, that in *Ieremies* weeping, our Lord commanded him first to poule his heare, then cast it and tread it vnder his feet, and that then hee should weepe ouer them: of all which things there is none which wanteth a secrete and a mystery. What other things are the superfluous heares in the head, but the vaine and light cogitations which are in the mind? When he saith, That the ofter our heare is pouled and shaued, the more they encrease & grow, what meaneth hee else, but that filthy and vnclean thoughts the more they are suppressed and kept vnder, the faster they grow vpon vs? What doth he else mean when he commandeth *Ieremy* not to pul vp his hear by the root, but only poule it; but only that if we be able to resist vncleane thoughts, yet

wee are not able wholly to subdue them and pull them vp. The roots of the heare remaine alwaies in the head, and the rootes of vaine desires continue alwaies in the soule; & if our Lord dooth permit this, it is because wee should haue matter whereupon to exercise our selfe in, and occasion to merit the more. Then we do pul vp our euill cogitations, whē we throw them out of our hearts; then we spurn thē with our feet, when we return no more to thinke vpon them, and then we weepe with all our heart, when we repent that euer wee consented vnto them. O how happy should I be, if I could shaue the superfluous thoughts of my heart, & could kick at the disordinate desires of my mind, & could weepe the times which I haue euilly spent! for in the latter day wee shall giue as strait an account of the times which we haue euilly spent, as of the offences which we haue committed. Speaking more particularly, seeing that God cōmanded the Prophet *Ieremy* to poul his head, as if he had ben a simple man, & kicke at that which he had pouled, & weep many tears, it is conuenient now that we know whether he commanded him to do these things for the sins which he hath committed, or for sins which hee hath seene in the Iudaicall people. Who euer saw Christ weepe or command any man to weep, but he had occasion to do it, and reason to command it? The reason why *Ieremy* weepeth is, *Quia ablata est fides de ore eorum*, Because there is now no faith in the house of *Iacob*, & because the goodnes & truth of Israel is perished Behold how God doth not complain here of vs, for that we do not offer sacrifice, nor because wee pay not our tithes, nor because we break the holy fasting daies, nor because they are couetous, nor because they are carnall & gluttons: because nature inuiteth & inclineth vs to all these, carelesnesse & humane frailty excuseth vs. That which our Lord cōplaineth of is, that they are faithlesse in heart & idolaters, and that they can speake nothing with their mouth but lies, which two vices are perrillous for vs to be saued with, & very hard to amēd. *Ciprian* vpō the Creed saith; Although the Apostle saith, that faith without works is dead, yet I had rather

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do sinful works being a faithful Christian, thē vertuous works being a faithlesse Pagan; because that our Lord doth easilier lighten him which beleeueth that which he cōmandeth, thē him which blasphemeth him and his church. *Damascen* saith, That the diuel dare neuer tempt mightily any, but such as he perceiueth to be weak in faith, and in that case hee careth not much to tēpt him hardly with other vices, if he see him weak & cold in faith; because the diuel is better at ease to see a man doubtful & wauer in faith, thē to see him cōmit all other sins in the world. What dooth the diuell watch at, or ouerwatch, but to see whether thou bee doubtfull in the faith of Christ? what hast thou if thou hast not true faith? what wantest thou, if thou wantest not the true faith of Christ? O good Iesus, O the light of my soule, I beseech thee that thou wouldest not depriue me of thy faith, that thou wouldst not cast me out of thy church, that thou wouldst not take thy mercy frō me: for if thou wilt not suffer me to fall from thy faith, I shal alwaies haue a hope that in the end I shalbe saued. To come thē vnto our principal purpose, who made vnhappy *Iudas* hang himselfe, & what was the cause the good theefe was saued, but only the great faith the theefe had, & the sinful infidelity which the other fel into? because *Iudas* wold not beleeue that Christ was our maker, and because the good theefe beleeued that Christ was our redeemer: *Iudas* sold Christ, and the other beleeued in Christ: insomuch that in beleeuing & knowing litle, men come to offend much. So much (saith *Gregory*) the faith of a good Christiā is more meritorious, by how much the fewer argumēts & reasons it is grounded on, because the merit of the catholick faith doth not cōsist on that which we see with our eies, but in that which we beleeue with our hearts. If we compare the faith of the good theef with the faith of the old fathers, we shal find it to be true, that he did so far exceed thē in faithfully beleeuing, as they did go beyond him in good liuing. How should not *Abraham* beleeue in God, considering how God spake vnto him from heauē aboue, and vsed him as if he had beene his particular friend? The theeues faith was greater thā his, because that Christ neuer spake vnto him one

word of beliefe, neither did hee euer see him in heauen, but only hanged vpon the crosse. The Prophet *Esay* did beleeue in God, when he saw him sit on high in his throne, beset with thousands of Seraphins; but the theeues faith was greater, because hee neuer saw Christ but crucified, and accompanied with theeues. The Prophet *Moises* had faith when hee saw the God of Israel speake vnto him out of a bush, and that the bush wasted nor burnt not; but the faith of the good theefe was greater than this, considering that hee saw Christ loaden with thorns, which burnt not in show, but in troth pierced his braine. S. *Peter* had faith, when hee saw Christ goe vpon the waters; but the good theefes faith was greater, considering he saw Christ not spurn the waters, but saw him bathed in bloud from the feet to the head. *Mary Magdalen* had faith when she saw him raise her brother *Lazarus* from death to life who had beene foure daies dead; but the good theefe had greater faith then this, considering how he neuer saw Christ raise the dead, but only saw himselfe die vpon the crosse like a malefactor. S. *Iohn* the Euangelist had faith when he had slept vpon our Lords breast, after he had supped vvith him in the parlar; but the theefes faith vvas greater then this, seeing that hee beleeued in the sonne of God, not sleeping vpon his breast, but suffering vvith him by his side vpon the crosse. S. *Iames* had faith vvhen hee savv Christ transfigured in the hill Tabor and the Fathers of the old law adore him; but the good theefes faith was greater then this, considering hee saw not the sonne of God transfigured but disfigured, hee saw not his face shine, but his body torne in pieces. O happy and glorious theefe, who but thou hath stolne the faith from the synagogue which of old shee was wont to haue, and stolne Christ from them in whom then they beleeued not? Impart and deuide vnto me part of the faith which thou didst steale from the Synagogue, and Christ which thou diddest rob away on the Mount of Caluary: for although I was not thy companion in suffering, yet now I will bee in beleeuing. That which I would haue thee impart vnto mee is, the entire faith which

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thou haſt, the holy wordes which thou ſpeakeſt, the abundance of bloud which thou ſheddeſt, the true confeſsion which of God thou makeſt, and the Chriſtian charity with the which thou doeſt correct the other theefe. O that this theefe hath a happy inheritance, ſeeing that with the theft of worldly things he eaſily got the gallowes, and with the theft which hee ſtole vpon the croſſe hee got glory. *Chryſoſtome* of the praiſe of the theefe ſaith thus; In whom O good Ieſus, in whom did thy holy faith remaine when thou diddeſt depart out of this life, but in thy ſorrowfull mother, who wept at the foot of the croſſe, & in that holy theefe who ſuffered on thy ſide? O good Ieſus, O redeemer of my ſoule (ſaith *Barnard*) what a ſmall number of friends thou hadſt with thee on the croſſe, and what a multitude of enemies about thee, conſidering that thou hadſt there but two faithfull Chriſtians, that is, thy bleſſed mother which did beleeue in thee with her heart, and that iuſt theefe which did confeſſe thee with his mouth. Seeing it was nothing elſe to be a Chriſtian, but to beleeue in Chriſt, and ſerue Chriſt, it is to be beleeued that this theefe was a Chriſtian, and that he died a Chriſtian: for if he had not ben one, he would neuer haue commended himſelfe vnto Chriſt, as wee doe our ſelues vnto God, vnleſſe hee had alſo beleeued him to bee God. *Iſichius* vpon *Leuiticus* ſaith, That we doe not doubt whether this theefe was baptiſed or not, but how hee was baptiſed, and where, wee know not; but that which wee doe know in this caſe is, that if there wanted water on the croſſe to baptiſe him, yet there wanted no blood to regenerate him. There was but one poole in the temple of Hieruſalem to heale men with, but on the Mount of Caluary there are three fonts to baptiſe with; the one was ful of our Ladies teares, the other full of the water of our Lords ſide, and the third full of the bloud of his body. How could this theefe be vnbaptiſed, hauing ſuch great preparations to baptiſe him? O my ſoule, O my heart, why doe you not baptiſe and waſh your ſinnes, why wipe you not away your wickednes in the teares of the ſweet mother, in the water of his greeuous

uous side, and in the bloud of her holy sonne? *Ecce nunc in iniquitatibus conceptus sum*, Behold now I am conceiued in iniquity. Yet notwithstanding what sinnes could I haue inherited, or what offences could I haue committed, which the mothers tears could not wash, and the sonnes bloud could not make clean? I will not now goe with *Iudith* to the fountaine of Modien to wash mee, nor with *Naaman* to the waters of Iordā to bath me, nor to the poole at Ierusalem with the sick of the palsie to heale me, but I will goe onely vnto the holy fonts of the Mount of Caluary to baptize me, which are full of the bloud which my God shed, and of the water which issued out of his side. To conclude then, whē Christ was baptised, there was none present but S. *Iohn*: but in the baptisme of this theefe there was Christ, and his mother, S. *Iohn* & *Mary Magdalen*, insomuch that in the house of God they giue more honour to good theeues, then vnto those which are naughty Emperours.

CHAP. V.

How three houres in which the good theefe was with Christ vpon the crosse, did profit him more than the three yeares profited Iudas *in the which he followed Christ: and how some steale vntill they come to the gallows, and how this theefe stole vpon the gallows.*

1 king 3. 9.

T nunc domine deus Israel, da seruo tuo cor docile, vt discernere possit inter bonum & malum, said the great king *Salomon* in a praier which hee made vnto God, Reg. 4. chap. 3. as if hee would say; O great God of Israel, O great God of the house of Israel, I pray thee & beseech thee that it would please thee to giue me frō thy hāds a hart willing to do all that thou dost cōmand me, & beleeue al that thou dost counsell me. Who is able to gouerne so rich a coun-

country, if thou in teaching him do not giue him an vnderstā-ding to discern betwixt the good & the euil? This petition of *Salomōs* was very grateful vnto God, because he asked him no more kingdomes to enlarge his dominions, nor riches to liue deliciously with, nor many yeares to liue long with, nor fauor & might to be reuēged of his enemies. To haue much, to possesse much, to liue long, to be of great might, are they not the things we desire most of al with al our hearts & for the which we do most of al sweat for & sigh? whē *Salomon* asked a heart apt to learn, what did he aske else, but a mind which would suffer it self to be instructed & to be counselled by wise men, which few men are wont to ask, and much lesse to do; because euery man thinketh himself wise, & that he needeth no mans counsell at all. What better praier could that happy king haue demanded at Gods hands, thā a heart well instructed, & ready to heare counsell? *Plato* in his Timæo saith, that he neuer saw any man do amisse which followed counsel, but he saw many cast thēselues away by following their owne wil. *Seneca* to *Lucilius* saith, that the cōmodity of a mind well taught, and of a man wel counselled is, that if he hit aright in that which hee doth, al men giue him the glory of it; & if he erre in his enterprise, al men cast the blame vpon him which counselled him. When Christ tooke counsel vpon the feeding of the hungry companies, did he not take it trow you of S. *Phillip*, which was one of thē which could do least & knew least? S. *Paul* writeth to his disciple *Philemon*, *Sine tuo consilio nihil faciam*, that is, I wil do nothing without thy counsel: without his aduise & opinion he would not determine either to go to Rome, or stay & preach in Asia. King *Dauid* was a far greater Prophet thē *Nathan*, yet he consulted with the good king, whether hee himselfe should make the holy Temple, or command his sonne to make it. If Christ then being God, and S. *Paule* being an Apostle, and king *Dauid* being a Prophet, would not trust their owne iudgement, why should any man refuse anothers counsel and opinion? *Foris vastauit eos gladius, & intus pauor, quia gens est absque consilio & prudentia*, said God vnto *Moyses*, complaining vppon the people of Israell; as if he

he would say, O *Moises* thou hast it in thy choise, which thou hast made of people to serue me vpō those which haue neither wisdome to gouern themselues, neither do ask counsell of that which they ought to doe, by reason wherof they shall go al their life time sore feared with the enemies knife, and alwaies beare fearfull hearts. God complaineth of the Synagogue, that she had litle wit and great folly, and that she despised counsell and was guided by her owne wit, which are two things dangerous to a Common wealth, and hurtfull vnto euery particular person. *Chrysostome* saith, That God doth that man great fauour vnto whom he giueth a heart apt to learne, and easie to be counselled, and not hard to be entreated; because there are some men so vnpleasant in their conditions, so proud in their conuersation, that they are hated of all men, & liked of none. It is to be noted, that the wise man saith not only vnto God giue me a heart, but he addeth, a heart easie to be instructed; because God giueth hearts vnto many, which are rather hearts of beasts then of men, with the which they neither know that which they should, nor chuse that which they ought, nor keep that which they haue, nor keepe secret that which they know. S. *Bernard* expounding these wordes, *Abii post vestigia gregum tuarum*, sayth, That it is a word of great iniury and griefe which woundeth the mind, when God commanded any to go after beasts, seeing that man is lord ouer beasts; which our Lord doth sometime cōmand, because he is a greater beast thē a beast which hath the vse of reason and yet doth not follow reason. The end why the wise man did aske for a heart easie to bee instructed, was because hee might know how to chuse what was conuenient, and eschew that which was hurtfull: for if a man cannot doe this, a brute beast can do that which a man cannot doe; because wee see by experience that hee eateth euery day of one food for his sustenance, and of others he eateth at times for a purgation. S. *Augustin. de verbis Apostoli*, saith, That it is so great a gift to haue a mind apt to learne in this world what is good and what is bad, that he giueth it but

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vnto very few; for this being knowne, there is nothing else to be known. To come then vnto our purpose, had not this good theefe a heart easie to bee taught, vvhat vvas good, vvhat euill, and that farre better than the other theefe his companion, seeing he said vnto our Lord Remember me, commending himselfe vnto Christ; and the other said blaspheming Christ, if thou be Christ, saue thy selfe and vs? *Origen* vpon *Matthew* saith, Care not my brother for being a theefe, in hope to saue thy selfe, as the good theefe did to saue him: for God gaue him not heauen so lightly, but that he paied somewhat for it. For if he gaue him the kingdome of heauen, it vvas becauſe he did confeſſe him, vvhen al denied him, praiſed him when all men blaſphemed him, accompanied him vvhen all men forſooke him, and defended him vvhen all men accuſed him. O high iudgements of God, O inſcrutable ſecrets of Gods diuine prouidēce! vvhich of the Saints deſerue to vnderſtand them, or vvhich of the Seraphins is able to attaine vnto thē? Let all the vviſe men of the vvorld come together, let all the Hierarchies & holy principalities aſſemble themſelues: what count can they yeeld, or vvhat reaſon can they alledge, vvhy three houres onely, in the which the good theefe vvas vpon the croſſe vvith Christ, did profit him more than *Iudas* three vvhole years continually that he went vvith Christ? Agreeable vnto the saying of the Apoſtle, what auaileth it the gardener if he labour in his garden, plant lettiſe, and water them with the water of the morning, if our Lord doe not viſite it with his grace? *Chriſoſtome de laudibus latronis*, ſayth, The theefe ſtole, and *Iudas* gaue almes; the theefe filled his belly, and *Iudas* faſted; the theefe ſtole, and *Iudas* praied; the theefe followed the world, & *Iudas* ſerued Christ, & yet notwithſtanding al this, the theef is ſaued, & *Iudas* cōdemned. What dooth it auaile vs to ſerue, if it pleaſe not the ſonne of God? God looked firſt vpon *Abel*, then vpon his ſacrifices: in the world they look firſt vnto the gift, although hee who giueth it bee naught, but in the houſe of God they regard more the merit of him who giueth, thā the value of the thing which he

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giueth. The merits of this theefe were very great, considering he serued Christ neither yeares nor monthes, nor weekes, but houres, and those very few, but hee employed them so well, that if he sinned a long time, he repented suddenly, amended with speed, & saued himselfe in a short space. *Vbertinus* saith, That it is to bee noted, that the scripture passeth with silence who this theefe was, from whence he was, what age hee was of, what law he obserued, of what stocke hee descended, because that *Pilate* being a Romane iudge, could aswell crucifie the Gentiles, as hang the Iews. The scripture kept close the secret of this secret to let vs vnderstand, that for our saluation it maketh little to the purpose, whether wee be noble men or meane men, rich or poore, well spoken of or infamous, but only that wee hold Christ for our Lord and king, and that wee keepe faithfully his holy law. S. *Basil* vpon the Psalmes saith, That all the things of this world suffer an excuse, but those things which touch the good of our conscience, & the seruice of the catholike church do admit none at all. And that there is no excuse to be admitted in the seruice of God, let vs look vnto the good theef which suffered on the crosse with Christ, who for to aske pardon of his error, and to repent him of his sinnes, was not hindered at all by being infamous, nor cõdemned, nor crucified, nor of base linage, nor yet that hee had so smal time to repent. How great sinnes so euer we haue, or how late soeuer we come vnto the crosse, let vs not distrust to bee heard, nor despaire to bee admitted: for wee doe not read of this theefe, that he was baptized, or confessed, yea or that he had repented vntill he was put vpon the crosse. *Cyrillus* crieth out, O great mercy, O infinite goodnesse, what sweats did that theefe endure for thee, what discipline did hee giue his flesh, what number of yeares did he serue thee, in what holy pilgrimages did he bestow his time, that thou shouldest within three hours pardon his offences, and no other but thou thy selfe take him to glory? *Bernard* saith, O who could become a theefe with the good theefe, seeing that one sight of thee made him a Christian, and one word brought him to heauen?

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We see daily that some steale in their childhood, some in their youth, some at mans estate, some in their old age, and some euen vnto the gallowes: but yet to steale vpon the gallowes, of whom do we read it, but of this holy theefe? There was neuer any famous theefe, that euer did so famous a robbery before he came to the gallowes, as this good theefe did euen vpon the gallowes, considering that before all their faces he stole away the kingdome of heauē. O that this was a happy theft which the theefe stole vpon the crosse, considering that hee stole the sonne from his father, their Lord from the Angels, and their creator from the Iewes, and their redeemer from the Christians. Who euer saw any thing like vnto this, who euer heard any thing like vnto this, or who euer read any thing like vnto this? Thy feet nailed, thy armes crucified, thy hands bound, all thy body disiointed, and withal hanging vpon the crosse, and yeelding vp the ghost, yet doest thou steale from others? When other men ask pardon of the people, say their beliefe, restore things taken away, as all other theeues doe, at that time thou doest go about to steale anew. O good Iesus, O the comfort of my soule, wilt thou not giue me license to rob and steale with this theefe? That which I would steale, should bee the bloud which thou diddest shed, the loue which thou diddest die with, and the charity which caused thee to die, and the crosse on which thou diddest die: but woe and alasse if I would steale all this, I should first crucifie my selfe. O my soule, O my heart if you will steale and rob with this theefe, suffer your selues to be taken, then to be bound, then to bee dismembred and crucified: for as in the world when wee are at liberty money is stolne, so vpon the crosse when we lose our liberty, the heauens are stoln. *Adams* was but a small theft, seeing of all Paradise hee stole but one apple. But this good theefe was not content with the apples of Paradise, vnlesse he stole all Paradise. It was a vaine and a light theft which faire *Rachel* committed against her father *Laban*, and this of the theefe was an honorable theft, because hee did not abase himselfe to steale idols made of wood, but

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he stole the very true God. The theft which king *Dauid* committed was a bold theft, when hee stole the bottle of water and the speare from king *Sauls* boulster: but the good theeues theft was more solemne, who stole not a launce from a boulster, nor a bottle of water, but he stole Christs body drie and without bloud, and his side which was pierced with a launce. *Moises* spies were craftie and subtile theeues, vvhich stole avvay the bunch of grapes of the land of promise: but the good theefe vvas farre more subtiler, seeing hee stole from those vvho had stolne, not a bunch of grapes vvhich hanged, but Christ crucified. Let al the theeues that are, come forth (saith *Cyprian*) and bee compared vvith this theefe, and they shall find for a truth, that he is the greatest of all, and the most famous of them all: seeing that if other doe steale they lose their life, but this in stealing recouered life.

CHAP. VI.

How the good theefe had nothing remaining on the crosse, but his heart and his tongue: and that by these two hee gained glory: and there are curious points vttered touching the heart.

Mni custodia custodi cor tuum, quia ex ipso vita procedit, said *Salomon* the vvise, speaking vvith his son *Roboam*, in the fourth chap. of his Prouerbes; as if he vvould say, I counsell thee my son *Roboam*, as a thing that doth very much import thee, that thou keep thy heart vvith all care & vvatching, because from him proceedeth al the good of thy life. It doth behooue vs very much that vvee beleeue this that the vvise man saith, and also keepe it, seeing he vvriteth it vvith such high vvordes, and persuadeth it vvith such deepe

deepe reasons. I confesse for my owne part, that amongst all the things which I haue read, or haue heard wise men speake of, there is none that hath taken such deep root in my memory, nor hath satisfied my iudgemēt like vnto this coūsel of the wise man. For the better commending of which speech I wish I had *Homers* vnderstanding, *Platoes* wit, *Diogenes* phrase, *Eschines* art of Oratory, & *Ciceroes* tongue. After this saying, & in comparison of it, there is nothing more to bee thought, nothing more to be sought, nothing more to be said, nor nothing more to be commended: for vnder this speech is comprehended, al the goodnes that hath ben written vntil this day, & all that which is necessary for thy saluation. This is a high doctrin, a wonderful saying, worthy to be heard, and true to be beleeued, iust to be taught, & wholly to be obserued. S. *Ierome* saith thus of it: whē the wise man saith, *Omni custodia*, Keep thy hart with al watching, it is to say plainly, keep, keep, watch, watch, be aduised, be aduised, shut shut the gates & entrance of thy heart: for it is he in whom our Lord desireth to delight in, and that is he vvhom the deuill also would willingly possesse. S. *Augustine* in a sermon saith, The wise man saith not without cause, keepe thy heart with a carefull watch, considering that God and the deuill, and the diuell and God striue not who shall possesse the eies wee doe see with, or the tongue which we speak with, but only which of thē both shall house & shut himselfas in a castle in our harts which we bear: insomuch that in the guard & keeping of the hart consisteth our saluation or perditiō. *Origen* saith, That whē the wise man saith, *Omni custodia cor tuū custodi*, he doth forwarne vs & aduise vs, that we put diligēt watch & ward ouer our fugitiue hart, becausse the flesh may not defile him, the world mooue him, the deuill deceiue him, the enemy steale him & possesse him. What els doth he say whē he biddeth thee watch & ward thy hart, but only that so much interest wee haue in Christ, how much hee himselfe hath in our hearts. If God hath little in thee, thou hast litle in God: if thou hast much in God, god hath much in thee: & seeing thou wouldest haue nothing of God but thy saluation, &

God would haue nothing of thee but thy heart, thou oughtest highly to keepe it, and trust it and commit it to none but vnto him. S. *Gregory* in his Morals saith, The counsell of the wise man is very deepe, and his aduise very diuine, when hee saith, Keepe thy heart with all watching, and the reason is, that because all that which God giueth vs, and al that which wee offer vnto him is worth nothing if it bee not kept in the heart, and proceed from the heart: and therefore it is a very wholesome thing that our hearts bee alwaies full of good desires, and very far from vaine thoughts. Tell mee I pray thee, why the wise man was not content to say, that wee ought to keepe the heart, but he added that we should keep him with all watching and guarding, and put him in very great safetie? What other thing is it to keepe it with al guard, but only that wee should not giue place for any vanity or folly to enter in? *Seneca* saith in an Epistle, Wee see that the eies are defended with the eie lids, the mouth with the lips, the ears with a cotton, the hands with gloues, the corne in the garner, and mony in chests: but no man is able to take away vaine desires from the ambitious & mutinous heart, nor cut off his light cogitations. Tel me I pray thee what treasure is there in mans heart, because he shold be gorged with so many guards? O my brother if thou diddest know what a great treasure that is which God hath left in keeping in the heart of the iust man, I assure thee, and sweare vnto thee, that thou wouldst keep thy heart with a strong guard, & wouldst not consent that any but God shold enter into it. Is it not thinkest thou great reason that thy hart be wel guarded, seeing God wil not haue it for any other but for himselfe? In the heart of man there is the reasonable power, with the which hee gouerneth himselfe, the irascible power with the which he defendeth himself, & cōcupiscible with the which hee prouideth for things necessary; and in the keeping of these three powers, the saluation of the soul consisteth, & the rest & quietnes of the life. The diuell trauelleth much like vnto another *Ioab*, to giue vs three fierce wounds in these three noble powers, because our sorrowful heart should

faint

faint & be dismaied, & not know how to gouerne himselfe in prosperity, nor help himself in aduersity. S. *Barnard* vpō *Qui habitat* saith, O what guards & double guards, O what watches & double watches mē should put to their poor heart, that is, Liberality against the world which doth compasse vs with riches, Chastity against the flesh, which doth enuiron vs with pleasures, Charity against the diuel who doth vex vs with malice. If we had as great a care in guarding our harts, as the diuel hath in fighting with it, he should neuer bring vs into such great disquietnes, nor could neuer put vs in such danger and perill. If thou wilt hear me tel thee the order of thy perditiō, thou shalt perceiue clearly, that it riseth for want of putting a guard ouer thy hart: insomuch, that at the same instant in which we withdraw the guard frō our hart, presently our cōscięce runneth to perdition. Thē the order of our disorder is, that the sight breedeth thought, thought breedeth delight, delight breedeth cōsent, cōsent breedeth work, the work breedeth custome, custome breedeth obstinatiō, obstinatiō breedeth desperatiō, & desperatiō damnatiō. Would it not be iust to keep a hart manacled & fettered, which bringeth forth such children & nephews? who holdeth you O my soul loaden with scrupulosities, who holdeth you O my body tormēted with trauails, but only the towers of wind which my heart breedeth, & a thousand dāgers into which he casteth himself? It is very cōuenięt saith *Anselmus*, that we keepe our heart in work, because that which we shal do may be good, & keep our tongue very well, because that which we shal speak may be iust, & keepwel our thought, because that which we shall think may be clean and pure, because our hearts shalbe such as our works are. *Audi populestulte, audiqui non habes cor*, said God by the Prophet *Ieremy* in the 5. chap: as if he would say, Heare my foolish & cursed people, heare mee people without heart, which art come to such perdition, that thou wanteſt reason, and hast no heart. God could not haue iested at the people of Israel, nor giuen thē a greater scoffe than call them fooles without a heart. For seeing that the life of the body is the heart, as it is, and the life

of the heart the soule, and God the life of the soule, & that the life of God is God himselfe; what other thing is it to be without a heart, than to be naught and vvithout a soule? *Origen* vpon *Ieremy* saith, That God speaketh not of the heart of flesh which is in the breast, for this heart no Iew vvanted; but God speaketh of holy & spiritual hearts, with the which vvee serue our Lord, and saue our soules: & in this sence if any one want a heart, hee wanteth also reason. And if this be true as true it is, that the heart is nothing else but reason, vvhat loseth he who loseth his heart, and vvhat hath hee vvho hath not his heart? And therefore there are not any put into the house of innocents, or into Bedlem, because they wanted a heart to liue with; but because they want reason to gouerne themselues with: & for this cause is not he a verier foole who liueth not according to reason, thā he who hath his heart molested and troubled. *Plato* saith in his Timæo; If a man doth lose his eies, or feet, or hands, or his wealth, we may say of such a one, that if he lose, he loseth somewhat; but hee who loseth his heart & reason loseth all: for in the wombe of our mother the first thing which is engendred is the heart, and the last thing which dieth is the same heart. Because wee haue great need of patience in the trauails which we do endure, and constancy in the good works which we do take in hād, God doth vs a principall fauour in making vs a stout heart, & it is also a great punishmēt of him to make vs of a faint hart. *Anselmus* in his meditations saith, O good Iesus, O the glory of my soule, stop I pray thee, stop my ears, that I heare not, make my eies blind that I see not, cut off my hands that I steale not, with cōdition that thou wouldst leaue me a wil to serue thee, and a heart to loue thee. How is it possible that I shold loue thee, & serue thee with al my hart, if thou O sweet Iesus doest let my heart lose it self? seeing thou art the God in whom I beleeue, the Lord whome I serue, and life with which I liue, and the heart vvhich I most loue, vvhat other thing is it for me to be vvithout a heart, than to bee depriued of thee O my good Iesus? *Væ duplici corde, & labys sceleſtis, &c,*

said

ſaid the wiſe man, as if he would ſay; Woe bee vnto that man which hath two hearts to think ill with, two tongues to murmure much with, and two hands to ſteale more with, and goeth two waies to loſe himſelfe. No man hath two hearts, but hee who is malicious, no man hath two tongues but hee who cannot rule his tongue, no man hath two handes but the couetous man, no man goeth two waies but the ambitious man, who for to haue more, and preuaile more, leaueth no way not gone, nor any eſtate not ſhot at or ſhakē. It is ſure a new thing & not heard of before, that the wiſe mā dare ſay, that ſome mā hath two tongues to murmure much with, & ſome two hearts to think much with, & in this caſe we dare well ſay that it is as monſtrous a thing to haue two harts, as to want one. *Remigius* vpō theſe words ſaith, In things which do hinder the one the other, to vndo them is to win thē, to ſeperate thē is to flie from thē, & to cut thē aſunder is to ſow thē, & to diminiſh thē is to encreaſe them, and to waſt them is to better thē. the example of all this may bee giuen in trees which haue many boughes, and in a vine which hath many branches, whoſe ſuperfluitie if we doe cut off, wee make them grow, and the pruning of the vine maketh it fructifie. The Prophet *Ieremy* accuſeth Iſrael, becauſe he hath no heart at all; and *Salomon* reprehendeth the malicious man, becauſe hee hath two hearts: what meane ſhall we keep then to complie with the one, and ſatisfie the other? *Hugo de arra anima*, anſwereth and ſaith, Seeing our loue ought to be but one, and he on whom we ought to beſtow our loue ſhould bee but one, in like manner the heart with whom we ſhould engage our loue, ſhould bee but one, becauſe that cannot be called true loue which is ſcattered into many hearts. If we ſhould be permitted by the law of Chriſt to haue many loues, wee ſhould alſo bee ſuffered to haue many hearts: but ſeeing it is not permitted to haue more than one loue. why would we haue more than one heart? He in an Order of religion is ſaid to haue many hearts, who remaineth with his body in the monaſtery, and with his will & mind wandereth in the world, and ſo hee liueth with paine by

reason of the one, and casts out sighes by reason of the other. The dissembling hypocrite hath also two hearts, who with the one desireth to bee in low degree, and with the other laboureth to be exalted; with the one he speaketh fair, & with the other he biteth secretly; with the one he proclaimeth cõscience, & with the other he maintaineth malice; & which is worst of all, with the one he doth forward concord, and with the other he stirreth vp war. Woe therfore be vnto him who hath two hearts: for if hee had but one, either hee would bee wholly good or wholly bad; but hauing two hearts, he cannot in religion do that which he ought, nor in the world doe that which hee would. Hee hath also two hearts, who hath good words and naughty vvorks, he vvhich crieth the spirit, & is all flesh, he vvho liueth wickedly & hopeth vvell, he vvho is rigorous vvith other men, and mild vnto himselfe, strait vnto his brothers, & liberall vnto himselfe. Hath not he think you two harts, vvho promiseth much & performeth litle, he vvho sweareth that he loueth, and yet in the end loueth not, but deceiueth? To come then vnto our purpose, all that vvhich I haue spoken, is to let you know hovv vvisely and vvarily the good theefe kept his heart, and hovv highly he did imploy it, seeing he denied it the diuel, & offered it vnto Christ. Christ and the deuill vvere at a great variance vvhich of thẽ should cary avvay the theeues hart, becaus the deuil alledged that hee did belong vnto him, becaus hee vvas a ringleader of theeues; and Christ said that he did belong vnto him, becaus he vvas the father of sinners. But vvhen the theefe said, Lord remember mee, the deuil fled, & Christ defended the theefe. *Chrisostome* sayth, That *Cain* offered corne vnto God, *Abel* lambes, *Noe* Weathers, *Abraham* doues, *Melchisedech* vvine, *Dauid* gold, *Iephe* his daughter, and *Anna* her sonne. If all these men did offer much vnto God, that vvhich the good theefe did offer vvas much more: for all that vvhich they offered vvere externall thinges, and not their ovvne; but that vvhich the good theefe offered vvas his ovvne, and in this case there is great difference betvvixt offering that vvhich a

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man possesseth and keepeth in his house, and offering of his ovvne proper person. It any man aske thee vvhat that is that the theefe offered Christ, let him first answvere vvhat that vvas that he kept for himselfe: for giuing as he did, all vvhich he had vnto Christ, he vvas not seene to reserue any thing for himselfe, *Seneca* saith in an Epistle, Who is he vvho giueth another all vvhich he can, vvho doth not giue him also his vvil and al that he hath? The good theefe gaue Christ al that he could, all that he vvas vvorth, all his povver, all that hee possessed, & also al his might & vvill, at vvhat time he acknovvledged himselfe a sinner vpon the altar of the crosse, and Iesus Christ to be his redeemer. O good sinner, O glorious confessor, vvilt thou not tel vs vvhat thou diddest offer vnto thy God, seeing thou didst obtain such grace by it? The theef offered not his eies because they vvere couered, neither his mony because the iailor had it, nor his coat because the hangman had it, nor his body because it vvas crucified; he had only left his tongue, vvith the vvhich he confessed Christ, and his hart vvith the vvhich he beleeued in him. If he vvould haue giuen Christ his honour, hee knevv not vvhere it vvas, if hee vvould haue serued Christ vvith his life, it vvas novv at an end, if hee vvould haue bestovved his goods vpon him, hee had none left: for he lost his honor and credit by his theft, his life *Pilat* commanded to be taken from him, and all his goods the office of the Fiskall possessed. O high mysterie (saith *Origen*) O diuine example, vvho being put vpon the tree, had nothing left but his heart, and vvith that he beleeued in Christ, and his tongue, and vvith that he commended himselfe vnto God. It is to be beleeued, that if this good theefe had had any thing else left but his tongue and his hart, that vvith more he vvould haue serued Christ: insomuch, that vve cannot condemn his offering for a mean and miserable gift, seeing he offered God al which he had. For vvhat doth he not offer vvho offereth his heart? what doth hee not deuide vvho deuideth his heart? O my tongue, O my heart, vvhy doe you not take for your companion this theefe crucified vpon the tree,

becauſe he may teach you how ſins are bewailed, & the heauens ſtolne away? *Irenæus* ſaith, I think I ſhal neuer bee condemned, but I haue a great hope I ſhall bee ſaued, ſeeing that the good theefe being alone, & crucified vpon the croſſe, by no other means but by offering his heart & tongue vnto God in leſſe than halfe an houre, went into glory. S. *Barnard* ſayth, O good Ieſus, O the hope of my ſoule, why ſhould I torment my ſelfe and bee ſorrowfull, if I want feet to goe to glory, or haue no eares to heare ſermons, nor haue no riches to giue almes, nor iewels to offer in the temples? Seeing that I hold it for certaine, that with one holy wiſh I ſhall content thee O ſweet Ieſus. *Moyſes* ſiſter was ſcabby, noble *Lia* was bleareeied, good *Moiſes* ſtutted in his ſpeech, holy *Tobias* was blind, *Miphiboſeth* was lame: yet notwithſtanding al theſe defects and imperfections, nothing hindered them from being vertuous and holy. If our hearts be cleane and whole, what careth God if our members bee rotten? The great Patriarke *Iacob* bleſſed his ſons being blind, dogs licked the wounds of holy *Lazarus* legs, patient *Iob* did wipe and ſhaue off the wormes of his fleſh with a tile ſtone, holy *Tobias* ſaw nothing but what his children directed him vnto, but none of all theſe things hindered them from ſeruing their Lord and God, and from helping their neighbors & brothers to ſaue themſelues. *Remigius* ſaith, Behold O my ſoule, behold, the good theefe had ſentence to die vpon the croſſe, with his ioints ſeuered the one from the other, his eies couered, his fleſh rent & torn, his bloud ſhed, and yet notwithſtanding al this, with his hart which only liued, he knew how to remedy and ſaue himſelfe. In ſo few houres, in ſo ſhort a ſpace, the pennance which the good theefe did, could not be great, nor the ſighes which hee gaue could not bee many; yet becauſe hee gaue them ſo from his heart, and with ſuch great deuotion, Chriſt tooke them in a ſort for a iuſt account; & not only thoſe which thē he gaue, but alſo thoſe which he had a will afterward to giue, if death had not cut him off.

CHAP.

CHAP. VII.

How the naughty theefe lost himselfe only for want of faith: and of two chalices which the scripture maketh mention of, of which both the theeues dranke of.

Consurge consurge Hierusalem, quia bibisti calicem iræ dei vsque ad fæces, said the Prophet *Esay* speaking with Israel, as if he would say, Rise vp O Ierusalem, rise vp O Synagogue, seeing that of meere drunkenesse, thou art fallen vpon the earth, considering that thou hast dronke the cup of the anger of God, vnto the very bottome and dregs. The sonne of God the night before his passion, being at his praiers in the garden of Gethsemani, when all the torments which he was afterwards to suffer, came vnto his mind, and the torment of the death which hee was to endure, said vnto his eternall father, *Pater si vis, transeat a me calix iste*, as if he would say. My eternal and holy father, I ask thee as thy son, and beseech thee as thou art my father, that thou wouldest consent, that all those of my church may also drink of this cup of bitternes. The doubt now is, that seeing the cup that Israel tasted of, was frō as good a God as the cup that Christ drank of, why the cup that Christ drank of was approued & liked, & the cup that Ierusalē drank of misliked & disallowed? The one was a cup, & the other a cup: the one was of bitternes, and the other was of ire: the one fell to the synagogue, & the other to the church: the one was of God, & the other was of God, & seeing it is so, why do they threatē Israel, for that which hee drunk, and praise Christ for that which he supped vp? The better to vnderstand this point, we must vnderstād that there are two kind of cups or chalices in the holy scripture. To wit, the one which is called the chalice of bitternesse, & the other which is called the chalice of ire, and the

Isa 51. 17.

the difference betwixt thē is, that by drinking the one, we appear betimes in the morning in Paradise, & by drinking the other we go down at night vnto hel. What is the cup of bitternesse ful of, but with hunger, cold, thirst, persecution, & temptation; all which things our Lord giueth to drinke, vnto all those which hee hath chosen to serue him, and vnto all those whom he hath predestinated vnto saluation. S. *Gregory* in his Morals saith, That it is a sign that he is predestinated to be saued, vnto whom God giueth his cup of bitternes to drink; in so much that we cannot escape grieuous hels, vnlesse it be by the cost of great trauails. It is to be noted, that Christ said not vnto his father, that he wold not drink of the cup, neither yet did he offer himself to drink vp al, but he praied him only by speciall grace, that others might help him to drink it: for if he should alone haue dronken the cup of bitternes, he alone shold haue entred into Paradise. O giuer of all goodnes, O distributer of al fauors, what hadst thou that thou didst not cōmunicate vnto vs, or what didst thou possesse that thou didst not deuide amongst vs? Thou hast giuē vs thy body to eat, thou hast giuen vs thy bloud to drink, thou hast giuē vs thy law to keep, thou hast giuē vs thy hart to loue, thou hast giuē vs thy cup to tast, & thou hast giuē vs thy glory to enioy. *Anselmus* saith, That in the vain pallaces of the world, those are thought to be most familiar, which are most of all made much of by their Lord: but in the company & house of God, those are best beloued which are worst handled; insomuch that we wil say him to be his familiarest friend, whom we shall see to drinke oftenest of his bitter cup. O high mystery, O diuine Sacrament! when the sonne of God did weepe teares from his eies in the garden, and did sweat bloud from his body, hee did not aske that his chosen flocke might bee cockered and made much of, but only that he wold let thē sup some sup of his bitter cup. What else was S. *Peters* crosse, S. *Andrews* crosse, likewise *Bartholomewes* knife. S. *Laurence* grediron. S. *Steuens* stones, but certain pledges which they receiued of Christ, & certain bitter sups which they dranke of his chalice? *Hilarius* vpon S. *Matthew* saith,

faith, That how many more sups a man hath supped in this life of Christs cup, so many steps the higher shall hee bee in heauen in glory: for what cause we ought to entreat and aske earnestly, that if we cannot drink al his cup, yet that he would let vs at the least tast of him with his elect. S. *Ierome* sayth also, That although the cup which Christ left his elect, bee somewhat bitter in drinking, yet after that it is drunke, it is sauerous and profitable, because the trauels of this world doe not giue vs so great griefe and paine when wee suffer them, as they bring vs delight after we haue suffered them. It is also to bee noted that hee sayth, *Transeat a me calix iste*, that is, He would not haue his bitter cup turne backe againe, but goe on forward: wherby he giueth vs to vnderstand, that the merit of his pasion, and the bloud of our redemption, should not be bestowed vpon them which euery day goe worse and worse vntill the end, but onely vpon them vvhich euery day grow better and better. This word of *Transeat*, Let this cup passe, is a high word, and worthy to bee marked, in the which and by the vvhich our good Iesus doth admonish and warne vs, that those shall not drinke of his cup of bitternesse, & enter vvith him into glory, which hauing been good, turn in the end to be naught; but only those vvho being naught, proue to be good: nor those vvho vvhen they should go forward from vertue to vertue, turne backward and perseuere in vices, because that among the seruants of our Lord he vvho doth not profit doth dispro fit. There is no rich mā in this world which doth set so much by his wealth, as Christ doth by his chalice of bitternesse: and therfore seeing that he commandeth thāt his cup should passe further, & that those should drink of him vvhich doe go forward, the seruant of our Lord ought to take pains to make himselfe better, and to go forward, not in ambitiō which doth tēpt him, but in deuotiō which he doth want. O good Iesus, O my soules cōfort, Let this cup go, not frō me, but to me, because we may tast of thy pains & trauels, feel thy griefes, weep for thy tormēr, enioy thy loue, & wash away my wickednes; insomuch that whē thy cup doth passe frō thee, it

may

may light vpon me. Let euery mã make his prouision of wines of Illana, of Candie, of Dania, yet I for my comfort and deuotion, doe aske of God that all the daies of my life I may deserue to drinke of that bitter cup one drop. There is another cup which is called the cup of the wrath and ire of God, of the which when I begin to speake, my bowels open, my heart is troubled, and my soule is sorrowfull, my flesh trembleth, and my eies also weepe. How is it possible that my hart should dispose, my penne write, my inke marke, and my paper suffer mee to write, how happy they are who escape the drinking of this cup; and how vnhappy they are which drinke of it? With this cup of ire God did threaten Ierusalem, of this the Synagogue dranke, with this wicked Babilon was drunk, yea and this was the cause why all Iudea was lost. S. *Augustine* in an Homilie saith, He drinketh of the cursed cup of ire, who through his sin falleth from the estate of grace, which is an euill aboue all the euils of this life, because a soule without grace is farre more deader than a body without a soule. When doest thou thinke that God doth suffer vs to drinke of the cup of his ire, but when hee forgetteth to hold vs vp with his hand through our demerite? When shall wee see whether we haue dronke of the cup of his wrath, but vvhen God is careleste in keeping vs from falling, and vvee slothfull in amending our selues? S. *Ambrose* vpon the Psalmes sayth, O vvhat a difference there is betwixt the vvrath of God, & the vvrath of man, for they punish vvhen they are angry, but God forbeareth to punish vvhen hee is angry, in so much that God is more displeased vvhen hee dissembleth a fault than vvhen he doth presently punish. S. *Barnard* sayth, That there is no greater temptation than not to bee tempted, nor greater tribulation thã not to be afflicted, nor greater punishment than not to be punished, nor yet a sharper scourge than not to be scourged. For as there is small hope of the sick mans life vvhome the Phisition doth distrust and despaire of, euen so in like manner there is great occasion to suspect the saluation of that man vvhom our Lord doth not punish in this life.

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It is also to be noted, that *Esay* doth not only threaten Ierusalem, because she dronk of the cup of the ire of God, but because she drunke also the dregs and lees, vntill shee left none, in so much that if there had ben more, more she would haue drunk. We call that properly the dregs of the wine, that part of the wine which corrupteth and marreth, and that which goeth to the bottome, and that which rotteth and stinketh, and that whereof we receiue no profite. What are the dregs which sinke vnto the bottome, but onely wicked sinne which beareth vs into hell? The dregs of sinne cause vs to rot, and with dregs of sinne we sinke, and by the dregs of sinne we are damned, and by the dregs of sin we are hated of God. I will visite Ierusalem and those men which are fastened in their dregs, saith God by the Prophet *Sophonias* in the first chapter, as if hee would say, I will visite all the dwellers of Ierusalem, and I will make no reckoning of other sinnes and offences, but of such as I shall find entangled, and tumbling in the dregs and lees. Who are those which sticke in the mire & are bedurted with the dregs, but those which stand obstinately in their sinnes and wickednesse? God complaineth not of those which are defiled in the dregs, but on those which are fastened and fixed in them: for our Lord is not so much scandalized to see vs fall into sinnes, as to see vs wallow and delight in their dregs and grounds. O that wicked is the heart which is fastened, and standeth firme in the dregs of sinne, because promises cannot allure and entise him, nor threatnings feare him, nor entreatie conuert him, nor punishment amend him, nor counsell profite him! How badly our Lord liketh of them which are firme in the lees and dregs, he sheweth plainly, seeing he threatneth such as stand fast in them, and those which drink of the cup vnto the dregs; wherof we may inferre that wee doe not so much condemne our selues for sinning, as because we will not goe out of sinne. To drinke of the cup vnto the dregs is, as if as there are but seuen capitall sins they were seuen thousand, to haue a will to offend in them all before we died. To drinke vnto the dregs is, that if by deed we commit

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ten sinnes euery day, in thought we commit an hundred euery houre. To drinke the cup vnto the dregs is, that if wee omit to commit any sinne, it is not because wee would not, but because we could not or durst not. To drinke of the cup vnto the dregs is, that not being content to sinne, we commend and praise our selues for doing it, as if we had done our Lord some notable seruice. To drinke the cup vnto the dregs is, that when wee haue committed all kind of sinnes, yet wee cannot endure to be called sinners. To drinke the cup vnto the dregs is, to be so graceless and shameless in sinning, that we entise and importunately vrge others to do the like. To drinke the cup vnto the dregs, is to hate our neighbour with our heart, iniurie him with words, and hurt him in deeds. Loe thus then haue I told you what is the cup of bitternes which the elect and chosen drinke of, and which is the cup of wrath and ire which the wicked drinke of: in so much that if wee would know who shall bee saued, or who damned, wee are onely to mark what cup he dranke of. To come then vnto our purpose, we must suppose that these two theeues drank of both these cups, which are so dreadfull and wonderfull; and such as the cup was, of which ech of them dranke, such was the reward or punishment which on the crosse ech of thē receiued and carried away. Whē the naughty theefe said vnto Christ, saue thy selfe and vs, he dranke of the cup of wrath, and when the good theefe said vnto Christ, Lord remember me, he dranke of the cup of bitternesse, insomuch that the one drank of the pure wine, seeing he went into heauen, and the other dranke of the stinking dregs, seeing he went into hel. What meaneth this O good Iesus, what meaneth this? Seeing they were both cōpanions, both theeues, both hanged, both saw Christ, and both were neere vnto Christ, why doe they giue to the one to drinke of the cup of glory, and vnto the other the cup of ire? S. *Augustine* answereth vnto this & sayth. Why God doth giue light vnto one, and not vnto another, why he draweth this man and not that man, I pray thee good brother goe not about to seeke out the reason, if thou wilt not bee deceiued:

ued: for all this dependeth of Gods high iudgements, the which although they be secret, yet notwithstanding they be not vniust. *Origen* vpon *Mark* saith; As there are many things in the heart which are not of the heart, and as there are many in warre which take no pay in the warre, so the naughty theefe was vpon the crosse, not hauing the fruit of the crosse: for in stead of asking Christ that he would pardon him, he asked that he would deliuer him and vnbind him. If thou bee Christ, saith the naughty theefe, saue thy selfe and vs, as if he would say, If thou bee the Christ which the Iewes hope for, deliuer thy selfe from death, and quite vs from paine. *Cyprian* vpon the passion of our Lord sayth; O that, that is a wicked word and a detestable praier which thou O naughty theefe doest vtter with thy mouth, when thou doest persuade the son of God to come downe from the crosse: for if he do suffer & die, it is for nothing that toucheth him, but for that which toucheth thee and is most expedient for me. Why dost thou aske him that hee would saue thee and also himselfe, seeing that he suffereth of his owne accord, & dieth for thy naughtinesse? The beginning of this naughty theeues perdition was, when he said, if thou be the sonne of God, and not, thou art the son of God: in which words it seemed that hee doubted whether hee were the sonne of God or not; and so hee doubted in his faith, and made a scruple, whether he were the redeemer of the world or not, and so hee fell into infidelitie, which is the highest wickednesse of all other. *Cyrillus* vpon S. *Iohn* saith, That the good theefe said not, If thou be Christ, neither did S. *Peter* say, I beleeue if thou bee Christ; but the one said faithfully, Lord remember me, and the other likewise said, I beleeue, because thou art the sonne of God, insomuch that no man can be lightened or pardoned which maketh any doubt at all in the faith of Christ. The Apostle saith in his canonicall Epistle, if any man want wisedome, let him aske it of God, not doubting in faith: as if he would say, If any man haue need of any great matter, let him take heed that he do not aske it with a faith that is luke warme: for if our Lord do

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not grant vs that which we aske him, it is rather becauſe wee know not how to ask him, than becauſe hee hath not a deſire to giue it. *Damaſcen* ſayth, If he who asketh be not a Pagan, and that which he asketh bee not vniuſt, and hee who asketh be holy, and the place where he asketh be alſo ſacred, and he for whō he asketh be needy, why ſhould he doubt to obtaine it, conſidering that of himſelfe hee is ſo mercifull? O good Ieſus, O my ſoules pleaſure, giue me thy grace that I may ſay vvith the blind man in *Ieremie*, O ſonne of *Dauid* haue mercy vpon mee: and keepe mee from ſaying vvith the naughty theefe, if thou be Chriſt ſaue thy ſelf and me too; ſeeing that like a true Chriſtian I confeſſe thy mighty power, and call for thy great mercy. *Chriſoſtome* ſaith, The naughty theefe thought, that as *Pilate* had condemned him for a robber by the high way, ſo he had executed iuſtice vpon Chriſt for ſtirring the people to ſedition, and that Chriſt did no leſſe eſteeme of his life, than hee did abhorre death: vvherein certainly he vvas much deceiued; for he did not ſo earneſtly deſire to liue as Chriſt did deſire to die. The Iews perſuaded Chriſt that hee ſhould come downe from the croſſe, and this naughty theefe did alſo perſuade him that hee vvould flie from the croſſe, that vvhich the ſonne of God did not loue to hear of, nor would not do: for if he had forſaken the croſſe all the vvorld ſhould haue beene crucified. S. *Barnard* ſayth, I doe not deſire thee my good Ieſus, that thou come down frō the croſſe, nor that thou flie from the croſſe, but that thou vvouldeſt put me there with thee, becauſe it would be more reaſonable that they ſhould giue ſentence vpon me for thee, than that they ſhould giue ſentence vpon thee for me. It may bee gathered of all that which wee haue ſpoken, what great courage we haue need of to begin any good worke, and a far greater to finiſh it: for our enemies are ready alwaies about to deceiue vs, the fleſh to moue vs, men to hinder vs, and the world to trouble vs.

CHAP.

CHAP. VIII.

Of the great charity which the good theefe had towards the naughty theefe in correcting him of euill doing, and in aduising him of the good which he lost.

Commendat deus omnem charitatem suam in nobis, saith the Apostle writing vnto the Romanes in the fift chap. as if he would say. The God and Lord which I preach vnto you O Romanes, dooth commend nothing more vnto you than charity, in louing your neighbours with all your heart: the which loue you must shew them, not so much because they loue you, as because they serue God. Holy *Paule* did preach and teach vs many things, whereof some were to make vs afeard, some to giue vs counsell, some to teach vs, some to comfort vs, as this matter which we now handle, the which being wel looked into, and read with attention, we shal find that hee giueth vs as much as hee hath, and loueth vs as much as he ought. For the better vnderstāding of this speech, we must suppose that the loue of God, charity, and grace, go alwaies coupled together, in so much that no man can haue heauenly loue without heauenly charity, & no man can haue heauenly charity, but he must haue heauēly grace, & he who hath heauenly grace, cannot faile but goe to glory. *Damascen* sayth, That Loue, and Charitie, and Grace, are only one gift, and the greatest which came from heauē; & is called Grace, because it is giuen without any price, and it is called Charity because it is high, and it is called Loue because it doth ioine and vnite vs with God: in so much that when he recommendeth his Charity vnto vs, he trusteth his Loue with vs. Whē our Lord doth commend vs his Loue, as a thing left to keepe Rom. 5. 8.

with vs, if we marke it well, what else is it but a token, wherby we should marke with what Loue he loueth vs, and with what Charity he entreateth vs? O happy pledge, O luckie trust, when our Lord credited vs with his eternall Loue, his infinite Grace, and vnspeakable Charity! the which vertues he gaue vs because we should not liue ingratefully with them, and that in our death we should buy heauen with thē. When our Lord doth giue vs charge to keepe his Charity, what else is that but to doe vs the fauour to giue it vs? If he would not haue giuen it vs, hee knew well where to keepe it, without giuing it vs to pledge: but hee saith that hee dooth commend it vnto vs to keepe, and not giue it vs; because wee should bee very carefull in keeping it, and fearefull to lose it, because we cannot be saued without it. *Bede* vpon the Apostle sayth, One friend can giue to another his iewels of siluer and gold, but he cannot giue him the loue which hee hath in his heart; for although he can shew it, yet hee cannot passe it vnto him: but the sonne of God did not onely shew vs his loue, but did also giue it vs. He did shew vs his great loue, when hee tooke mans flesh vpon him, and he doth giue vs his sweet loue when he doth impart his grace amongst vs, insomuch that with the first loue hee deliuered vs from being slaues, and with the second loue, he receiued vs to be his sonnes. In figure of all this, the altar of the Synagogue was all hollow, but the altar of the church is massie and sound, by reason of the feruent loue which God beareth vs, and great charitie and mercy which hee doth vs. It is much to bee noted, that God doth not commend vnto vs, Faith, Hope, Patience, and Chastitie, but only Charitie: in which words hee giueth vs to vnderstand, that if we doe set much by that which our Lord giueth vs, we ought to esteeme much more of the loue with the which hee doth giue it vs. *Isidorus* sayth, That all the courtesies which our Lord doth promise vs, and all the persuasions vvhich hee veseth vnto vs, are to no other end, but because vve should bee thankfull vnto him, and because vve should be mercifull vnto our neighbours. What vvanteth hee vvhich vvanteth not

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Charity;and what hath he who hath no Charity? The mercifull and pitifull man hath God alwaies at his hand, that he fall not from his faith,that hee loſe not his hope, that he defile not his chaſtity,nor deſpiſe humility: for in the high tribunall ſeat of God,no man need to feare that they will deale cruelly with him, if hee hath had any charity in this world. Wherein doeſt thou thinke(ſaith S.*Ierome*) that all Chriſtian charity doth conſiſt,and al the health of thy ſoule,but only in ſeruing of Chriſt with all our heart, and in labouring to profit and benefit our neighbour? What greater good can I doe vnto my brother,than put him in the right way if hee be out,and correct him if hee bee naught? *Bede* ſayth vpon this matter, That true and chaſt loue, may bee deuided betwixt God and our neighbour,ſo as our neighbor be not prowd and naught:for if he be ſo,we are to wiſh his ſaluation, and flie his conuerſation. Wee haue ſpoken all this,to declare the great charity which this good theefe had, and alſo vſed towards the naughty theefe, ſeeing that vpon the croſſe, hee taught him that which was conuenient for him, & reprehended him in that which he ſpake.*Neque tu times deum,qui in eadem damnatione es*? ſaid the good theefe vnto the bad: as if he would ſay,O my friend and companion,I wonder much at thee,that hauing beene of ſuch a naughty life and conuerſation, and being vpon the very point to die,I ſay I maruel that thou dareſt to crucifie this holy Prophet more with thy tongue,than the hangmen doe with their nailes;becauſe the nailes doe open his vains,but thy euill tongue doth rend his entralls. The good theefe vſed but few wordes, but they contained many myſteries,and therefore it is needfull that they be read with attention,and written with grauity.It is to bee noted,that although our Lord God be preſent in all things with his power, yet hee is much more in mans heart,and tongue by grace,becauſe thoſe are the two parts with the which we doe moſt of all pleaſe or offend God with.S.*Aug.*ſaith, That the eies doe loth oft to ſee,the ears to hear,the hands are loth to work, & the feet to go,yea & the body to ſinne;but the heart is neuer

weary of thinking, nor the tongue with speaking. *Cor mundum crea in me deus, & pone custodiam oris meo*, said the Prophet *Dauid*: as if he would say, I beseech thee O good Lord, that thou wouldest renue this heart within me, & put a watch vnto this my tongue, because that al the other parts of my body can but trouble & offend me, but the heart & tongue can trouble me & damne me. S. *Ambrose* saith, That it is a certein token, that we are in Gods fauor, when he doth giue vs grace to keep our hearts clean, & our tongues brideled, because the foundation of all Christian goodnes is to beleeue our Lord God with all our hearts, & praise him with our tongue. *Ego dabo eis cor nouũ*, said God vnto Israel, & I will open thy mouth said God vnto *Ezechiel*; as if he would say, I will lighten thy heart O Israel, to the end that thou maist beleeue in me, and I will open thy mouth O *Ezechiel*, to the end that thou maist preach my name: for thou hast obtained no small gift, if thou come to know me, & learn wel to set forth my name. To come thẽ vnto our purpose, the grace of a new heart which God gaue vnto Israel, and the gift of praising his name, which he gaue *Ezechiel*, Christ also gaue vnto the good theef which was neer vnto him, seeing he touched his heart, with the which he beleeued in him, & opened his mouth with the which he preached his name. *Vbertinus* saith, That this good theefe was an excellent preacher in the church of God, who in a sort seemed to goe before the Apostles in faithfully beleeuing, and preaching Christs might and power. What greater maruell wouldst thou haue the bloud of Christ worke (saith *Rabanus*) thã to make preachers of theeues & robbers? the pulpit in the which hee preached was the crosse, the preacher was the theef, the holy one of whõ he preached was Christ, the church where he preached was Caluary, the audience before whom he preached were the Iews, the Theame vpõ which he preached, was *Neque tu deum times*, Neither doest thou fear God: and that which there hee preached, was the setting forth of Christ, and the reprehending of that which his fellow spake. The office of a preacher is (saith Saint *Gregory*) *Secreta referare, vitia extirpare, & virtutes inserere*. The duty of a preacher

preacher is, to open the secrets of the scripture, extirpate vice out of the Commonwealth, and teach how our soules are to be saued. What greater secret can there bee than to confesse and preach a man crucified to bee God? Who reprehended vices like vnto this theefe, seeing that hee confessed himselfe to be a sinner, and accused the other theefe to bee a blasphemer: who did teach the way to heauen better thā this theef, seeing hee was almost the first that went thither? The good theefe deuided his sermon into foure parts: the first was when hee rebuked the other theefe, when hee said, *Neque tu deum times:* the second when hee accused himselfe to bee naught, saying, *Nos quidem iuste patimur:* The third when he excused Christ: saying, *Hic autem quid mali fecit?* The fourth when hee craued pardon for his sinnes, *Domine memento mei*, Lord remember mee. Seeing then that the preacher is but a new preacher, & the pulpit new, and the thing that he preacheth new, it is reason that wee should heare that which hee preacheth with attention, and do that which he counselleth with great deuotion. *Auferetur zelus meus a te & quiescam, ne irascar amplius*, said God by *Ezechiel* chap. 16: as if he would say, O thou Synagogue which art hardened, seeing that thou wilt not beleeue that which I tel thee, nor doe that which I command thee, I am determined not to chide thee nor punish thee for any fault that thou shall commit, but as being incorrigible, I am determined to forsake thee. O sorrowful speech, O dreadfull word: when our Lord saith that he will aduise vs no more what we haue doe, nor correct vs of that which wee doe: for if he take his mercifull hand from vs, what shall wee dare to take in hand? Tell me I pray thee what can we doe, or what doe we know of our selues, if wee bee not guided by the hand of God, in that which wee take in hand, and aduertised in that which wee doe amisse? S. *Gregory* saith vpon *Ezechiel*. When our Lord saith by *Ezechiel* that he will be no more angry with vs, it is a signe that hee is very angry with vs, because it is a propertie of our Lord neuer to bee so angry as when hee is not angry to see vs offend. *Barnard* saith, O good

Iesus the light of my soule, I beseech thee that thou take not thy zeale from mee, nor withdraw thy punishing hand from me; but as I commit a fault, so let thy punishment bee ready: for by this means I shall sooner amend, & liue also more warily. When the father of a company doth not punish a peruerse seruant, it is a signe that he will put him out of the house; and when they let a sick man eat all things that he lusteth, it is a sign that he wil die: & so whē God doth let vs go with the bridle loose in our own hand afrer what vices we lust, it is a token that wee goe altogether out of the way. O how indurate that man ought to be in sin, and how he ought to be mired in wickednes, of whom God sayth, *Auferetur zelus meus a te* ! For when God saith that hee will not loue vs any more with iealousie, what doth hee mean else, but that he will be careless and forgetfull of vs, and forsake to punish vs? The holy scripture maketh mention of two kinds of zeale; the one is holy and glorious, and it is that which God hath towards vs; & the other is common, and is that zeale which wee beare towards our neighbours: and if the one be necessary, the other is more necessary, because the true zeale and loue of our neighbour consisteth not so much in helping him to maintaine himselfe, as in directing him to saue his soule. S. *Augustine* in a Sermon sayth, What doth it auaile thee O my friend, that thou help thy neighbour in time of necessitie with thy money, if thou consent vnto him and hee with thee to wallow in vices? O how far a greater good turne thou shouldest doe him in lessening his faults, than by augmenting his wealth, because there is no greater riches vnder the heauen, than to haue a cleane conscience! The good theefe had a great zeale that the other should bee saued, seeing hee did rebuke him for being a blasphemer, and perswaded him to be a Christian: insomuch that for a recompence for helping him to steale, hee would also helpe him to die well. *Chrysostome* vpon this matter sayth, These two theeues had kept companie a long time together, and deuided equally their prey betwixt them, because that as there was no difference betwixt them in the fault,

fault, so they would haue equall shares in the deuision. Now the good theefe would haue continued his old vse, and as he had stolne heauen there vpon the crosse, so he would haue diuided part of it vnto his companion, if the Lord of the theft, which was Christ, would haue consented vnto it, or if the wretched theefe had deserued it. O how great and vnspeakable a charity was this of the good theeues! for considering that himselfe was a Christian, hee would haue made the other one also, and seeing himselfe the heire of heauen, he would haue taken the other thither with him, and seeing himselfe pardoned, hee would haue gotten pardon for the other, but that hee would neither beleeue in Christ, nor with good will giue eare vnto his companion. It is much to be noted (sayth *Chrisostome*) that the good theefe said first vnto the bad, Neither thou doest feare God, before hee said, Lord remember me. For as I suppose, it helped much to saue the good theefe, that Christ saw with what great charity hee laboured that his cõpanion should not cast away himself. Whẽ he said first in fauor of the other, Neither thou doest feare God, before hee spake in the behoofe of himselfe, Lord remember me; is it not most manifest and clear, that he desired as much that his companion should bee conuerted, as himselfe saued? *Remigius* sayth, That among all the seruices which wee can doe vnto our Lord, there is none so great, as to help our neighbor to saue himselfe, and contrariwise, there is none that doth more offend him, than to helpe our neighbour to damn himselfe; because it seemeth that wee make small account of the shedding of his bloud, if we helpe him not to bestow it well. Then we bestow his glorious bloud well, when we cause it to benefit our brothers: for otherwise we may say, that it was well shed by Christ, but euilly bestowed by vs. What greater sacrifice can I doe vnto our Lord, than draw my neighbor from sinne, who hath been redeemed by his precious bloud? Thẽ I draw my brother out of sinne, when I correct him with my tongue, and help him in his worke. For as touching the offending of our Lord, it is conuenient not only to aduise & counsell

him, but if we can also punish and chastise him. *Cyprian* in his booke of Martyrs sayth, Who dare now adaies like vnto Phinees thrust through with a poynyard a bold Iew and a shameless Gentile? Who like vnto holy *Samuel* will weepe for the disobedience of *Saule*? Who like vnto holy *Iob* will rise earely in the morning to offer sacrifices of peace for the sinnes of his sonnes? Who like vnto the High priest *Aaron* will threaten *Pharaoh* within his own pallace, because hee should leaue off the seruice of his God in the Synagogue? Who will lose the light of his eies like vnto the good Prophet *Ieremy* in weeping and taking pity vpon those who carried away those of Babilonia captiues? Now the zeale of holy men is lost, now the feruency of good men is at an end, now the punishment of naughty men is forgotten; for because that in matter of correction, a friend will rather venter his conscience with his friend, then suffer him to lose his credite. Certainly it is no credite, but a discredit, no charity but cruelty to suffer his neighbour to damne himselfe for want of correcting him: for oftentimes naughty men would amend themselues of their errors, if their friends which they haue, would aduertise them of them. Seeing wee cannot auoid it, but stumble at euery foot, nor giue ouer sinning more or lesse, why haue wee friends and companions, but because they should keepe vs vp with one hand from falling, and lift vs vp with the other, if they see vs downe? S. *Barnard* in an Epistle saith, Let no man leaue off the correcting of his neighbour and friend, because he thinketh that by so doing, he doth displease him: for after he hath considered of the matter, hee shall perceiue that hee hath done a good worke; because that oftentimes the counsell which they giue vs, is more worth thā the money which they lend vs.

CHAP.

CHAP. IX.

Why the good theefe did not chide with the naughty theefe, becauſe hee did not loue Chriſt, as hee did chide with him becauſe hee did not feare God: there are many notable things brought touching the feare of our Lord.

Ecclesia quidem magis quotidiè ædificabatur, ambulans in timore domini, & conſolatione ſpiritus ſancti, ſaith S. *Luke* in the ninth chap. of the Acts of the Apoſtles; as if he would ſay, After that S. *Steuen* was ſtoned to death, and the Apoſtle Saint *Paul* was conuerted, by ſo much the more the church of God encreaſed in building, by how much the more ſhee was founded vpon the feare of our Lord, and the church did receiue no comfort but ſuch as the holy ghoſt did ſend her. *Bede* vpon this place ſayth, That the ſcripture doth aduiſe vs with a high ſtile, how much it doth import vs that we feare our Lord and keepe his commandements, becauſe the primitiue church neuer began to encreaſe and flouriſh, vntill that Commonwealths began to feare the Lord, and ſeeke for the conſolation of the holy Ghoſt. S. *Auguſtine* vpon the words of our Lord ſayth, That in the triumphant church loue without feare worketh; but in the militant church, loue and feare goe together: and a ſigne of this is that the greater loue I beare my friend, the greater feare I haue to diſpleaſe him. *Cyrillus* vpon S. *Iohn* ſaith, Although the ſon of God ſaid, *Ignem veni mittere in terram*, which was as much as to ſay, that he builded his church vpon loue, yet he tooke not his feare from her: becauſe that ſeeing that there is both mercy and iuſtice in God, wee are bound aſwell to feare his rightfull iuſtice, as we are to loue his mercy. When God gaue *Moiſes* the old law, hee gaue it him with great thunders and terrible lightnings, and with al mixed it with many threats, & ordained

Act 9, 31.

ordained it with many punishmēts: because the Iews should determine with themselues to keepe it, and not in any wise to breake it. King *Pharaoh* commanded all the midwiues of the kingdome of Egypt to slay al the male children of the Iews at the time of their birth: and because they would not doe it for fear of the Lord, the Lord gaue them great riches in their houses. The scripture commendeth very much a steward vvhich the king *Achab* had, vvhose name vvas *Abdias*, the vvhich seeing the cursed Queene *Iezabel* cut the throats of the Prophets of Israel, did hide some number of thē vntill all the butchery vvas past: the vvhich the good *Abdias* did not so much for the loue vvhich hee bore vnto the Prophets, as for the feare vvhich he bore vnto God. When king *Iosaphat* constituted iudges in all the cities of Iudea, he gaue them no other instruction, but that they should feare God, and be very mindfull of the good of their Commonwealth, because that by this means they should bee well liked both of God and of all the people. The scripture reporteth of holy *Tobias*, that he began at the same time to weane his son, and fear the God of Israel, and that hee contracted friendship vvith none nor none vvith him, vnlesse he knew that he feared God. S. *Ierom* vpon the Prophets sayth, Al holy men and of great perfectiō, doe not only loue the Lord, and feare him as their Lord & God, but doe also refuse to conuerse vvith those vvhich vvill not fear our Lord: and for that cause *Abraham* went from the Caldeans, & holy *Lot* fled from the Sodomites. We must entise & flatter the vertuous man vvith loue, & fear the wicked & peruerse mā with threats, because that oftentimes the wicked man doth rather amend his life for feare of hell, than for the desire vvhich he hath to go to heauen. *Irenæus* in an Homily saith, That if as God made Paradise, he would not haue made also an hel, few there vvould haue been, vvhich vvould haue serued our Lord, & very many vvhich vvould haue offended him. Because that if an euil mā might enioy the world, he would little care if heauen vvere taken from him. A vaine vvordly man engraued in a medall of gold the wordes of the Psalme,

Pſalme, *Cælum cæli domino, terram autem dedit filijs hominum*, The heauen of heauen vnto our Lord, he gaue the earth vnto the ſons of men: and hee wrote for a poſie, take thou Lord heauen for thee, vpon condition that thou vvouldſt leaue the earth vnto mee. O curſed tongue, and wicked ſpeech! what an vngodly mouth was that, which durſt vtter ſuch horrible blaſphemy? for by the rigor of iuſtice, he may iuſtly be caried into hel, who renounceth to go to heauē, and is wel pleaſed to liue in the word. *Anſelmus* ſaith, O what a great fauour God doth vnto that mā whō God doth not exclude frō his loue, & doth not leaue him without fear: for the mā which hath both loue and feare in him, although he want other perfections, neither ought to fear, leaſt he ſhould be damned, nor diſtruſt at all to be ſaued. We haue ſpoken all this in the cōmendation of the good theef, & of his piety & charity, who did not rebuke the other theefe his cōpanion, for that hee was prowd or enuious, but only becauſe he did not feare God, ſaying, *Neque tu times deum*, Neither doeſt thou fear God: Giuing vs to vnderſtand by this, that he went down right into hell, for no other cauſe, but becauſe he made ſmal reckoning of Chriſt. And it is much tobe noted why the good theef did not rebuke the other for that, that he did not loue Chriſt; as he did reprehend him, for that he did not feat Chriſt. *Hilarius* anſwereth this doubt and ſayth, That becauſe loue doth belong vnto thoſe vvhich are perfect, and feare vnto ſuch as are not ſo perfect, the good theefe did not perſuade the other that hee ſhou'd loue, but that he ſhould feare; becauſe the duty and office of louing, is of ſuch high quality, that although many goe about it, yet few attaine vnto it. Glorious Saint *Peter* did perſuade himſelfe that hee had loued Chriſt, as hee ought to haue loued him; and therevpon to take away his vaine-glory, Chriſt aſked him three times whether hee loued him: in which demand, Chriſt gaue vs to vnderſtand, that the merit of loue doth not conſiſt in louing with all our heart; but if good Ieſus do accept it, that thē it is perfect. The wil which wee haue to ſerue our Lord, is rather a baſtard will, than a

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lawfull will;for to tell the troth,my brother, wee haue more skill in sinning than in louing. The good theefe would not so plainely teach the euill theefe the art of loue, as hee did the duty of feare,partly becauſe the time was too ſhort to learne ſo high a matter,as then being in great torment, and neer vnto death,and partly becauſe the quality of mans mind is eaſily induced to feare,and very ſlowly to loue. O vnto how many may wee ſay now adaies that which the good theefe ſaid vnto the other,that is,neither thou doeſt feare God ; letting them to vnderſtand by theſe words, that they neither feare God,nor loue God,nor ſerue God, nor yet remember whether there bee a God, conſidering they let no ſinne vndone, vnleſſe it bee becauſe they dare not, or becauſe they cannot. What friend is there in this world, which giueth his brother ſuch brotherly correction ? What friend dare tell his friend, take heed brother,for thou art prowd,or ill-tongued,or a babbler,badly beloued, and euery man marketh thy doings? S. *Barnard* vpon thoſe words of *Ieremy*,*Omnes amici eius ſpreuerunt eum*,*&c*, ſayth, Woe be vnto me O mygood Ieſus,woe be vnto me,becauſe that all the holy maiſters which brought me vp,are now dead,all my faithful friends,which were wont to giue me counſell are now gone;and if I haue any left,they rather couer my faults than correct them . There are few good theeues left to correct mee, and many naughty friends to hide my faults,and(which cannot be ſaid without teares,) which art not content only to hide my ſinnes,but alſo are ready to entiſe mee to ſinne. A certaine man of Athens asking *Plato* wherein he ſhould ſhew his friendſhip vnto him,anſwered him; Thou ſhalt aduiſe me of all that I ſhall ſpeak amiſſe, and helpe mee in all that I ſhall doe amiſſe; becauſe the duty which I require of my friend is, that he would helpe mee to be vertuous,and hinder me from being vicious.There are but few friends which doe this , and very few which aske this of their friends:for there are few which will haue thoſe for their friends, which may and will correct them for the enormities they doe,but defend them in the vices they commit. What

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doth it auaile me if my friend deliuer mee from my enemies which lay wait for me, if he deliuer me vnto vices which kill me? We see that one theefe doth correct another from the crosse, and yet one Christian will not correct another, but will rather be vicious betwixt themselues, than breake the friendship which is betwixt them. *Nonne qui oderunt te domine oderam, & inimici facti sunt mihi?* said *Dauid* in the 138 Psalme: as if hee would say, O great God of Israel, and mighty Lord of the house of *Iacob*, one of the duties which I haue done for thy seruice, is, that all the daies of my life I haue hated those which loue not thee, I haue vtterly disliked those which followed not thee, I went from them which loued not thee, yea I did flie from him which serued thee not. *Cassiodorus* vpon these words sayth, Thou hast great reason in that which thou saiest, and greater in that which thou doest, O renowmed and gracious king *Dauid*: for if naughty men had no cõpanions to helpe them, and wanted friends to bandy for them, in short time wee should see them ended or amended. That one friend doe not helpe another in matters touching his wealth it may be born, but not to counsell him in things concerning his conscience may not be endured: for if the matter doe offend God and endanger our conscience, we should neither suffer our father who engendred vs, nor yet consent with friend or brother who loueth vs. *Nathan* did rebuke *Dauid*, *Samuel Saul*, *Micheas Achab*, *Helias Iezabel*, S. *Iohn Herod*, and S. *Paul* S. *Peter*, not for any thing that they had done against themselues, but for that which they had committed against God: because we should know that we ought to hold him for an enemy, who is not beloued of God. How wilt thou haue God for thy Lord and friend, if thou bee a friend vnto that that he detesteth? We haue great need to say with the Prophet, Did I not hate those which did hate thee, and they are become my enemies? For to tell thee the truth, my brother; thou canst neuer rightly loue vertue and vertuous men, vnlesse thou doe first detest vice and vicious men. For as *Seneca* sayth, Hee shall neuer or very late bee good, who will haue a

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naughty man for his friend. S. *Augustine* vpon S. *Iohn* sayth, What greater maruails would'st thou see or heare, thā those which the sonne of God did at his death, where preachers became theeues, & theeues turned to be preachers? Wicked *Iudas* was a preacher, and he became a theefe; and hee who suffered with Christ was a theefe, and he became a preacher: and as they tooke new offices, so they ended in diuers effects; for the one sold Christ in the temple, and the other excused Christ vpon the crosse. Who was the last theefe of the Synagogue, and the first preacher in the church, but that holy theefe which suffered by Christ? Who made a Sermon of greater weight than this theefe did, considering that in the presence of all men, and against them all he accused himselfe and excused Christ? *Hic autem quid mali fecit?* These are the words, not of a Pagan, but of a Christian: as if he would haue said, Who euer being God made himselfe a man, eternall made himselfe temporall, & being infinite limited his power, and being a iudge suffered himselfe to bee iudged? What hurt did he; Who taught those which knew little, who set those aright which went astray; who did comfort those which wept, & who did pardon those which did offend. What hurt did he; He who did restore the deafe vnto their hearing, fed the hungry, gaue sight vnto the blind, and raised the dead to life? What hurt did he; He who preached vnto the Samaritane woman, defended the woman taken in adultery, and hee who helped the Cananean, and forgaue *Mary Magdalen*? What hurt did he; Hee who preached the faith, taught the law, opened the Prophets, and hee who put vp a schoole throughout all the world? *Quid mali fecit*, what harme had he done. He who made vs a path-way to walk in, a truth to hold by, a life to liue by, and glory for vs to enioy? What hurt did he; He who endured hunger, because I might eat, took great iournies because I should take rest, and who suffered because I should not bee endangered, and hee who died because I should liue. What hurt did he? O cursed Israelites, O forsaken Iewes, what hurt hath hee done vnto your Synagogue,

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who neuer ceaseth to doe good vnto all the world? If hee could haue beene accused to haue done any hurt, it was because he had done so much good vnto your nation, because there is nothing worse bestowed than that which is done vnto an vngratefull people. *Anselmus* sayth, That it cannot bee vnderstood nor compassed with mans wit, that all the wisest of the law should bee at the Mount of Caluary to accuse Christ, and one only theefe to defend him. When was that Prophecy accomplished, *Perdam sapientiam sapientum, & prudentiam prudentium*, I will lose the wisedome of the wise. But when on the altar of the crosse all the synagogue did accuse thee, and one onely theefe excuse thee, doest thou find no sufficienter surety and witnesse to preach thy patience to extoll thy mercy to praise thy liberality, and to defend thy innocency, than a theefe ready to be hanged? That which thou doest, thou doest very well O my good Iesus, because no man can giue a better testimony of thy charitie and clemency, thā rich *Zacheus* whome thou diddest visite, and the Publicane *Matthew* whom thou diddest receiue, and the infamous Samaritane whom thou diddest conuert, and the adulterous woman whom thou diddest defend, and the good theefe whom thou diddest pardon. Considering that thou diddest come into the world for sinners, diddest eat with sinners, conuerse with sinners, and diddest die for sinners, who can be a better surety or witnesse for thee than sinners? The good theefe did not only excuse Christ, and intreat for him, but did also accuse himselfe, saying, *Nos quidem iustè patimur*: as if hee would say, Thou and I, I and thou, my companion, if we suffer any thing, wee suffer it worthily, because they haue giuen vs our torment according to our offence. There are very few which make a more glorious confession than this, because it is so much against our nature to suffer a reproch, that we will rather suffer torment than confesse our fault. Our first father being asked by God, why he had transgressed his commandement, did cast the blame vpon the woman who had deceiued him, and she being asked why she did deceiue him,

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made answere that the serpent was importunate with her, and did persuade her; and so in stead of confessing, they began to excuse themselues. S. *Augustine* vpon the Apostles words sayth, Woe be vnto me, woe bee vnto me: for I doe inherite sinne from my father, an excuse from my mother, lying from the diuel, folly of the world, to make much of my selfe of the flesh, and pride of my selfe; insomuch that I am not content to be naught, but I would also bee counted good. *Seneca* writing vnto his friend sayth thus, Our newes from hence are these, the wals of Rome are ruined, the Temples not visited, the Priests fled, the treasure robbed, old men are dead, young men are wicked and mad, & vices are lords of all. O my good friend *Lucilius*, if these seeme great faults, there are other greater than these in Rome: and they are, that no man dooth confesse himselfe culpable of any of these things; but the Dictator laieth the blame vpon the Consull, the Consull vpon the Censor, the Censor vpon the Prætor, the Prætor vpon the Aedile, and the Aedile vpon the Quæstor; insomuch that because no man doth confesse his fault, wee neuer hope to haue an amēdmēt of it. O my soule (saith *Anselmus*) O my heart, why doest thou confesse vs, but because thou shouldest amend vs. Woe be vnto me, woe be vnto me, there is no sin that I commit, for the which I haue not an excuse; that is, the deuill deceiued me, my friend entreated me, I was weak and feeble, the world drew mee on, I tooke not heed, insomuch that I am more faulty in my excuse, than in committing the offence. *Iustus prior est accusator sui*, said the wise man in his Prouerbes, The greatest token that a man is iust and honest is, that hee knoweth not how to accuse another of any thing that he seeth, nor excuse himselfe of any thing that he doth. Whē the Angel rebuked the children of Israel in Gilgalo's, they did presently break down their Idols, cloth themselues with sackclothes: by reason whereof when the Lord saw that they began to confesse their fault, and not excuse it, hee did not only pardon them, but did also comfort them. Whē king *Dauid* tooke away *Bersabe* vnto his house, and sent her husband

band vnto the wars, whē the Prophet *Nathan* sent from God did reprehend him for it, hee did there presently confesse his fault, and was there presently absolued for it. When *Achab* the murderer was rebuked by the Prophet *Helias* for stoning *Naboth* to death, because hee denied him his Vineyard, hee wept immediately and fasted, & repented him of that which he had done, and therfore he was absolued of his fault before the Prophet went out of the threshold of his dore. Who euer hath confessed with his heart, which hath not ben pardoned at Gods hands? Why doest thou thinke that the theefe obtained pardon so quickly at Gods hands, but because hee excused Christ, instructed his fellow, and accused himself? This was a glorious confession, and a fault worthy of pardon, seeing that on the Mount of Caluary, and not in the Temple, vpon the tree & not in place of confession, publickly & not secretly, aloud and not in muttering wise, hee confessed the sonne of God to be our redeemer, and himselfe a sinner. O holy theef (saith *Chrisostome*) Why doest thou not ask that they would vnloose the cords which thou art bound with, or pull out the nailes which thou art nailed with, or looke vnto thy house & family, because thou art now going out of this world, or that they would bury thy sorrowfull body? Truly that seemeth to bee an exceeding great loue which thou didst beare vnto Christ, seeing thou diddest forget thy selfe, and remember him, excuse his innocency, & proclaime thine own offences. It would not hurt vs at all, to confesse that which thou diddest confesse, saying, *Nos quidem iustè patimur*, Wee doe iustly suffer. For if our faults were put in a ballance on one side, and our punishment on the other, without comparison our Lord doth dissemble much more than hee doth punish. For if our Lord would punish all our offences according to their desert, we could liue but a small time.

CHAP. X.

How the son of God was more gratefull vnto the good theefe, which bare him company on the crosse, than Pharoahs cupbearer was to Ioseph who accompanied him in prison.

Gen 40 14.

MEmento mei, cum bene tibi fuerit, vt suggeras Pharaoni vt educas me de isto carcere, quia huc innocens missus sum. These are the words of holy *Ioseph*, speaking vnto *Pharoahs* chiefe cupbearer: as if he would say, For a reward of interpreting thy dream, & for letting thee vnderstand, that thou shouldest vpon the morrow returne again to the pallace, and vse thy old office of the cupbearer, I beseech thee that thou wouldest bee mindfull of me, and entreat the king that hee would let mee out of this dungeon, where I haue beene two yeares without cause or desert at all. There were in prison at one time with *Ioseph Pharoahs* baker and cupbearer, who hauing dreamed each of them sundry dreames, and not knowing what they meaned, *Ioseph* did interprete them vnto them, telling them that after three daies they would hang the baker, and return the cup bearer vnto the pallace: al which came to passe as *Ioseph* had told them. After that chast *Ioseph* had ben two years in prison because he would not sinne with his masters wife, he entreated the kings cupbearer very earnestly that he would speake vnto the king for him: but hee was so vngratefull, that he neuer thought of him any more, of whome hee had receiued such good newes. God doth not well like of such persons which are not thankfull for the benefites bestowed vpon thē. Which is easily perceiued: for although *Pharaohs* cupbearer had forgotten to doe that which good *Ioseph* requested him to doe, yet the scripture dooth not forget to accuse him for a thank-

thankleſſe and an vngratefull man. Rich *Laban* was vngratefull vnto his ſonne in law *Iacob*, who although he had ſerued him forty yeares continually for his ſhepheard, yet hee paied him very vnthankfully for all that ſeruice: for ouer and beſides, that he gaue him one daughter for another at the time of his mariage, he deceiued him alſo in parting of his goods. *Saule* was alſo vngratefull vnto his good ſonne in law *Dauid*, who hauing ſlaine in his ſeruice that great Philiſtian, and oftentimes deliuered all the people of Iſrael from the enemies, yet *Saule* lanched a dart at him at dinner time, where *Dauid* had ended his life, if hee had not defended himſelfe ſpeedily from him. The yong Prince *Amon* was vngratefull vnto the good king *Dauid*, who hauing ſent to comfort him for the death of his father, the young youth cut off a peece of king *Dauids* Embaſſadours coats, and ſhaued halfe their beards, ſaying: that they went not to comfort him, but to bee a ſpie ouer him. King *Ioas* was vngratefull vnto the High Prieſt *Ioiada*, who hauing brought him vp from his childhood, and done him great ſeruices, yet *Ioas* commanded his ſonne to be ſlaine, not becauſe he had been a Traitor, but becauſe he had rebuked the king to bee a ſinner, and a trangreſſor of the law. King *Demetrius* was vngrateful vnto the good captaine *Ionathas*, who after he had ſent to ſuccour king *Demetrius* being in great diſtreſſe, and to leuie the ſiege being beſieged, yet good *Ionathas* had no greater aduerſary afterward than the king *Demetrius*. *Cognouit bos poſſeſſorem ſuum, & aſinus præſepe domini ſui: Iſrael autem non cognouit me*, ſaid God by the Prophet *Iſay* in the firſt chapter: as if hee would ſay, What meaneth this, people of Iſrael, what meaneth this? The oxe knoweth the labouring man which doth yoke him, and the aſſe knoweth him which giueth him mear, in the ſtable, and thou Iſrael doeſt neither know me for thy Lord and maſter, neither remember thy ſelfe of the good turns which I haue made vnto thee. *Iſidorus* vpō theſe words ſaith, That God compareth a thankeleſſe and an vngratefull man as it were in an anger, vnto an oxe which is a heauy beaſt, and vn-

to an asse which is a foolish beast: because that to say the truth no man omitteth to bee thankfull for the benefites receaued, vnlesse he be a waiward and sluggish man in conuersation, or a foole in condition. Is not thinke you an vngrateful man a foole, and a very foole, seeing hee maketh himselfe vnworthy of an other benefite, by not being thankfull for that which hee hath receaued? There is no vice in the world which hath not his seat rather in one kingdome than in another, as pride among the Babilonians, enuy among the Iewes, anger among the Thebanes, couetousnesse among the Thirians, gluttony among the Sidonians, and the magicall art among the Egyptians. But there is no man which will receaue ingratitude in his house, no man willingly giue him a seat to sit in. For although I bee vngrateful to thee, yet I would not haue thee bee vngratefull vnto mee. *Seneca* in his booke of Anger sayth, That it is not onely a griefe, but also a perillous thing to haue to doe with an vngratefull man: for when hee purposeth not to pay that which hee oweth, hee hateth him whome hee ought not; and by that meanes for hauing beene his friend, hee turneth to bee thy enemy. *Cicero* in his Bookes *De Legibus* reporteth, that *Esias* the Grecian, *Osiges* the Lacedemonian, *Bracaras* the Thebane, and *Scipio* the Romane counted it a lesser hurt to be banished into strange countries, than to liue in their owne countries with those which were vngratefull for their seruiuices. *Plautus* saith very well in a Comedy, That it is the property of a base mind, & of an impudent man to giue euery man leaue to serue him, & be vngrateful vnto all men for their seruice: and therevpon it is, that he which serueth an vngratefull man serueth no body, & he which doth any thing for an vngrateful mā, doth for no man. *Eschines* the Philosopher saith, that although the cities of Thebes & Athens be ful of naughty men, yet there are not so many of any sort, as of vngrateful men: & the reason of this great mischiefe is, because we take those to bee our friends which are not expedient for vs to take, and giue our gifts vnto those which know not how to

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bee thankfull for them. Whereof thinkeſt thou doth it proceed, that no men be thankful for that which thou doeſt beſtow vpon them, nor acknowledge the fauors thou doeſt thē, but becauſe thou doeſt admit thoſe to be thy familiars, which ought not to bee taken for thy neighbours? If thou doeſt any good (ſayth *Ciprian*) vnto thoſe which deſerue it, I aſſure thee that he will be gratefull for it: but if thou giue vnto him who is ſtrait vnto himſelfe, how wouldeſt thou haue him liberall vnto thee? To come then vnto the purpoſe, although King *Pharaohs* cup-bearer was vngrateful vnto holy *Ioſeph*, yet certainly Chriſt was not ſo vnto the good theefe, ſeeing that vpon the croſſe he did more for him than he deſerued, and alſo gaue him more there than he asked. And therefore ſeeing we haue told you what the theefe demanded of Chriſt, it is cōuenient now that wee tell you what Chriſt gaue the theefe, and thereby wee ſhall plainly perceiue, that our Lord is more liberall in giuing, than we are in asking. *Amen dico tibi hodie mecum eris in Paradiſo*, ſaid Chriſt vnto the theefe: as if hee would ſay, O thou theefe, my friend and companion, doeſt thou thinke that I haue forgotten the ſeruice that thou haſt done me in honouring me & keeping me company vntill this my laſt houre? I promiſe thee as I am God, and ſweare vnto thee as I am man, that this day thou ſhalt bee with me in Paradiſe. O this was a glorious anſwere, and a happy legacy, which the diuine wiſedome gaue vnto this good theefe, becauſe that in old time God recōpenced all the ſeruices done vnto him by increaſing their wealth, or prolonging their daies, or deliuering them from warre, or ſauing them from plague. O happy ſpeech, This day thou ſhalt bee with mee in Paradiſe, becauſe that all which God gaue from the beginning of the world, was as it were from the tiles of our houſe downewards: but that which he giueth now is from the heauens vpward, that is, ſuch a gift as no tongue is able to expreſſe; *Do tibi partem vnam extra fratres tuos*, ſaid *Iacob* vnto his ſonne *Ioſeph* when hee was at the point of death: as if hee would ſay, For the troubles which thou haſt endured with

thy brothers, and for the seruices which thou hast done vnto me in my old age, I bequeath vnto thee the feeding pastures and meddowes which by force I took from the Ammorites, in which inheritance I do better thy estate my sonne by vertue of this my testament. What meaneth this O good Iesus, what meaneth this? *Abraham*, *Isaac*, and *Iacob*, which were the richest and most famous amongst those of old time, doe bequeath vnto their children nothing but pastures, mountains and meddowes, and doest thou being a poore man bequeath kingdomes vnto theeues? Whē thou wast aliue thou saiedst that sparrowes hast nestes, and foxes had dennes, and that thou haddest neither nest nor denne to put thy head in; and now at the point of death doest thou make so rich a testament, that thou doest bequeath vnto one theefe onely, a whole kingdome? O good Iesus, and glory of my soule, blessed be the mouth, and blessed be the tongue with the vvhich thou diddest vtter so holy a word, because thereby thou doest let vs vnderstand, what an inspeakable reward, thou doest keepe for those which thou hast chosen, seeing thou doest giue kingdomes to theeues and robbers. What wilt thou giue him O my good Iesus, who hath followed thee from his childhood, and hath serued thee since his youth, seeing thou giuest a kingdome vnto him who hath robbed and stolen all his life time? O great and mighty redeemer, what doest thou answere the theefe, what doest thou answer? *Amen*, Verily, the first: *dico* I say, the second: *tibi* to thee, the third: *hodiè* this day, the fourth: *mecum* with me, the fift: *eris*, thou shalt be, the sixt: *in Paradiso*, in Paradise, the seuenth. The sonne of God made principall reckoning of the good theefe vpon the crosse, seeing hee spake but seuen words to all those vvhich were there present, and spake so many vnto him alone: in so much that hee spake as much vnto him alone, as vnto all the rest together. Saint *Ambrose* saith, That these seuen wordes are worthy to be noted, and seriously to be meditated on, partly considering who spake them, who was Christ; and partly considering the place where hee spake them, which was vpon the

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crosse; and vnto whome hee spake them, which vvas vnto a theefe; and vvhen hee spake them, vvhich vvas vvhen the sonne of God was departing out of this world. By reason of these circumstances these words are highly to bee noted, because that in holy scripture the person, place, and time, doth much commend him who speaketh. Considering (sayth Saint *Barnard*) that the sonne of God vvas such a one as hee vvas, and being on the altar of the crosse, as hee vvas, and being at the point of death as hee vvas, then yeelding vp his ghost, and speaking with a theefe as then hee did speake, vvho dare auouch but that his vvords did tend all to clemency & mercy, and all his promises to glory? All that that thou diddest on the crosse, my good Iesus, (saith *Anselmus*) vvas to intreat for pardon, vse patience, proclaime mercy, and promise the good theef glory, the which thou diddest giue him the same day as thou diddest promise it him. It is to bee noted, that when Christ did hang vpon the crosse, foure kinds of people did speake vnto Christ, That is, the hangmen vvhich said vnto him, *Vah qui destruis templum dei*, and the Iewes vvhich said, *Si filius dei es descende de cruce*, and the naughty theefe vvhich said, *Salua teipsum & nos*, and the good theefe which also said, *Domine memento mei*, Lord remember mee. It is a matter worthy to bee wondered at, and much to be marked, that al they being at the foot of the true crosse, Christ would answere none of all them, but onely this theefe alone, vnto vvhome hee gaue such a sweet answere, that I vvould to God, it vvould please him to giue my soule this day the like. *Quid clamas ad me*, said God vnto *Moyses*, Exodus fourteene, as if hee vvould say, Ceasse *Moyses* and giue ouer, vvhy art thou so importunate on mee, and vvhy dost thou crie so loud vnto me? If we do look into the Scripture curiously, we shall find, that *Moyses* spake not one vvord there, nor cried not at all vnto God; and yet notwithstanding God complaineth of his importunate sutes and requests, and that hee did astonish him with his cries. The mystery of

this mystery was, that when the children of Israel saw the sea before them, which they could not passe ouer, and the Egyptians behind them, who came with intent to slay them, they began to complaine of *Moises*, and in his presence crie out aloud, why he had brought them out of Egypt, where they had their sepulchres, and lead them into the desarts where they should bee eaten vp of wild beasts. *Moyses* seeing himselfe in such a narrow strait, spake not one word vnto our Lord, but began to weepe, and with his heart only to pray vnto God and commend himself vnto him: which praier was of such great force & efficacy, that it seemed to moue God greatly to condiscend vnto that which hee had asked him. Good *Moises* did pray, & yet did not crie; he wept and yet spake not; he sighed and made no noise; hee desired and entreated not; and hee hoped, and yet hee did not importunately vrge. This was a high kind of importuning, by not importuning; and a high kind of asking in not asking: for to obtaine that which wee desire at Gods hands, sighing is better than crying out, & more is gotten by offering vnto him tears, than by speaking many words. S. *Gregory* in his Morals sayth, That God did not beare false witnesse against *Moises*, in saying that he did importune him, in not importuning him; and that he astonied him by crying, he not crying at all: because there is no higher kind of asking than by praying, nor any sweeter manner of speaking with God, than by weeping. *Barnard* sayth, How is hee not busie who is busie with his heart, and what doth not he obtaine who asketh with tears? S. *Augustine* vpon the Apostles words saith, That our Lord doth oftentimes heare the heart when hee praieth, although the tongue doe not speake outwardly: but hee neuer heareth the tongue which speaketh outwardly, if the heart doe not pray inwardly: because our Lord is neerer vnto the heart with the which we loue him, than vnto the tongue with the which we speak vnto him. Our Lord had great reason to say vnto *Moises*, *Quid clamas ad me*, What doest thou cry vnto me for? Be-

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cause he had more respect vnto the tears which *Moises* wept, than vnto the cries which the people made; and so he regarded more that which *Moises* desired with silence, than that which the people demanded with a noise. What meaneth this O great God of Israel, what meaneth this? Doest thou not answere one word to the people which call vpon thee, & doest thou answere *Moises* which doth not speake one word vnto thee? Doest thou hold thy peace when the Iewes and torturers speake vnto thee at the foot of the crosse, and doest thou answere the theefe for speaking once vnto thee? There is no such great difference betwixt torturers and theeues, and theeues and torturers, that the one should be heard, and the other repulsed: for if torturers and hangmen take their liues from such as are hanged, so doe great theeues also take away mens riches and apparell by the high way. The wicked Iewes did not deserue an answere at Christs hands, seeing they said, come downe from the crosse; because no man should bee so bold as to bid him come downe, but goe vp: because such as are to goe into hell, goe downe, and those which are to go to heauen goe vpward. The hangmen did not deserue to be answered of Christ, which said Thou who dost destroy the tẽple of God, because he came not into the world to take away the stones of *Salamons* Temple, but to win soules vnto his father which is in heauen. For it auailed Christ very little to that which he pretended, whether the temple stood or were fallen downe. Neither did the naughty theefe deserue an answere who said vnto Christ, Saue thy selfe and vs, because there was no man able by any force to put Christ vpon the crosse, vnlesse he had gone vp of his own wil, & that not to fly from it, but to redeem the world vpon it. Why should the son of God answere so naughty a theefe, seeing he demanded nothing, but to haue his life saued, not making any mention at all of his soule? When the naughty theefe said vnto Christ, saue thy self & saue me too, what els did he pretẽd or demãd, but that by some miracle, or by some words of enchantment

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he should deliuer them from the crosses, and put them in safety? *Irenæus* in a sermon sayth thus, According vnto the great loue, that Christ died with, & according vnto the great quantity of bloud which issued out of his body, it had been but a small enterprise for Christ to haue loosed the theefe, & haue sent him to keepe his Easter in his owne house, because hee came not into the world to set theeues at liberty, but to saue sinners. *Cyprian* sayth, That if as that naughty theefe did ask Christ that hee would pull out those nailes, and slacken those cords, and deliuer him from those torturers, and asswage his torments, he would haue asked somewhat touching his soule, or that he would haue had mercy shewed vpon him, our gracious Lord would not haue refused to answere him to that which hee said, nor haue denied him that which hee demanded. O what a theefe hee is (sayth *Haymo*) and a theeues fellow, who can aske nothing of Christ, but honour to get him credite, power to defend himself, and might to offend others, riches to enioy, liberty to command, and health to liue onely in this world! Such as dare to aske these things of our Lord, be either Christians without soules, or theeues without shame, of whom I doe now prophecy, that if they bee not hanged like theeues, they shall bee condemned like sinners. Let vs take example by this dreadfulll example, that wee doe not aske with the naughty theefe, that our Lord would take vs from the crosse, but that hee would keepe vs on the crosse; nor let vs not aske of him that hee would giue vs a long life, but that he would amend our consciences. For look how willing our Lord is, to giue vs things necessary to saue vs, so is hee vnwilling to giue vs that which wee doe aske of him to cocker vs.

CHAP.

CHAP. XI.

Of these words Domine memento mei, *Lord remember me, which the good theefe spake vnto Christ: the which words are deuoutly and deepely expounded.*

Via patiens est dominus, indulgentiam fusis lachrimis postulemus ab eo, said the holy woman *Iudith* speaking to the inhabitants of Bethulia in the eight chapter of her booke: as if she would say, It seemeth best vnto me O ye citizens of Bethulia that we kneele down vpon our knees, our hands ioined together, and our eies full of teares, and craue pardon of our Lord for our sinnes, and that it would please him to deliuer vs from our enemies. *Holofernes* the Tyrant had so narrowly besieged the city of Bethulia, that within fiue daies they would haue deliuered themselues vnto the enemie, if the siege had not been raised, or some new succor come vnto thē. There was in the same citie a widdow named *Iudith*, who was beautifull in her countenance, chast in her body, rich in estate, and of great fame and credite among the people. This holy *Iudith* perceiuing that the captains of the city were dismaied on one side, and the neighbors dispaired on the other, said vnto them as followeth: Who are you which dare tempt the great God of Israel, and will giue your selues to be slaues, if he do not deliuer you from the Assyrians within fiue daies? Wil you prescribe fiue daies to the infinit mercy of the Lord, who hath neither beginning nor ending? Doe you not know that such a promise and vow made against our Lord, doth rather sturre him to indignation, than appease his anger? Care not then to load your selues with armes, but with larmes: care

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you not to make prouision of victuals, but to weepe for your sinnes: because you should be more afraid of your sins, than of your enemies. The warre which you endure, and the hunger which you suffer, the God of heauen, and not *Holofernes* maketh against you, and with no other weapons but with your owne offences: and you must learne, that the enemies who besiege you, are rather executioners of Gods diuine iustice, than enemies of your Commonwealth. All the time that our forefathers were at peace with our Lord, they did well; and when they neglected their duty vnto him, it went not well with them: and as it fared then with them, so doth it now with vs; in so much that all our paines and trauels come from the hands of God, either to punish vs, or for to make vs merit. Tell me (saith *Dauid*) what are wee able to doe, what are we able to performe, or what doe wee know if we bee not guided by the hand of God? If thē our ableness must come from God to doe any thing, and our strength from him to be able to performe any thing, and our knowledge from him if we will guesse aright at any thing, in whose hands should wee put our hope, but in the hands of his diuine mercy? Let it bee so then, that there bee a proclamation made throughout all Bethulia, that the old men fast, the yong mē giue themselues discipline, the Priests pray, and all weepe together, that it would please God to keepe and deliuer not the wals from enemies, but our hearts from sinnes. All the citizens were very much amazed at that that holy *Iudith* counselled them, and all accepted her counsell, by reason wherof, within fiue daies *Holofernes* was beheaded, he and his defeated, the city vnburdened, and the countrey pacified. To returne then fitly vnto our purpose, agreeablie vnto this aduise our theefe behaued himselfe on the crosse with Christ: for first, he desired our redeemer of the world to forgiue him his sinnes, before hee asked him that it would please him to take him with him vnto the kingdome of heauen. This theef did not say vnto Christ, When thou commest into thy kingdome, Lord remember me, for so hee might haue seemed to aske for heauen before

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he had asked for the remission of sinnes; but he said *Domine memento mei*, Lord remember me when thou shalt come into thy kingdome. In which words hee first made his confession, and then formed his petition. What doth it auaile thee to ask of Christ, if hee bee angry with thee: first make Christ thy friend, then aske fauour at his hands. For it is the manner and condition of our Lord, that first thou giue thy selfe vnto him, and then for him to giue himselfe vnto thee. *Vbertinus* sayth, That it is greatly to bee noted, that the good theefe did not say vnto Christ, take me from this crosse, help to vnloose me, giue me life, restore my credite; but hee said, Lord remember me, seeing that thou knowest better what to giue me, than I to aske of thee. S. *Ambrose* vpon S. *Luke* sayth, That this theefe was very happy and glorious, seeing hee taught the church how to pray, as he had taught the Synagogue how to steale, considering he said nothing in his petition, but Lord remember mee: the which praier although it were short, yet it was full of mystery, because that we need not to be very importunate with God to win his fauour, but remember him of our busines with *Domine memento mei*. What lackest thou good theefe, what lackest thou? *Domine memento mei dum veneris in regnum tuum*: as if he would say, O holy Prophet, O Iesus of Galily, by the bloud which thou sheddest, I beseech thee, & by the loue with the which thou diddest shed it, I pray thee, that thou wouldest be mindfull of me, when thou shalt come into thy owne proper kingdome. If wee will reckon the fiue words, they are these: *Domine* the first, *memento* the second, *mei* the third, *dum veneris* the fourth, *in regnum tuum* the fift. Now it is to be noted, who spake these words, that is a theefe, vnto whom he spake them, which was Christ, where he spake them, which was vpon the crosse, and when hee spake them, and it was when hee was ready to die: insomuch that if they be easie to be counted, they are hard to be vnderstood. Hee dooth begin his praier like a curious Orator with this word *Domine*, Lord, wherein it seemeth that hee dooth confesse in Christ, his Deity and diuinity, his essence and power, his authority

thority and rule, his iustice and liberality. *Origen* sayth, If the good theefe should beleeue that Christ was a mighty and great king, yet would he aske him no lesse than a whole kingdome? This word Lord is a high beginning of a petition: for if he who asketh do not beleeue that all things are vnder his mighty hand, he could not thinke that he should obtaine any thing. O glorious theefe (sayth *Anselmus*) and happy martyr, what doest thou see in this Lord which is crucified, what dost thou see in him on the crosse, why thou shouldest commend thy selfe vnto him? Who euer saw or heard the like, that one which was bound should commend himselfe vnto another, which was also bound; and one which was crucified vnto another in the same case? Doest thou aske that those confederacies and friendships which end in death, should begin with Christ and thee in death? Seeing hee who should be a Lord, should bee at liberty and in freedome, why doest thou call him Lord, which is fastened to the crosse, and crucified like thy selfe? Seeing that he who should be a Lord, ought to bee mighty and rich, why doest thou call him Lord, who was poor in his life time, and naked in his death? But this Prophet who I call vpon, and vnto whome I commend and commit my selfe, is a mighty Lord, and a king of great power, seeing the sonne lost his light for compassion, the stones broke with griefe, the vaile rent in sunder for a mystery, the graues opened with feare, and the Centurion confessed him to be Christ. O great God of Israel, O great Lord of the house of *Iacob*, for this cause thy name is admirable, and worshipped in all the circuit of the earth, because thy power and dominion is doubled and redoubled, more than any mans in the world. *Cassiodorus* noteth vpon this matter, That the holy scripture doth neuer call any twise Lord, Lord, but Christ alone; because he alone, and none with him, is Lord of heauen and earth, of life and death, body and soule, and of peace and warre. Wee cannot call *Hector* the Troian, *Anchises* the Grecian, *Alexander* the Macedonian, and *Cæsar* the Romane, Lord, more than once, because they were kings onely of their owne kingdomes: but

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vnto the ſonne of God, wee ſay twiſe *Domine domine noſter*, Lord our Lord, becauſe his ſiegnory is ſo great, that no man is able to limit it, nor ſet any bonds vnto it. Euery other Prince hath his kingdome limited and ſet with bonds, either to the top of a ſteeple or couering of a houſe; and if it bee not ſo, let him ſend a poſt from thence vpward, and hee ſhall perceiue that his kingdome reacheth no higher: which cannot be ſaid to be true of the ſonne of Gods Empire, ſeeing it goeth from one end of the world vntill the other, and reacheth vp vnto the higheſt heauen. Conſidering that *Dauid* calleth Chriſt, Lord Lord twiſe, why doth he call him only once Lord. The myſtery of this myſtery is, that *Dauid* called him Lord, Lord twiſe, becauſe hee ſhould keepe his body from his enemies, and cary his ſoule vnto thoſe which are bleſſed: but the good theefe did call him but once Lord, becauſe his intention was not that Chriſt ſhould keepe his life, but only that hee would vouchſafe to ſaue his ſoule. Why doeſt thou thinke (ſayth S. *Baſil* vpon the Pſalme) that *Dauid* ſaid vnto our Lord, Lord calling him twiſe Lord, but becauſe he was Lord of the truth, and of the figure, of the church and of the ſynagogue, of the Prophets and of the Apoſtles, and of the old Teſtament and of the new? The good theefe would not call Chriſt Lord twiſe, becauſe hee would let vs vnderſtand, that the figure is fulfilled, and the truth come; that the church is come and the ſynagogue ended; that the Prophets are dead, and the Apoſtles ſucceeded in their place; that the old law is buried, and the Goſpel proclaimed. Why, think you, doth the good theef call Chriſt Lord but once, but becauſe we haue but one Lord to beleeue, & one redeemer to worſhip? To ſay once Chriſt remember me, was to ſay, that hee would haue him and no other for a maſter to ſerue, for God in whō he would beleeue, for his Lord whom hee would obey, for a friend whome hee would truſt vnto, & for an aduocate in whoſe hands he would put himſelfe into. The ſecond word which the theefe ſaid vnto Chriſt was Remēber me: as if he would ſay, Seeing that I doe confeſſe thee here before all men to bee my Lord, and

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vpon this crosse acknowledge thee to be my redeemer, haue mee in remembrance, my good Lord, seeing I haue remēbred thee, and turned vnto thee. Remember me O sweet Iesus: seeing thou hast created me, remember me; seeing thou hast redeemed mee, remember mee; and seeing thou hast lightened me, remember mee; and seeing thou hast chosen me, remember me: for it would auaile me very little, that thou shouldest giue me light to know thee, if withall thou shouldest not giue me grace to serue thee. Remēber me O good Iesus, because I am hard by thy side, remember me because I beleeue in thee, remember me because I trust in thee, remember me because I hope in none but in thee; and seeing I haue offered my selfe for to be thy perpetuall seruant, remember I beseech thee to accept me for thine. Remember mee because thou hast raised me from the dust, remember me because thou hast made me a Christian, remember me to make mee good, and remember mee to giue mee heauen, and aboue all things I beseech thee that seeing thou hast giuen thy life for me, remember me that I lose not my soule. O good Iesus giuer of life, with my tongue I beseech thee, and with my heart I aske it of thee, that seeing thou doest shed thy precious bloud vpon the crosse for me, remember me that it be not euilly bestowed on mee: and when shall thy bloud be euilly bestowed on mee, but when it is not by thee accepted for me? Seeing thou hast swear oft for me, suffered most grieuous pains for me, endured inspeakable persecutions for mee, and hast dissembled my abominable offences; what doest thou gaine O good Iesus, what doest thou gaine, if I lose my soule, and thou the fruit of thy precious bloud? Remember me O Lord, seeing that in pardoning my fault, and by sauing my soul, thou shalt make a Christian people heauen the more, enrich thy church, spread abroad thy fame, and exalt thy mercy. Remember the sabboth day, said God in the law, remember the daies past said *Moyses* vnto God, remember because my life is a wind said holy *Iob*, remēber how I haue walked before thee said king *Ezechias* when he was sick, and remember me said good *Ioseph* when he was

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in prison, and remember mee when thou commest into thy kingdome, I say vnto thee here now crucified vpō the crosse. What should I say, O the light of my life? What doest thou aske me that I haue not giuen thee, and what doe I possesse that is not thine? I haue already giuen my money to the iailor, my coats to the hangman, I haue falne out with my companion who iniuried thee, I haue made the best answere that I could for thy honour, and therefore I can do nothing more, but say, Lord remember me, *Domine memento mei:* and seeing I offer thee the confession of *Miserere*, & that vpō my knees, and my eies washed with tears, why shouldest thou shut the gates of thy mercy against me, my confession being thus iust, being condemned for a naughty person as thou art, my members disiointed the one from the other like thine, crucified vpon the crosse like thy selfe, I beleeue faithfully in thee, and commend my selfe wholly vnto thee saying, Lord remember mee, Lord remember mee: and I beseech thee haue pitie on me, seeing that in suffering I am like vnto thee. I dy for being a theefe, and thou for the same cause; they put mee to death on the Mount of Caluary, and on the Mount of Caluary they kill thee, at high noone daies they execute mee, and at the same houre they execute thee, thou art as neere the end of thy life, as I am neere to death; and therfore Lord remember me: thus as wee depart both together out of this world, so also we may both together goe into heauen. What reason doth permit it, or what iustice doth suffer, O my good Lord, that thou shouldest take me for thy companion, to suffer on the crosse with thee; and when thou doest go into heauen, to leaue mee here behind thee? Seeing thou wilt depart out of this world to death, and that through such a narrow passage and long way, whom canst thou take with thee better than the theefe, which was thy fellow vpon the tree? It is necessary that thy poore mother liue, thou hast left thy *Iohn* thy cousin to his owne custodie, *Peter* thy Disciple hath denied thee, *Iudas* thy steward hath sold thee, all the Iewes haue been vngratefull vnto thee; and therfore seeing

that thou doest see no body neere thee, who doth confesse and acknowledge thee but my selfe alone, who am here alone with thee, Lord remember mee, and either giue mee somewhat in thy Testament, or take mee with thee to Paradise. O holy Nazarean and blessed Prophet, seeing that thou diddest heare *Ionas* out of the Whales belly, *Daniel* out of the lake of Babilonia, *Ioseph* out of the dungeon of Egypt, *Ieremy* out of the darke well, and diddest heare *Dauid* when he said, *Tibi soli peccaui*, I haue sinned vnto thee only, why doest thou not heare mee, when I crie Lord remember mee, *Domine memento mei*? Behold O my good Lord, behold O my good companion, now my eies doe breake, now my last houre is come, now my sight faileth mee, and my speech is troubled, and my soule is pulled out of my body, and therefore in this narrow passing and doubtfull way, vnto whome should I say better than vnto thee, Lord remember me, yea and all the whole Psalme of *Miserere*? *Iosue* was a theefe, seeing he stole grapes fron Chanaan, *Dauid* was a theefe, seeing hee stole the bottle of water from *Saul*, *Rachael* was a theefe, seeing she stole the idols from her father, *Ionathas* was a theefe, seeing hee stole hony from the hiue, *Isaba* was a theefe, seeing he stole the infant *Ionas*, and yet thou diddest not command any one of all these to bee hanged, nor send them from thy house: if this be so, and if thou diddest forgiue those which stole thy goods, wilt thou not forgiue mee poore theefe, who turne for thy honours sake, and keepe thee company in this place? Seeing that of old time, thou art accustomed to forgiue very famous theeues, and dissemble very notorious thefts, why doest thou not forgiue me among them, and absolue me of my sinnes? If thou wilt haue tears for the thefts which I haue done, thou seest that they run downe my cheekes; if thou doest content thy selfe to see bloud, thou seest that there is no drop left in mee, if thou wilt haue mee whip my selfe, I am already bowelled, if thou wilt haue mee repent, I say vnto thee *Soli peccaui*, if thou wilt haue mee make entire satisfaction, how canst thou haue me to do it, not ha-

hauing halfe an houre to liue? Lord Iesus remember mee, and bee my surety vnto thy father in the other world, and put mee with thy chosen flocke, write mee in thy booke, and place mee in thy glory, seeing that the faith of which thou art, doth flourish onely in thy mother, and remaineth in my heart. Remember mee O good Iesus, and if thou wilt depart out of this sorrowfull life into the other before mee, I beseech thee, leaue mee the step of thy foot to tread in, and a path-way to follow thee: for if I acknowledge thee for my God, and receaue thee for my God, and beleeue in thee for my God, being as thou art dismembred and crucified, shall not I serue thee, and praise thee farre better when I shall see thee glorified? Dareſt thou trust me with thy crosse, because I should worship it, and with thy body because I should accompany thee, and with thy mother to comfort her, and with thy honour to defend it, and with thy church to augment it, and with thy faith to maintaine it, and wilt thou not put thy glory into my hands, that I may alwaies praise thee in it? When they condemned thee to bee crucified, and brought mee to bee executed, I heard thee say there before *Pilate*, That thy kingdome was not of this world: and then seeing thou art a king, and hast a kingdome, remember mee and take me with thee, and I will tell thy father what thou hast suffered to serue him, and all the fauours which thou hast done for me. Now that the good theefe hath made his praier vnto God, and recommended himselfe vnto him, it is reason now that the naughty theefe haue license to speake, which is my naughty and peruerse heart; because the theefe which hanged on the left hand of God, did blaspheme Christ but once, but thou, my soule, doest blaspheme him euery day. Remember mee O sweet Iesus, and haue mercy on mee, O my soules glory, to the end that the shedding of thy pretious bloud, be not euilly bestowed in mee: for at the time when thou diddest shed it, thou diddest not feele so grieuously the vvant of it in thy bodie, as thou diddest feele the

vngratefulneſſe of the whole world. And when is thy precious bloud vnthankfully ſhed for mee, but when I yeeld vnto that which my Senſuality demandeth of mee, and not vnto that which thy Goſpell counſelleth mee? What is all that worth which I would, if thou wilt not? If thou goeſt to ſeeke out theeues, and if thou doeſt hunt after ſinners, why doeſt thou ſeeke for any more than for mee, becauſe there is no theefe who hath committed greater robberies than I, nor any ſinners who hath done more greeuous ſins than I? O patient and benigne Lord, if the wickednesſe of my heart, and the offences which I haue committed, in ſecret were knowne notoriouſly vnto the iudges of the world, as they are knowne vnto thee, I ſhould many yeares agoe haue beene hanged, and in the other world condemned. I will not ſay with the Prophet *Dauid*, Where be thy old mercies, ſeeing that I ſee them enter euery day into my gates, becauſe I do not make more haſt to ſinne, than thou to pardon mee. The pardon which thou diddeſt giue vnto the good theefe, doth giue vs alſo great hope to obtaine pardon at thy hands: for he being come to the gibbet, condemned for his offence, went away ſanctified with thy Grace. If thou do giue theeues and robbers kingdomes, what wilt thou do and giue vnto thē whom thou doeſt loue, and are choſen of thy father? If thou diddeſt giue the kingdome of heauen to a rouer and a theefe for ſpeaking one onely word vnto thee, and ſeruing thee one halfe houre, what wilt thou giue vnto him O good Ieſus who loueth thee with all his hart, & praiſeth thee with his tongue, and emploieth all his might and power in thy ſeruice.

CHAP.

CHAP. XII.

How our Lord heard the theeues praier vpon the crosse, and how Christ answered him seuen words for fiue which hee spake vnto Christ.

Dominus exaudiuit vocem pueri de loco in quo est, Genesis 21. said the Angel vnto *Ismael* his mother: as if he would say, Take no care O *Agar*, take no care: for although thou hast lost thy way, and art banished in this desart, feare no peril, because our Lord hath heard the praier of the youth thy sonne, because he hath praied where he hath praied. The Patriarch *Abraham* had a bastard child by *Agar* his maid and slaue, both which were throwne out of dores after that hee had a lawfull child borne vnto him, and these two went vp a mountaine alone in great dispaire, & our Lord sent vnto them an Angel to comfort them, and to giue them drinke. *Origen* sayth, That if wee looke well into the scripture, we shall neither read, that the mother did pray vnto the Lord, neither is it made mention that the sonne did commend himselfe vnto God: but that Gods great mercy is so great, that by seeing the youth *Ismael* weepe, and the sorrowfull mother lament and cry, our Lord was moued to comfort them by word, and also releiue them in deed. *Plato* in his Timæo sayth, That it doth smally benefit the grieued and comfortlesse to visit them seldome, and speake much vnto them, and giue thē no comfort at all, vnlesse that comfort be wrapped in some remedie and reliefe. *Seneca* sayth, That if a friend doe visite his friend, and find him heauy and sad, and so leaue him, if hee find him poore and so leaue him, if hee find him weeping, and leaue him weeping, wee will say of such a one, that hee goeth rather to iest, than to visite and comfort: because a comfortlesse heart, is much better appeased with that Gen 21, 17.

which we giue him with our hands, than with that which we speake vnto him with our tongue. S. *Ambrose* in his *Exameron* sayth, That to the end a worke of mercy may bee perfect & more acceptable vnto our Lord, it ought neither to bee asked of any, nor craued, but voluntarily & liberally be bestowed, because there is nothing more deare in this world, than that which is bought with entreaty. O that hee buieth very deerely, who buieth by the change and price of his shame; because that shamefast men and of liberall hearts, doe without comparison grieue more when they vncouer & shew their face, than when they vntie their purse. *Cicero* to *Atticus* sayth, That there is nothing wherein a Gentlemanlike man taketh more delight than in giuing, and greater griefe than in asking; because that in giuing, he maketh himself Lord of him vnto whome hee giueth, and in taking hee maketh himselfe a slaue to him of whō he receiueth. *Hilarius* saith, That to deale with God, there need no words but teares, nor many entreaties but many sighes: for whē we pray vnto our Lord, he hath greater regard vnto the heart which desireth, than vnto all that which the tongue speaketh. *Agar* the slaue, and *Ismael* her sonne, spake no word vnto God, nor yet made any petition vnto him, but ech of them being set downe vnder a seuerall oke, the sonne did neuer fill himselfe with weeping, and the mother neuer ceassed from sighing, the which holy teares were not vnpaied, nor sighes vnaccepted. To come then vnto our purpose, if our Lord did heare *Ismaels* teares, which was in the desart, will he not also hear the *memento mei*, which the theefe spake vnto him in the Mount of Caluary? Let no man maruell that we compare the theefe with *Ismael*, and *Ismael* with the theefe: for as the one was brought vp in the mountaines a hunting, so the other went by the high waies a robbing, & as *Ismael* had one very vertuous brother, so also this theefe had a blasphemer to his companion. *Ismael* was yong, for hee was not aboue three yeares of age, the theefe was also yong, for he had not been as yet three houres a Christian, because that before our Lord, the yeares when we are borne,

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are not reckoned, but the time from whence we are baptized. After Christs resurrection, hee called his disciples children and yonglings, not respecting that some of them were old, and had gray haires, but that they had not ben long baptized, that is, when hee washed their feet in the parlar, and ordained them Priests after his supper. If *Ismael* did weepe at the foot of the oake in the desart, so did the good theefe weepe also vpon the crosse on Caluary: and that which is more excellent is, that if hee gaue the one water whereof hee should drinke, he gaue the other his bloud, wherewith he should bee saued. As *Abraham* had one lawfull child, which was *Isaac*, and another a bastard which was *Ismael*, so God the father had one lawfull child, which was Christ, and the other a bastard, which was the theefe; and of these two, the one was borne in the church, and the other in the Synagogue. The blessing which fell vnto *Ismael*, was that he should be against all men and all men against him: the which blessing also the good theefe had, who being vpon the crosse, and all purposing to kill and crucifie Christ, hee against all [though all against him] defended him and excused him. *Ismael* was a father of many barbarous people, and the good theefe was an example of many great sinners, but not that they should liue wickedly as hee had done, but that they should turne vnto our Lord as hee did. *Agar* the mother could not see *Ismael* her sonne die, neither could the sonne of God see his companion the theefe bee condemned: and therefore as the teares of the one were gratefull vnto him, euen so the words of the other vvere pleasing vnto him; to wit, when hee said on the crosse, Lord remember me, and O good Iesus haue mercy vpon mee. With great reason, and for good occasion the son of God did giue eare vnto all that the good theefe would speake vnto him, and vnto all that which hee did request of him, because hee vsed such measure and discretion in his petition, that hee asked nothing which should bee for his comfort, but for his saluation. If hee vvould haue asked any thing for his comfort, he vvould

haue asked that the cudgels which winded his cords should haue been slackened, or that they would haue pulled out the nailes, or healed his wounds, or that they would pull him downe from the crosse, or that they would giue him longer life: but he asked none of all this, but only that Christ would haue his soule in remembrance, not mentioning his person at all. Our Lord could not denie him so reasonable a petition, nor delay him, but he answered him immediately: for euen as he said, *Domine memento mei*, Christ said presently vnto him, *Hodie mecum eris in Paradiso*, This day thou shalt be with me in Paradise. The naughty theefe did not deserue to haue an answere at Christs hands neither soon nor late, partly because it was the sonne of Gods custome, not to answer those which did iniury him, nor esteeme of those which bare false witnesse against him, and partly to aduise vs, that it is a point of great discretion, not to set by iniurious words. *Ubertinus* saith, Why should Christ heare what the naughty theefe would aske him, or make account of it, seeing that he knew very wel that if he would haue beene loosed, it was to steale againe, and in stealing againe, they would hang him againe? In that that Christ would not answere vnto the naughty theefe, nor yeeld vnto his petition, hee vsed a new kind of clemency toward him; to wit, that he hindered him frō sinning any more, and frō augmenting his damnation: for if Christ should haue taken him from the crosse, and hee haue returned againe into the world, by how much the more he would haue augmēted his sinne, by so much the more he should haue encreased his punishment. S. *Augustine* vpon S. *Iohn* sayth, That our Lord shewed his mercy and pity toward both the theeues; vnto the good one in giuing him glory, to the naughty one in denying him life: for if he had liued longer, he would haue sinned more, and according to the measure of his offences, his torments should haue beene giuen him. S. *Gregory* saith, That if our Lord doe for vs that which wee aske, wee ought to reioice; and if he deny vs that which wee aske him, wee must not complaine: for if our Lord would haue giuen the sonnes

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of *Zebedee* the kingdome which they required, and vnto the naughty theefe the life which hee craued, it had beene vnto their great confusion and also damnation. And because that in these words, *Hodie mecum eris in Paradiso*, there are contained seuen words, as we haue noted heretofore; it shall not bee amisse, if that vpon euery word we speake one word, because the curious Reader may see how wisely the theefe dealt, and how profoundly Christ did answer him. The first word which Christ spake vnto the theefe was *Amen*, that is, I sweare to thee in truth: which word *Amen* was in the old Testament very famous, and much set by, and in the mouth of the sonne of God much vsed, insomuch that the Synagogue did profit herselfe with that word to confirme that which she sware, & Christ vsed the same word to sweare that which he spake. *In monte Hebal stabunt, Ruben, Gad, Asser, Zabulon, Dan & Nepthalim, ad maledicendum populum, & respondebit omnis populus, Amen*, said the Lord vnto *Moises* in the 28 chapter of Genesis: as if hee would say, It is my will and pleasure O *Moyses* that sixe Princes of Israel, that is, *Ruben* and *Gad*, and *Asser* and *Zabulon*, and *Dan* and *Nepthalim*, goe vp vnto the highest of the hill Hebal, and from thence they shall begin aloud to curse all the transgressors of my law, and in the end of euery curse, all the people shall answere, Amen. When the six princes were come to the top of the hill Hebal, they began to curse those which brake the law in this manner. Accursed be that man which dare make strange Gods to worship and giue honour vnto them, although they be of gold and siluer, & let all the people say Amen. Cursed bee the sonne or daughter which will not honour his father and his mother, and let all men say Amen. Cursed bee that man which iesting at a blind man, shall put his foot before him to make him fall, and shall set him out of the way to make him erre, and let all the people say Amen. Cursed be the man which will take money to kill his neighbour by treason and craft, and let all say Amen. Cursed bee the iudge, who either through hatred or gaine which hee may pretend, giueth a wrong iudgement against a wid-

widdow, and oppresse the orphane, and not ease a stranger, and let all the people say Amen. You may then see that this word *Amen* was a word of feare and of great rigour, seeing that it was vsed to confirme their curses, which they did cast vpon the people, and not the blessings which they gaue them. It is to bee noted, that God commanded *Moyses* the same day to goe vp vnto the top of the hill Garisim with six Princes with him, to blesse all those which would keepe his commandements: but hee did not command them in the end of their blessing to say *Amen*, as hee did in the end of his curse. The synagogue was not worthy of this priuiledge, because God kept it for his church, which is seene by the promise which Christ made vnto the good theefe, whē he said, Amen I say vnto thee this day thou shalt be with me in Paradise, in so much that Christ began to blesse the chosen of his church, with the same word that the synagogue ended her curse against the transgressors of the law. This word *Amen* (sayth *Vbertinus*) which did serue in the synagogue for a curse, doth serue now in the vniuersall church for a blessing: the which word the sonne of God had alwaies in his mouth, when hee promised any great matter, or spake any high secret. Christ did so well like this word *Amen*, truly, that his Euangelists and Chroniclers doe affirme, that hee vsed it fifty and fiue times, and S. *Paul* in his Epistles eighteen times, and it is vsed in the Apocalips also fiue times, and in the canonicall Epistle three times. S. *August.* vpon S. *Iohn* saith, That the sonne of God was not content to say once Amen, but he did oftētimes double the word, saying *Amen, Amen*, truly, truly; giuing vs thereby to vnderstand, that he did not only speake the truth in that which he spake, but also that he was the truth it selfe. There is no Angell nor man (saith *Remigius*) which can say *Amen, Amen:* for although they speake the truth in all that they speake, yet it doth not follow that they be the truth it selfe, because God did not impart this high priuiledge vnto any, but his onely sonne, who by speciall grace said, *Ego sum via & veritas & vita*, I am the way and the truth and life.

Christ

Christ did not say, I know which way the way goeth, but said I am the way: for in troth he who is not guided by Christ shal misse the way to heauen. Nor Christ said not, I giue life, but said I am the life, because that in the house of God, they call it not to liue, vnlesse they liue well, neither doe they say that man to liue, which is not a good man; nor Christ did not say, I speake the truth in that which I say, but said I am the very truth: for euen as the deuill is a bottome without bottome, from whence all lies doe proceed, so the sonne of God is a fountaine from whence all truths doe spring. *Benedictio & honor & gloria, & potestas in secula seculorum, & quatuor animalia dicebant Amen*, Apocalips 5. said the Angels in praise of our Lord: as if they would say, Let honour, glory, power and blessing, be giuen vnto our God, and vnto the lambe his son, for euer and euer, and the foure beasts answered *Amen*. Also S. *Iohn* said in the 7. chapter, That he saw a company of Saints before God, which were so many in number, that they could not bee numbred, and so many Angels also that they could not be numbred, clothed with stoles & palmes in their hands and prostrate vpon the ground, which said no other thing in the praise of God but Amen, Amen, Amen. O what great mysteries and deepe secrets are contained vnder this holy word Amen, seeing we find it in the old Testament, and that Christ vsed it, and the Angels in heauen praise Christ with it, and the church also doth euery where profite her selfe vvith it! Doth shee not profite her selfe vvith it, seeing that in the end of euery praier, shee doth confirme it with Amen? Vnto World without end, we answere Amen, vnto Who liueth and raigneth, vve answer Amen: vvith this holy vvord the sonne of God began to pardon, and vvith the same vvord the church endeth her praier. *Rupert* vpon the Apocalips saith, That this vvord Amē, is neither Greek, nor Latine, nor Chaldey, but Hebrew: and although this word might haue beene turned as other vvordes vvere, yet the church did not thinke it conuenient, but as Christ said Amen, so doth the church say likewise Amen. Why did the

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son of God (saith *Chrisost.*) begin the pardō, which he gaue the good theefe, with this word *Amen dico tibi*, but only to assure him, that he would fulfill all which he promised him? Seeing that it is a custome first to promise that which wee will giue or do, and then to sweare and affirme it, why did the sonne of God do the contrary, & swear before he promised the theefe Paradise? For when Christ said vnto the theefe, *Amen dico tibi*, it was as much as to say, I sweare in truth: and why would God swear that which he promised, and would not be beleeued at his word? *Cyprian* vpon the Passion saith, That because that which Christ promised was such a great matter, to wit Paradise, and he vnto whom he promised such a grieuous sinner, who was a theefe, & he who promised, of such small credite, who was a man crucified, and the place where he promised so infamous which was the crosse, and the people before whom he promised so vile, who were the Iewes, the sonne of God would swear first before he promised. If Christ did swear it was not because there was any want in his word, but because the synagogue should the better beleeue him. *August.* vpon S. *Iohn* saith, That if the son of God would not haue sworn the performance of so great a gift, it would haue seemed vnto the Iewes, that he had promised it him in a mockage; & so much the rather, because that vntil that very instāt, in which Christ said on the crosse, *Hodie mecum eris in Paradiso*, he neuer gaue it vnto Saint, nor promised it in scripture. If Christ had not sworn that which he promised, who would not haue thought that he had iested in promising credit & honor vnto him who had lost his credit, to promise life vnto him who was dead, liberty vnto him who was bound, riches vnto him who was poore, and glory vnto him who was infamous? Because the Iewes obstinacy was so great, and the good theeues faith but yong and weake, good Iesus would sweare before hee promised that which he meant to promise; & because al men might be certain, that he who at the point of death, confirmed any thing by oth, ought neuer to deceiue.

CHAP.

CHAP. XIII.

How the ſonne of God neuer vſed this word Paradiſe, vntill he promiſed it vnto the good theefe: and of many learned expoſitions of this ſaying, Hodie mecum eris in Paradiſo, *This day thou ſhalt be with mee in Paradiſe.*

On fruſtra dixi ſemini Iacob, quærite me, quia ego ſum dominus loquens iuſtitias, & annuncians rectè, ſaid God by *Eſay*, chap. 48, as if hee would ſay, I ſaid not in vain vnto old honourable *Iacob*, that he ſhould ſpeak with me alone & beleeue in no other, becauſe I am the Lord who can ſay nothing but that which is iuſt, nor demand nothing but that which is holy. As God is iuſt (ſaith *Ierome*) hee ſayth nothing but that which is iuſt, and as he is holy, he ſpeaketh nothing but holy things; becauſe other men beſides him, neither tell vs aright what wee haue to doe, nor aduiſe vs in time of that which we are to auoid. All our friends and counſellors, when they doe aduertiſe vs of any thing, doe ſeeme rather to goe by gueſſe, than bee ſure of that which they ſay: and by that means they giue vs counſell after we haue receiued hurt, and teach vs the way after that wee haue gone aſtray. God ſayth very well, that *Iacob* heard him not in vaine, neither did Iſrael that in vaine which he commanded him, ſeeing that he gaue him the right of the firſt birth, due to *Eſau*, and made him ſonne in law vnto *Laban*, and gaue him *Lia* and *Rachel* for his wiues, and made him father of twelue children, and Prince ouer twelue tribes. O how true it is (ſaith *Origen*) when our Lord Iſa 45. 19.

Lord saith that hee speaketh nothing but that which is iust, and teacheth nothing but that which is right, seeing hee maketh those iust who deale with him, and maketh those holy who doe conuerse with him. And if he say that the obstinate men and naughty be his, yet he will not say, that hee is one of their number. What can the children of vanity tell vs but vain things, and what can the children of lies tell vs but lies? Who is loiall and faithfull vnto him whome hee hateth, or whom commodity draweth awry? It is our Lord onely who giueth vs our sight to see with, and teacheth vs which way we should goe, and taketh away the stones least wee stumble at them, and giueth vs counsell in all that wee haue to doe. Our Lord saith very well, that hee is the Lord who speaketh iustice and righteousnesse: for there hath been no man saued vntill this day, whom he hath not counselled, nor no man lost whome hee hath not deceiued. King *Roboam* who was nephew vnto *Dauid*, and sonne vnto *Salomon*, of twelue kingdomes which hee inherited from his predecessors, lost ten of them, for no other reason, but because hee beleeued not our Lord in that which hee counselled him, and by following other young mens humors, which pleased his fancy. *Ieroboam* and *Assa*, and *Ozias*, and *Achab*, and *Benedab*, and *Manasses*, which were famous kings of Israel, what could they do to get credit, what could they doe against their enemies, or wherein could they helpe their friends, or how could they deale in their owne affaires, because they beleeued not in God, nor followed his counsels? And therefore seeing hee sayth, I am the Lord who speaketh iustice, whom should we giue ear vnto but vnto him, whose doing should wee credite but his, and especially, seeing that he alone & no other, seeth that which is present, and knoweth all that is past, vnderstandeth that which is doubtfull, reacheth vnto that that is secret, knoweth things to come, and withall most of all others desireth that which is good for vs? Why should I beleeue in man, and not in God, seeing that of that which is past, he knoweth nothing but that which hee hath heard; of that which hee seeth not,

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he knoweth nothing but that which hath beene told him; of secret things he knoweth no more thā hath been reuealed vnto him; of things which are present, hee knoweth no more than that which he seeth, and of things to come he knoweth no more than what hee can giesse at. S. *Barnard* in an Epistle sayth, That it is not without cause that God said by *Esay*, I am the Lord which speaketh iustice and righteousnesse, because that the counsels which mē giue vs, are but coniectures and no certainties, but the counsels which God giueth vs cannot faile but be as he hath ordained. God said vnto *Iacob*, *non frustrà dixi, quarite me*, that is, That he had not giuen him that counsell in vaine, neither did it repent *Iacob* at any time to haue followed it: but few men can say this, nor few counsels can bee praised in this sort: for oftentimes it were better giue a counsellor his fee, not to follow his counsell, than to follow it. He giueth me counsell in vain, who maketh me more passionate than already I am, and maketh me enter into more sutes than I haue already begun, because it is the dutie of a good friend to put him in his way who is out of it, lift him vp who is downe, comfort him who is afflicted, and quiet his mind who is mooued with passions. Vpon those wordes of the Psalme, *Audiam quid loquetur in me dominus deus*, *Basil* the great saith, O how willingly I will heare all that thou wilt say vnto me O good Iesus, because thou art eloquent in speaking, wise in counselling, pittifull in pardoning, iust in succouring, mighty in commanding, bountifull in giuing, and true in accomplishing all that thou doest promise. What did euer good man aske of thee, but thou hast commanded it to bee giuen him, and what hast thou commanded but hee hath obtained? What can a man giue but that which hee hath, and what can a man say, but that which he knoweth? *Seneca* vnto this purpose sayth, That if we find a man eloquent in speaking, we shal find him weake in wit, to put that in execution which he speaketh; insomuch that if it be a pleasure to hear him, it is dangerous to beleeue him. If wee find a man that is iust in releeuing him who is oppressed, we shall find him very

ry hard in forgiuing his owne enemy, insomuch that if he be iust in other mens iniuries, he is very vindicatiue of his owne. It is the property of a man, that if he haue much temporall goods at his commandement, he hath no vvill to spend them vvith any; so that if by the request of friends, or importunitie of neighbours, he do part vvith anything, he doth vveep before he doth leaue it. It is the property of man, although not of a wise man, to desire to be heard, although he cannot speak, to be feared although he haue no authority, and wel beloued although he cannot loue, and be beleeued although he speak not true, and he vvill bee serued although hee haue no need. What tongue can speake it, and vvhat heart can suffer and endure to talke vvith a foole, to loue an vngratefull man, to aske and craue of a niggard, deale vvith a liar, and serue a proud man? Hee vvho forgetteth God, and dealeth vvith man, cumbereth himselfe vvith all these inconueniences, and bindeth himselfe vnto all these obligations, and the rather because there is no man vvho trusteth long another man, but in the end is paied for it. To come then vnto our purpose, the good theefe was most happy in vvorshipping Christ alone, and beleeuing in him onely: for reward vvhereof Christ said vnto him alone and no other, This day thou shalt be with me in Paradise. It is a great pitty to see how many Leuites and Priests, Lawyers and ancients, neighbours, and acquaintance of Christ vvere about the crosse, looking how he suffered, & vvatching how he died; vnto none of all vvhich he said, *Hodie mecum eris in Paradiso*, as he did vnto the good theefe; in so much that they heard the words, but vvanted the promise. Seeing our good Iesus (saith *Chrysostome*) vvas determined to giue the good theefe glory, vvhy did hee not giue it him, and hold his peace? And seeing hee did not send him vvord by a third person, vvhy did he not tell it him in secret, and in his eare? And seeing he vvould not tell him in secret, but publikely, why did he not defer the reward? And yet if he would not defer the reward, vvhy did he not send him to heauen alone, but vvould take him to Paradise vvith himselfe? All

theſe are ſuch high myſteries and ſuch deepe ſecrets, that there is no wit able to vnderſtand them, nor tongue able to ſet them forth, nor hand able to write them, and therefore it is neceſſary for vs to craue for the grace of our Lord to direct vs in it, and the holy Ghoſt to lighten vs. When Chriſt ſaid vnto the theefe, This day thou ſhalt bee with mee in Paradiſe, it is as if hee had ſaid: O thou theefe my friend and fellow, ſeeing that I know with whome I ſpeake, it is alſo reaſon, that thou doe know who ſpeaketh: and therefore I let thee vnderſtand, that I am the creator of heauen, I am the redeemer of the world, I am the Prophet which is deſired, I am the Meſsias promiſed, I am the giuer of the Goſpell, and I am alſo the Lord of Paradiſe. Let all men beare witneſſe with me, & therefore I ſpeake it openly, that I bequeath my eternall Paradiſe vnto this theefe by this Will and Teſtament, becauſe that all ſuch which ſhall ſucceed me in my church, may know how well I recompence thoſe which ſerue me, and how well I deale with thoſe which follow mee. *Anſelmus* crieth out and ſaith, O glorious theefe, O happy theef, how fortunate and lucky waſt thou, ſeeing thou diddeſt nothing but that which did content our good Ieſus, nor ſaideſt nothing but that which well liked him! Thy feet with the which thou diddeſt follow him were happy, the eies with the which thou diddeſt ſee him were happy, the body with the which thou didſt ſuffer with him was happy, the tongue with the which thou diddeſt confeſſe him was happy, & the heart with the which thou diddeſt beleeue in him was happy. S. *Chriſoſt.* noteth, That God did ſend *Moiſes* as an Embaſſador to *Pharaoh*, *Nathan* the Prophet vnto *Dauid*, the great Prophet *Eſaias* vnto *Manaſſes*, his holy Prophet *Ieremy* vnto King *Oziás*, the Prophet *Daniel* vnto *Balthaſar*, and the Satirical Prophet *Helias* vnto king *Achab*. The ſonne of God ſent a greater imbaſie and greater Embaſſadours vnto the theefe, than God the father did vnto the Kings, ſeeing that vnto the theefe which was crucified on the croſſe with him, he ſent no other embaſſador than himſelfe, & ſo by this

meanes, the embasie and the Embassador, were all one thing. Was it not think you the selfesame thing, seeing that it was Christ which sent the message, & the selfesame Christ which carried it? *Origen* in an Homilie sayth thus, The greatest message that euer came from heauen into the world was that of the incarnation, and the next vnto it was that which Christ did vnto the good theefe, insomuch that by the comming of the sonne of God the gate of glory was opened, and in the promise made vnto the good theefe the possession of it was taken. The embasie which *Iohn Baptist* brought vs, was that the kingdome of heauē was at hand, but the good theef saith not that he is neer vnto heauen, but that he is within heauen. S. *Iohns* was a great embasie, when he said, Behold the lambe of God which taketh away the sinnes of the world: but that of the theeues was better whē he said, Behold him here who hath already redeemed the world. The embasie that *Samuel* brought vnto *Dauid* was good, whē as of a shepheard he annointed him king: but the embasie which Christ did vnto the good theef was farre better, because that there passed almost fourty years betwixt the time that the kingdome was promised vnto *Dauid*, and the time that it was deliuered vnto him, but the theef had his kingdome promised him at two of the clock in the afternoone, and was giuen him presently toward night. The reward for bringing thee newes of such a great embasie as that of Christs was, that is, the promise of glory, he would let no man haue but he would win it himself; insomuch he who promised glory & gaue glory, was the glory it self. O good Iesus, redeemer of my soule, & dost thou well see that in promising glory & Paradise that thou doest promise nothing but thy self? what meaneth this O good Iesus, what meaneth this? Dost thou trust malefactors, cōmēd thy self vnto rouers, offer thy self vnto sinners, cōmit thy self vnto theeues? If thou thinkest thy selfe ouercharged with this theefe, giue him the Prouince of Achaia, giue him part of Assyria, giue him the kingdome of Palestine, giue him the monarchy of Asia: for in giuing him as thou doest giue him thy selfe, if thou were

not God as thou art, it would seeme that thou shouldest preiudice many. Is there any other Paradise but to enioy thee, is there any other glory than to see thy face, is there any greater contentment than to be in thy company, is there any goodnesse but that which commeth from thy hands? This day thou shalt bee with me in Paradise, where thou shalt see me face to face, enioy my essence, dwell with my person, haue the fruition of my glory, thy death shall die, and thy life shall rise againe. This day thou shalt bee with mee in Paradise, where thou shalt be alwaies mine, and I will be thine, where thou shalt serue mee, and where I will loue thee without end, where thou shalt leaue sinning, and I neuer cease to doe thee good. This day thou shalt bee with mee in Paradise, where thou shalt see ioy without sorrow, health without griefe, life vvithout death, light vvithout darkenesse, company vvithout suspition, plenty vvithout want, and glory without end. This day thou shalt bee with mee in Paradise, where youth doth neuer waxe old, old age doth neuer appeare, beauty neuer fadeth, health neuer decaieth, ioy neuer waxeth lesse, griefe is neuer felt, no vvailing euer heard, nosorrow euer seene, and death feareth not. This day thou shalt bee with mee in Paradise, where thou shalt go from the goulfe to the hauen, from the battaile to the triumph, from the streame to the spring, from darkenesse vnto light, from vvant to vvealth, from a dreame vnto the truth, from faith to hope, from cold loue to perfect and feruent Charitie. This day thou shalt bee vvith mee in Paradise, vvhere thou shalt not know how to vveepe but laugh, not complaine but bee ioifull, nor aske but giue, not blaspheme but blesse, not sigh but sing, not hate but loue, not mislike but praise, not die but liue. This day thou shalt bee with mee in Paradise, vvhere thy handes shall touch that which they desired, thy eies see that that they looked for, thy eares heare that which they loued, and thy heart possesse that

which hee groned for. This day thou shalt bee vvith mee in Paradise, vvhere thou shalt not feare the deceits of the Diuell, the cockering of the flesh, the vanitie of the world, the ambushes of thy enemies, the suddaine passions vvhich fall out euery day, the necessity of euery hour, nor yet the anxiety and griefe of mind. This day thou shalt bee vvith mee in Paradise, vvhere there is no night which is darke, nor day which decreaseth; no rough Winter, nor troublesome Summer, no cold to freeze thee, no heat to distemper thee, no famine to weaken thee, no thirst to make thee drie, no death to make thee afraid, nor life which shall haue any end. O my soule, O my heart, wilt thou not tell mee vvhat thou doest thinke vpon, or what thou doest contemplate on, seeing thou heares not this which is spoken: doest thou not marke vvho speaketh it, nor vnto vvhom hee speaketh it, nor doest thou regard vvhere it is spoken? Hee vvho speaketh is the sonne of God, hee vvith vvhom hee speaketh is a theefe, that which he sayth is that he promiseth Paradise, the place vvhere hee speaketh is the Mount of Caluary, the houre vvhen hee speaketh is at the point of death, and those before whome hee speaketh is the vvhole Synagogue. Is it possible that an imbasie accompanied vvith these many circumstances, should not bee new and heard? For in Scripture there is nothing necessary, that is not full of mystery. Certainly this was a very new thing, seeing that Christ neuer had this word Paradise in his mouth not from the time of his incarnation, vntill the last houre that hee departed out of this world, and then hauing no other there but the theefe which bare him company at that time he promised him Paradise. O my soule, if thou wilt haue part in Paradise, behold vvhat a one the sonne of God is vvho giueth it, and behold vvhat hee doth vnto the theefe vnto vvhom hee gaue it; and as thou diddest see vvhat they doe, so doe thou force thy selfe to doe the like. O my soule, O my heart,

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doeſt thou not ſee that our Lord who giueth Paradiſe is vpon the croſſe, and that the theefe vnto whom heauen is giuen, is alſo vpon the croſſe, & therefore that the crucified doth not giue the reward of Paradiſe but vnto another crucified. Saint *Barnard* vpon the Paſſion ſayth, for mine owne part I thinke not my ſelfe deceiued, but I know that the naked giueth not his kingdome but vnto another naked, he whoſe ioints are vnlooſed, vnto another whoſe ioints are alſo looſed one from another, hee that is couered with bloud, vnto another couered with bloud alſo, and the crucified vnto another crucified. Thou that ſitteſt ſporting thy ſelfe what doeſt thou aske of him who ſuffereth on the croſſe? Thou that art clothed and reclothed, what doeſt thou craue of him who is bowelled vpon the croſſe? Thou that art faire and fat, what doeſt thou aske of him who is on the croſſe, one member rent from one another? Thou that art at freedome and liberty, what doeſt thou aske of him who is nailed and faſtened vpon the croſſe? If thou wilt heare (ſayth *Anſelmus*) O my ſoule, *Hodie mecum eris in Paradiſo*, Lift vp thy affections from the earth, let thy heart bee free from all paſſions, let thy fleſh keepe watch and vvard ouer her inclinations, crucifie thy liberty on the croſſe, let bloud thy fancie of all preſumptions, and bury thy affections that they may not appeare. If thou wilt aſcend as high as heauen, it is neceſſary, that with the theefe thou take the croſſe for thy ladder to ſteale it: for otherwiſe although thou bee a companion with him in ſinning, yet for all that thou ſhalt not ſo be in raigning.

CHAP. XIIII.

Why the sonne of God did not say vpon the crosse vnto all men, Amen dico vobis, *as hee did say vnto the theefe* Amen dico tibi: *and how he was the first martyr which died with Christ, and the first Saint which he canonized.*

Loquetur ad eos in ira sua, & in furore suo conturbabit eos, said king *Dauid* in the second Psalme: as if hee would say, when the great God of Israell shall bee angry and troubled, hee will speake vnto the wicked men with anger, and when hee shall trouble their iudgements, it shall bee with great anger. Our Lord doth threaten the wicked whome hee meaneth to punish, with two grieuous scourges, that is, that hee will speake in anger to feare them, and trouble their iudgement that they shall not bee able to giesse at any thing aright. If our Lord speake vnto vs with anger, it may bee borne with, but if he trouble our iudgement, it is a thing much to be lamented: for in this wicked world, if he doe not lighten our steps to see where wee goe, wee shall fall downe vpon our face. *Barnard* crieth out and saith: What shall become of thee, O my soule, if he who should lead me put mee out of the way, if hee who should succour me forsake mee, if hee who should pardon me accuse me, and he who should quit mee condemne me, and he who should giue mee sight make mee blind? Saint *Augustine De verbis Apostoli* sayth, When it is said in Scripture, that God speaketh vnto vs with anger, it is meant that he doth not speake with mercy, and when it is said that hee doth trouble vs with fury, it is to say that hee doth not lighten vs with his diuine grace, because there cannot happen vnto vs greater hurt in this world, than for God to withdraw his hand from doing vs good. There is no anger in God, as there is in man,

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man, with the which hee doth trouble himselfe, nor furie to moue him withall; and when wee say that he is angry, it is because he vseth that punishment which in others is done with anger, and if we say that he is in fury, it is because hee vseth rigorous punishment towards vs, or else because hee doth not punish at all in this world: for wherin can our Lord shew greater anger, than by not vsing his accustomed clemency? Our Lords wrath is appeased when hee punisheth presently after the offence committed, and he is very angry when hee defereth the punishment vnto hell. S. *Ambrose* sayth, That in the house of God, not to punish is to punish, to dissemble is to bee angry with, not to speake is to chide, to pardon is to threaten, to suffer is to let it putrifie, & to defer is to reuenge the more. Is there, thinke you, any greater punishment, than not to bee punished in this world? When doth our Lord speake vnto vs with anger, but when wee fall from his grace into sinne by our fault? God spake with anger vnto our first father, when hee said vnto him thou shalt eat thy bread in the sweat of thy face, as if hee would say, Because thou hast fallen from my grace, and eaten of the apple which I did forbid thee to eat of, for a perpetuall punishment, thou shalt eat and drinke alwaies with care in thy mind, sweat on thy face, and trauaile of thy body, insomuch that at the best morsell thou shalt giue ouer eating, and fall to sighing. God spake also with anger vnto the murderer *Cain*, when hee said vnto him, behold the bloud of thy brother *Abel* doth crie from the earth vnto mee: as if he would say, Because thou hast slaine thy brother *Abel* through malice and enuy, I cannot but doe iustice vpon thee, because his bloud crieth aloud for it of me; and thy punishmēt shall be, that thou shalt wander to and fro all the daies of thy life, and thy head shal neuer cease shaking. God spake with anger vnto the great king *Nabugodonoser* whē he said, *Ejiciam te ab hominibus*, as if he would say, Because thou hast robbed my tēples of their treasures, and led away my people of the Iews captiue, thou shalt be throwne out frō the conuersation of men, & shalt liue with beasts on the mountaines, thou shalt eat hay like oxen, and bee clothed like wild sauages with haire, vntill thou

doest acknowledge mee for to bee thy Lord, and thy selfe to bee a sinner. God spake with anger vnto the great Priest *Heli*, when hee said, *Ego præcidam brachium tuum, &c*, as if hee would say, Because thou diddest not punish thy children when they stole away the sacrifices, and behaued themselues dishonestly vvith women in the Tabernacle, I will take thy Priesthood from thee, I will kill thy steward, and will make that no old man come into thy house; in so much that thou shalt haue no children in thy stocke to inherite after thee, nor ancient men to counsell thee. To come then vnto our purpose, God vsed this kind of speech vnto the Synagogue, but now speaketh otherwise vnto the church, as is easily seene in the death of Christ, when hee said vnto the theefe, *Hodie mecum eris in Paradiso*. Wee doe not read that Christ did euer vse this woord of anger so oft as hee hath done the woord of mercy, the which hee hath vsed often, as *Per viscera misericordiæ dei nostri*, said holy *Zachary* in his song: as if he would say, The sonne of God came downe from the highest of heauen into the earth, moued thereunto by the bowels of his mercy. The holy Prophet dooth in this open a high mystery vnto vs, whereby hee giueth vs to vnderstand, how entirely our Lord dooth loue vs, seeing that hee doth visite vs vvith the bowels of his mercy. There bee many vvhich haue this word Mercy in their mouth, but not in their hands, and those bee such as are faire in speech, but cruell in deedes, and such vse sweet speech to take men, and flattery to kill them. Others there bee which haue mercy in their handes, and not in their tongues, the which are rough in words, but mild and gentle in deeds, and those offer blowes but strike not, they feare but kill not. Only our sweet Iesus hath mercy & pity in his mouth, seeing hee dooth so much commend it vnto vs, and in his deedes seeing hee dooth vse it so much, and also in his bowels because hee dooth loue vs so much. S. *Barnard* sayth vnto this purpose, Our Lord would not place mercy in the eies, least they should make him blind, hee would not place it in the eares, for feare they should make him deaffe, hee would not

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place it in the handes, for feare it should bee lost, hee would not put it to keepe in the body for feare least it should grow old, neither yet in the tongue for feare hee should be dumbe: But our good Iesus put it to keepe in his heart to bestow it vpon those whom hee loueth, and keepeth it within his bowels, because that all that which is loued with the heart is kept within the heart. O good Iesus, O the life of my soule, I beseech thee by the bowels of thy mercy, that thou wouldest take pity on my sinfull soule, and seeing I haue no other Lord in my bowels but thy selfe, on whom wouldest thou better bestow the mercy which thou hast within thine, than vpon mee! Thou diddest speake with the bowels of thy mercy, vnto the good theefe, when thou wast not content onely to say: *Amen*, Truly I say, but thou diddest adde *tibi* to thee, letting vs vnderstand, that thou diddest speake vnto him alone, and promise Paradise vnto him alone and vnto no other. *Ybertinus* sayth, That if when Christ said *Amen dico*, hee had not added *tibi*, his mother who brought forth his humanity, and the other theefe which had lost his liberty, might haue thought that hee had spoken vnto them, I say if hee had not turned himselfe vnto the good theefe, and said *tibi*. What meaneth this O good Iesus, what meaneth this, doest thou speake vnto the theefe, and forget thy mother? Doest thou not speake vnto thy mother who bare thee nine months in her bowels, and doest thou speake vnto the theefe who had knowne thee but three houres? Doest thou promise presently Paradise vnto the theefe which spake but three words, and doest thou make no reckoning of thy mother, who bought thee with her teares? Doest thou bestow thy precious bloud, first vpon a theefe which knew not how to do any thing else but shed bloud by the high waies, before thou doest bestow it vpon thy mother? Would it not bee reason to pay thy mother now with the bloud that runneth from thy side, for the milke which thou diddest sucke of her breast? What more heroicall and diuine exchange could there bee made in the world betwixt the sonne and the mother, the

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mother and the sonne than bloud for milke, and milke for bloud? If thou doest looke O good Iesus that shee should speake vnto thee as the theefe did, doest thou not see that for wearines she cannot helpe thee, for griefe she cannot looke vpon thee, for feare shee cannot comfort thee, and for being astonied shee cannot speake vnto thee? I beseech thee *Per viscera misericordia*, that thou wouldest say, *Amen dico vobis*, as thou doest say, *Amen dico tibi*: For by that meanes thou shouldest comfort thy mother, satisfie the theefe, vanquishe Hell, helpe the world, and withall I should haue hope to be pardoned. If thou doest die for all and not for one, why doest thou not say, Verely I say vnto you, as thou doest say, Truly I say vnto thee? O sweet Iesus, and loue of my soule, seeing that vpon my knees, and my face bathed in teares, I say vnto thee, *Tibi soli peccaui*, I haue sinned vnto thee alone, doe not I deserue to heare from thy mouth these words, *Amen dico tibi*, Truly I say vnto thee? *Anselmus* sayth, That it was too timely to giue Paradise vnto his mother, and the other theefe had not deserued it, and the great Centurion was not yet become a Christian, and the Iewes were hardened in their hearts, and therefore it was not without cause that he said vnto the theef, *Amen dico tibi*, and not *Amen dico vobis*. It was a great word which God spake vnto the first man, that is, *dominamini piscibus maris, & volatilibus cæli*: but that which hee spake vnto the good theefe was farre greater, because it is far better to be companions vnto the Angels in heauen, than kings ouer beasts vpon earth. It was a great word that God spake vnto *Noe*, that is, I found thee iust in my sight: but this which hee spake vnto the theefe was far greater, because it is better to be iust & receiue the reward of being iust, thā to be simply iust. That was a fauourable speech which hee vsed vnto king *Dauid*, I haue found a man according vnto my heart: but this which he spake vnto the good theefe was farre more fauourable, because that *Dauid* was but neere vnto his heart, but the theefe was in his heart. And it did appear easily, that *Dauid* was but neer Gods heart, seeing hee did sinne afterward, and it doth well appeare

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that hee had the theefe within his heart, seeing hee suffered him to sinne nor steale no more. That was a fauorable speech which God vsed vnto *Abraham*, that is, *Num celare potero quæ gesturus sum Abraham*. But that which was vsed towards the theefe was more fauourable, becauſe the greateſt ſecret that God reuealed vnto *Abraham* was, that the ſon of God ſhould come into the world, but hee did not onely reueale, but alſo ſhew this vnto the good theef. Chriſt did truſt the good theef better thā he did truſt *Abraham*, becauſe he was the firſt ſinner who ſaw the redemption of the world with his eies, & he was hee vpon whome the bloud of Chriſt was firſt beſtowed. The precious bloud of the ſonne of God was then otherwiſe ſhed towards the theefe, who was vpon the croſſe, than towards his mother who was by the croſſe; becauſe it dropped downe vpon the garment of his ſorrowfull mother, but it went to the ſoule of the theefe to ſaue him, & therevpon the holy theef went immediately to Paradiſe, but his ſorrowful mother ſtaied weeping on the Mount of Caluary. O holy bloud, O heauenly blame, why doeſt thou take ſuch pity on the theefe, & doeſt deferre to giue thy mother the kingdome of heauen which thou doeſt giue preſently vnto the theefe? Doeſt thou defer it to her who brought forth Chriſt, & take pity on him who bare him cōpany on the croſſe, ſeeing thou doeſt augmēt tears in her, & diminiſh offences in him? It was a word of great fauor which hee did vſe vnto *Mary Magdalen*, that *Remiſſa tibi peccata multa*, Many ſins are forgiuen thee: but yet that was greater which he did vſe to the good theefe, becauſe hee vſed greater liberty with him thā with him: for if he loued her & pardoned her, he loued the theef like a friend, pardoned him like a Chriſtian, & rewarded him like a iuſt man. *Barnard* ſaith vnto this purpoſe, That it is a ſigne of great loue to pardon, but a greater ſigne to giue & pardon; becauſe that pardon is ſometime giuē by force, but a gift neuer cōmeth but of free wil. *Origē* vpō *Mathew* crieth out, O deepe myſtery, O diuine ſacramēt! who euer heard or ſaw the like vnto this, that is, betwixt the ſunne riſing & the ſunne ſetting, the theef was condemned by *Pilat*,

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shamed by the criers, iusticied by the hangmen, confessed by his owne mouth, by Christ pardoned and also brought vnto Paradise. What meaneth this O good Iesus, what meaneth this? Who is able to reach vnto the reason why *Abel* vvith his innocency, *Noe* with his iustice, *Abraham* with his faith, *Dauid* with his charity, *Moyses* with his meekenesse, *Iob* vvith his patience, *Tobias* with his frankenesse, *Lazarus* with his pouerty should so long desire to see Christ, and the theefe presently enioy him!

S. *Ambrose* sayth, That Christ receiued in a new kind of martyrdome all the torments vvhich were giuen the theefe as a naughty man from the houre and moment that he defended Christ, and confessed with Christ: insomuch that if he began to suffer like a theefe and a rouer, hee ended and died like a glorious martyr. This happy theefe was a very glorious martyr, seeing he suffered neere Christ, and with Christ, & where Christ suffered, and in the same manner that Christ suffered, and which is most of all, hee was the first martyr after Christs passion, and the first Saint which the sonne of God did canonize after his death. S. *Steuen* was the first martyr after Christs ascention, but from Christs death vntill he ascended into heauen there was no other Martyr in the vvorld but the theefe, whose conuersion Christ caused, whose teares hee accepted, whose martyrdome hee approued, whose passion hee canonized, and whose soule hee glorified. S. *Augustine* sayth, O good Iesus, O my soules delight, considering that thou doest saue him who accuseth his owne faults, and him who excuseth thy innocency, the maintainer of thy credit, the confessor of thy essence, the companion of thy person, wilt thou not saue also this sinfull soule of mine? For so great a battaile as thou hast won this day, for so great a victory as thou hast obtained, and also for so much bloud as hath issued from thee, it is a small prize to carry away with thee but one theef only, because that by so much the greater the triumph is, by how many more prisoners the triumpher is followed with all. And if it will not please thee to take mee thither with thee, tarry thou here

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with me O good Iesus, for I desire no other glory of thee in this miserable world, but that thou wouldest let mee haue alwaies a good conscience. *Origen* sayth in an Homily, that it is much to be noted, and a thing to be wondered at, that Christ did not say vnto the theefe, *Amen dico vobis*, although there were many more there: but hee said, *Amen dico tibi*, to let vs vnderstand that by forgiuing him alone hee shewed his mercy, and by not pardoning others hee shewed his great iustice. There were store of sinners about the crosse as well as hee, which peraduenture would haue beene pardoned as well as he; but amongst them all the theefe onely deserued to heare his pardon: but by this hee maketh vs know, that there is no man which hath cause to dispaire of pardon, seeing hee forgaue him; and yet that we presume not too much of pardon, seeing he forgaue him alone. Let the conclusion of all this be, that wee remember before wee sinne, that our Lord did not pardon the multitude that was there present; and after wee haue sinned, let vs remember that hee pardoned the theefe which suffered with him: and in so doing we shall feare his iustice, and remember his mercy: the which I humbly beseech him that it would please him to vse here with grace, & afterward with glory, Amen, Amen.

The end of the second word which Christ our redeemer spake vpon the Crosse.

Here beginneth the third word which the sonne of God spake vpon the Crosse vnto his blessed mother. *Mulier ecce filius tuus*, Woman behold here thy sonne.

CHAP. I.

That the loue which the mother of God had, did exceed the loue of all other men, and also the loue of Angels.

Sam. 1. 20.

Sicut mater vnicum amat filium, ita ego te diligebam, these are the words of holy *Dauid*, 2. Reg. chapter 1. when word was brought him that king *Saul* his enemy, and Prince *Ionathas* his great friend, were slaine in a battaile which they had with the Philistims. The Iewes gaue this battaile to the Philistims in the wild mountaines of Gilboe, and when the sorrowfull newes came to king *Dauid* that king *Saul* had lost the battaile, hee began aloud to crie, and shed many grieuous teares, and said as followeth in dolefull wise. O famous and renowmed Israel, why doest thou not weepe for the losse of so many excellent men, which this day they haue slaine thee, and noble Princes which this day are perished within thee? How is it possible that the strongest of Israel haue fallen downe so ignominiously, and the most famous of Iuda

Iuda haue ended their life by ſword? O how well king *Saul* & *Ionathas* ſhould haue loued one the other when they were aliue, ſeeing that they left not the one the other in death, & although the cruell ſword was able to take away their liues from them, yet certainly it was not able to take away their hearts from them with the which they loued one the other. What ſword durſt wound their hearts, or what launce durſt touch their fleſh, conſidering that *Saul* and *Ionathas* were in running more light than eagles, and in fight more ſtrong than lions? *Ionathas* arrow was neuer ſhot but he hit, & *Sauls* ſword drawn but he ſtroke. Weepe then O ye daughters of Iſrael, weep vpon the death of your king *Saul*, who clothed you in ſcarlet in your paſſeouer, and gaue you iewels of gold in your weddings. O ye mountains, O ye mountains of Gilboe, I curſe frō henceforth & anathematize you for euer, to the end that it neuer raign water vpō you by day, nor any dew fal vpō you by night, ſeeing that you conſented that the enemies of Iſrael ſhould there kill *Saul*, and ſlay my good friend *Ionathas* in the ſame place. O my faithfull and old friend *Ionathas*, why didſt thou goe to the battaile, not calling mee with thee, and why diddeſt thou die not taking mee with thee? My heart can receiue no comfort, nor my eies ceaſe from weeping, when I remember how much I was bound vnto thee, and call to mind the great loue that paſſed betwixt vs, becauſe that the loue which paſſed betwixt thee and me, was of like quality, as the loue which a mother hath when ſhe hath but one child onely. It is now to bee noted, that for this laſt word wee haue brought all this ſtory, whereby wee may well gather and inferre, that the loue which a mother beareth vnto her onely ſonne, exceedeth all other humane loue. For if *Dauid* could haue found any greater loue, vnto a greater hee would haue compared his. King *Dauid* was a very holy man, and his ſonne *Abſalon* a very bold young youth, but in the end when newes came vnto him that *Ioab* had thruſt him through, and that he was hanged vpon an oake, the poore old man made ſuch pitifull

full complaint, and did shew such griefe for it, that euery man did perceiue plainly, that he wished himselfe rather dead thā his sonne lose his life. The which he openly said when he cried aloud, My sonne *Absalon*, my sonne *Absalon*, where truly he would willingly haue gone to his graue if his sonne might haue liued. God had no better experience to proue the loue which the Patriarch *Abraham* bare him, but to command him to kill his onely sonne, which hee had in his house, and when the old man had lifted vp his sword to slay the young youth, the Angell tooke him by the arme, and commanded him to be quiet: for now our Lord was satisfied, to see that he loued him better than his own son. When news was brought to holy *Iob*, how the wise men had robbed him of fiue hundred yoke of oxen, and that a flash of lightning from heauen had burnt him seuen thousand sheepe, and that the Chaldeans had taken from him three thousand Camels, and had put to the sword all the shepheards of his flocke, the good man was not grieued at all with it, nor vttered any sorrowfull word for it. But when the fourth post came to bring him news, how they had slaine his sixe sonnes, and three daughters in his eldest sonnes house, the man of God could not dissemble his great griefe, and did shew it more by deed than by word, by rending his garments in sunder, and cutting his haire from his head, and wallowing oftentimes vpon the ground. Wee doe not read that the great Patriarch *Iacob* did weepe in all peregrinations, or complaine in all his tribulations, vntill hee heard that the wolues in the desart had eatē his welbeloued sonne *Ioseph*, the which euill news did strike him so near the heart, that hee said before his other children, that hee would die and goe into hell, because hee might haue space and time inough to bewaile his sonne. *Sunamites* the Inne keeper of Samaria, and hostesse vnto *Heliseus* did so much grieue at the death of her sonne which God had giuen her by the praier of *Heliseus*, that shee went weeping like a foole about the fieldes, in such manner that neither her husband could bring

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her in, nor the Prophet comfort her. The great Prieſt *Heli* was ſo greeued vvhē it was told him that the Philiſtims had ouercome the Iewes, and taken the Arke and killed his two ſonnes *Obni* and *Phinees*, that he fell from his ſeat, and immediately yeelded vp the ghoſt. The wife of old *Tobias*, and mother vnto young *Tobias*, did weepe beyond all meaſure, and went almoſt beſide her ſelfe only at the long tarrying which her ſonne made in Rages a citie of the Medes, vvhether his father had ſent him, to take vp certaine money, and this her griefe was ſo exceſsiue that ſhe neuer ceaſſed to pray vnto God for to keepe him, nor ſhe neuer left off weeping vntill ſhe ſaw him with her eies. I haue thought it expedient to rehearſe all theſe examples, the better to proue and extoll the loue which fathers and mothers beare vnto their children, and how it is not to bee compared with any other loue, and how bitterly the Parents weepe not onely for the death of their children, but alſo for their abſence. *Horace* ſaith, That to the loſſe of a child, and that of the onely child, there can bee no loſſe comparable vnto it, becauſe that cauſeth griefe at the heart, which is loued from the heart. *Anſelmus* ſayth to this purpoſe, that this fatherly loue is not found onely in men which are reaſonable: but alſo in brute beaſts, for we ſee the Henne fight with the Kite, the Storke with the Goſhauke, the Mare with the Wolfe, the Lioneſſe with the Ounce, the Eliphant with the Rinoceront, the Gander with the dog, and the Pie with the Cuckow: the which fight is not only becauſe they be enemies, but becauſe they ſteale away their young ones. S. *Ambroſe* in his Exameron ſaith, That the loue of the father is ſo great and ſo exceſsiue, that oftentimes we ſee brute beaſts follow men which haue taken away their yong ones, wherein they let vs vnderſtand that they had rather be taken themſelues, than ſee their little ones taken captiues. If a brute beaſt ſhew this griefe for his little ones, what ſhall a reaſonable man doe? When *Demoſthenes* wept bitterly the death of one of his ſons, & another replied vnto him and ſaid that he was a Philoſopher; it ſeemeth well ſaid heo that

thou haſt neuer been a father; nor what the loue of a ſonne is, becauſe that to haue a ſonne is the greateſt of all loues, & to loſe him, the greateſt griefe of all griefes. To come at the laſt vnto our porpoſe, what woman did euer loue her ſonne, as the mother of God did loue hers? *Ipſum ſolum tenet mater ſua, & pater eius tenerè diligit eum*, ſaid the Patriarke *Iudas* vnto the Patriarch *Ioſeph* his brother: as if hee would ſay, O moſt renowmed Prince *Ioſeph*, I and my brothers, and my brothers and I, doe humbly beſeech thee vpon our knees, and requeſt thee with many tears, that thou wouldeſt forgiue our yonger brother *Beniamin*, the taking away of the golden flask which was found in his bag, becauſe his dolefull mother hath no other ſon, and his old father loueth him with moſt tender loue. Theſe words may better be ſpoken of the virgin and of her ſonne, than of *Beniamin*, and his mother *Rachel*, who had more than one ſonne, although ſhee knew it not, ſeeing that *Ioſeph Beniamins* brother was aliue, & the moſt richeſt & mightieſt of all Egypt. The eternall father had no other ſonne but this alone, and the immaculate virgin had no other but Chriſt only: for the father neuer engendred other naturall ſon but this, and the mother neuer brought forth other ſonne but this. We may very well ſay of the father, that hee did loue his ſon tenderly, ſeeing hee gaue him all his nature, all his wiſedome, all his power, all his will, and alſo all his might and authority. What being had the father which the ſonne had not, what knew the father which the ſonne knew not, what could the father doe that the ſonne could not doe, what had the father that the ſonne alſo had not? What is it to ſay, that hee loued him tenderly, but that the father loued him with moſt entire loue, inſomuch that he denied him nothing which he had, nor hid nothing from him of that hee did know? Let vs leaue off the loue of the Father, and let vs ſpeake ſomewhat of the loue of the mother, who loued her precious ſonne with a tender heart, and wept for him with tender bowels. O moſt ſacred Virgine, how ſhouldeſt thou not loue thy bleſſed ſonne very tenderly, ſeeing that vvhen

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thou diddeſt bring him into the world, thou vvaſt young and tender? When the Virgine that bringeth foorth a child is tender, the child vvhich ſhee bringeth forth is tender; the time alſo young and tender, why ſhould not the loue with which ſhee loueth it bee alſo tender? If *Iacob* who had twelue children, loued one of them with tender and ſweet loue, is it to bee thought that the mother of God hauing but one onely ſonne, would not loue it with moſt tender and ſweet loue? and ſo much the rather becauſe *Iacobs* loue was deuided into the loue of many ſonnes, but our bleſſed Ladies loue was wholly drawne to the loue of one only. S. *Barnard* vpon *Miſſus eſt* ſaith, That there is no loue vpon earth which may not bee waighed and meaſured, excepted only the loue which the ſonne of God bare vnto his mother, and the mother vnto her ſonne; the vvhich vvas ſuch, that all the Angels could not meaſure it, nor yet all the ſaints weigh it. *Anſelmus* ſaith, That thoſe which are fathers, and thoſe which are called mothers cannot loue their children, as much as the Virgine did loue hers, nor yet they are not bound vnto ſo great loue; becauſe they are bound to loue their neighbours as themſelues, their brothers as themſelues, and their God more than themſelues. Loue which is deuided into ſo many parts, cannot poſsibly bee equall with that loue which the Virgine bare her ſonne. Loue that is pure and not fained, cannot bee ſpread abroad, but gathered in one, not in many but in one, not deuided but entire, not ſtroken but heaped vp, not for a time but for euer, not finding excuſes or faults but ſuffering, not ſuſpitious but confident and truſting. And he who obſerueth not theſe lawes, hath no cauſe to ſay that hee loueth. Theſe cauſes ought neither to want in him who loueth, nor in him which is beloued: for if they doe, wee ſhould not call them louers but acquaintance, for vnder the law of loue there is neither a defect admitted, nor a complaint ſuffered. There is no defect admitted becauſe loue maketh all whole: there is no complaint ſuffered, becauſe loue maketh all gentle and mild: there is no iniury done becauſe loue

dissembleth all, there is no sloth in loue, because heis watchfull, he is not a niggard because he can deme nothing. O glorious Queene, O the light of my felicity, who did euer better keepe these high bonds of loue like vnto thee? The blessed mother of God, *Tenerè diligebat filium suum*. For being as he was flesh of her flesh, bones of her bones, bloud of her bloud, bowels of her bowels, how should she loue him, but like vnto her owne entrals? *Tenerè diligebat filium suum*, She loued her sonne tenderly, seeing she loued him as her sonne, she loued him with the zeale due to a bridegroome, serued him as her husband, vsed him as her brother, reuerenced him like a father, worshipped him as a God. Shee loued him tenderly, seeing she went to Bethelem, and with the teat in his mouth she carried him into Egypt, and being a child of twelue years she brought him into the Temple, and neuer forsooke him al the time that he went a preaching, and that which is most of all to be noted, she wept for all his trauails and vexations, and with her fingers ends supplied all his necessities. And how did shee supply them but by watching in the night, and weauing in the day? She loued him tenderly, seeing shee adored him in his presence, she contemplated on him in his absence, she succoured him in his necessities, shee followed him in his iournies, and comforted him in his aduersities. What would the child that the mother would not likewise, and what did the mother aske that the sonne did not giue her? They liued in one house, they did eat at one table, and that which shee gained with her fingers was common betwixt them, and that which was giuen to him for preaching, they spent together. What should I say more? they praied for all sinnes together, and they wept for all sinnes together.

CHAP.

CHAP. II.

How that if the loue which the mother bare vnto her sonne was great, so likewise the loue which the sonne bare his mother was no lesse: and to proue this there is expounded a saying of the Canticles.

Introduxit me rex in cellam vinariam, & ordinauit in me charitatem, said the espoused of her espouse and bridegroome, talking of rich iewels which hee gaue her: and it is as if she would say, The light of my eies and ioy of my heart, toke me by the hand, and led me into the wineseller and told me the order of true loue. S. *Bernard* saith, O welbeloued bride, why doest thou tel it abroad, that thy bridgroom carried thee to drinke into the wineseller, & taught thee how to bee farther in loue, seeing thou shouldest be angry to haue it spoken of, and to doe it thou shouldest be ashamed? Other brides are wont to goe to the meddowes to gather flowers, to gardens to cut fruits, to shops to buy gownes, to the common places of recreation, to visite their friends, and doest thou go to the wineselles among the cups? Doest thou not know that the noble and fine dame is noted of Incontinency, if she smell of nothing but of wine? So strange a matter wine ought to be vnto thee O thou bride of the Lord, for to thinke of it would be imputed vnto thee for a curiosity, to aske for it an euill example, to smell of it a fault, to drinke it a scandall, and to bee dronke a sacriledge. *Plato* sayth, That in the glorious times and golden age of the world, kinsmen kissed their kinswomen for no other reason, but for to know whether they had drunk any wine: for if they had they either were put to death for it, or banished into some island. If *Plutarch* doe not deceiue vs, it was an inuiolable law in Rome, that if any Matron Cant. 2. 4.

of Rome had any necessity to drinke wine, either because shee was weake, or because shee was sicke, the Senate onely should giue license vnto her, and she notwithstanding drinke it out of Rome. *Macrobius* saith, That two Senators chiding in Rome, the one told the other that his wife was an Adultéresse, & the other replied and told him that his was a drunkard: and being debated in the Senate which of the two was most iniuried, it was agreed on by them all, that it was a greater infamy for a woman to be a drunkard than an adultéresse. If this bee so, as true it is, why did this chosen dame & dainty bride not onely drinke wine, but goe also to the seller for it? Why doth she goe to fet it, & if she fet it, why doth she drink of it, & if she drink of it, yet why is she drunke with it? What doe I say that she is drunke with it, seeing she doth inuite all men to drink of it? The spouse which saith openly, *Bibite amici & inebriamini charissimi*, what els doth she say, but drinke my friends, & you my deareſt of all be drunke? Thou my sweet loue saiest that in tauerns & sellers where the wisest are wont to lose their wit and sence, the greateſt loue is shown. How doſt thou say, *Quòd ordinauit in me charitatem*, seeing a tauern is the place where patience is lost, anger kindled, lying hath the vpper hand, gluttony filleth it selfe, & vertue weakened? Maruaile not my brother, marueil not to hear me say, that he brought mee into the winesellers: for into the seller whither my deare bridegroome brought mee, there enter none but such as are predeſtinated, and none but the chosen drinke of those wines. *Barnard* saith, That the diuine seller whither this bridgroom brought his bride is the sacred & holy scripture, in which the vessels are also the holy scriptures, & the wine within those vessels was the son of God promised in the old law, & that wine began to bee sold, whē good Iesus began to preach. Why did the maister of the feast keep that wine to drink of in the end of the mariage, but only to let vs vnderstād that the cups & mysteries of holy scripture were to bee opened in the end of the old law? Whē Christ said vnto his Apostles, Other mē haue takē pains & you are entred into their labors, in these

words

words hee would say that the Fathers of the old Testament, haue planted & pruned the vines,& gathered the grapes,but yet the Apostles only drank of the wine,seeing they did reach vnto the secret mysteries of holy scripture. Our Lord did put all the twelue Princes of the church in this seller,when in the parler he made them drunk with the grace of the holy ghost, by reason of which drunkennesse there was no secret which they did not reach vnto,nor mystery which they did not vnderstand. O precious wine, O happy drunkennes! considering that at that very hour,whē the Princes of the church entred into that seller,of fearful mē they became stout,of simple men learned,of dul men very wise,& being without deuotion became very feruēt,& of dumbe mē very eloquent, & of fishers preachers. In that holy seller,pride lifteth not vp it selfe, they call for no enuy,no gluttony cōmeth neere thē,they know no wantonnesse of the flesh,there entereth in no sloth, nor they know not what malice is. In the seller of God the gate is humility,patience the gouernes,charity cōmandeth,abstinence ruleth,diligence watcheth,and deuotion triumpheth. Who would not drink of such wine as this is,& who would not enter into so blessed a buttery? *Origen* vpō the Canticles saith, That the seller of wine vnto the which the bridegroom brought his bride,is no other thing thā this holy catholick church, where the cups are the sacramēts,& the wine which is kept in thēare the seuen gifts of the holy ghost,by whose meanes the church can neuer erre,& without thē no mā can euer be saued. What shold become of the child new born,who hath neither faith nor hope,if he were not put presently into that glorious shop? What are the cups which we drink in,but onely his great benefits & fauors through his meere mercy & free liberality bestowed vpō vs? When we be baptized we drinke of his cup, whē we are strengthened by his diuine power against the inward enemy we drink of his cup,whē wee receiue grace to repent vs of our sins,we drink of his cup,& whē we passe out of this life in his loue and sorowfulnesse for our sins,we drink also of his cup. Behold then how this wine is kept,& how the last

cup endeth with our life, and our life with the last cup. This grape out of the which this precious wine came out of, was first formed in Nazareth, borne in Bethelem, brought vp in Palestine, the vintage made on the Mount of Caluary, prest vpon the crosse, where all the bloud which ran from the sonne of God, was turned into wine for to drinke of in his catholicke church. It is a common Prouerbe vsed by one friend vnto another, that he will giue him all that he asketh, yea also his bloud; which offer wee see made, but fulfilled of none. Why doest thou offer thy friend that thou wilt shed thy bloud for him, if hee require it at thy hands, and afterwards if he aske thee any thing, thou turnest thy face from him? The sonne of God is none of these certainly, who saying and doing, gaue vs his body to eat, and his bloud to drinke, with the which we were redeemed, and by the which all the elect are saued. O good Iesus, with what wine doest thou make the soule of thy best beloued drunke, but with the wine of thy precious bloud? *Vidi mulierem ebriam, &c.* I saw a woman drunke with the bloud of the saints, sayth S. *Iohn* in his Apocalips chap. 17, as if he would say, Being in banishment in the Isle of Pathmos, among other visions which I saw there, I saw a woman which was drunk, but not with the wine, which was made of grapes, but with bloud which issued out of vains. We see men drunke with wine euery day: for with this kind of drunkennesse the good Patriarch *Noe* was drunke, & the couetous *Nabal*, *Cornelius*, and the prowd captain *Holofernes*. We see men drunke with anger also euery day, and with this kind of drunkennesse king *Iehu* was drunke when hee slew in one day seuenty of king *Achabs* children, and when the captaine *Ioab* slew the captaine *Abner*. Wee see many drunke with enuy euery day, as *Iosephs* brethren when they sold him for enuy, & the wicked Pharasies which put Christ to death for enuy. We see many drunke with loue, as *Hemor* was with *Dina Iacobs* daughter, & *Iacob* with *Rachel Labans* daughter, and good king *Dauid* with his neighbour *Bersabe*, and young *Amon* with *Tamar* his sister. See then how some are drunke

with

with [illegible] with vaine loue, some with anger, some with enuy, [illegible]ith the wine of wicked Ambition, the vvhich are so [illegible] out of their vvits and sences, that for to better their honour a little, they care little to lose their credite, and also to damne their soules. Wee haue read of no drunkards, we haue seene no drunkards, nor yet heard of any drunkards, which haue made themselues such onely vvith pure bloud: for although barbarous men loue to shed bloud, yet they loue not to drinke it. The catholicke church hath no iewell comparable vnto this, nor no greater riches in her holy shop than the bloud of the Saint of all Saints, and with the which shee healeth vs, vvhen vvee are sicke, shee vpholdeth vs vvhen vvee fall, maketh vs cleane when wee sinne, and iustifieth vs vvhen vvee die. The Apostles vvere drunke vvith this kind of drunkennesse, when they said, Wee must rather obey God than man, and S. *Peter* was drunke in this sort, when hee said, Let vs make three Tabernacles in this place, and S. *Paul* when hee said, I am not ready onely to be bound, but also to die, and S. *Laurence* when he said, it is broiled inough, turne it now and eat of it. The more pure wine S. *Steuen* had drunke of, the more impatiently hee would haue felt the stones vvhich hee vvas stoned vvith, and S. *Laurence* the coales, and S. *Bartholomew* his sword: but after they had entred into this holy seller, and drunke of this holy bloud, he suffered the stones as if they had been roses, and the coals as if they had been lillies. And therefore the bride had great reason to commend, and not to bee angry with her loue, for bringing her into this diuine seller, where shee slept without being awaked, and vvatched and yet sate not vp all night, and entred into it without infamy, and liued with change, and did eat without paying for the shot. O good Iesus, O the glory of my soule, wilt thou not let me goe into this holy tauerne, to drinke there if I lust one drop? Giue me leaue O good Iesus, giue me leaue, because I may know thy grace, and tast of thy precious bloud: for of all other drinkes in the world, the more I drinke of them, the greater thirst I feele of all the drops

of

of bloud which thou hast shed most freely, wilt thou not giue mee one to assuage the thirst of this sinfull soule? It is also to bee noted, that the bride doth not only boast that her bridegroome did bring her to the tauerne to drinke, but did also teach her there the order which she shold keep in louing, in so much that of a plain maid, he taught her to be a curious louer. This that the bride said, *Ordinauit in me charitatem*, is worthy of great heed, seeing that by that the Scripture will let vs vnderstand, that there is no loue firme and stable, if there be not an order in the maner of louing. If there be (saith *Ouid*) an order in fishing, in fouling, fighting, shall there not be also in louing? And he saith further that all which fish loue not, nor all which hunt loue not, nor al which fight loue not: but al which loue, fish, hunt, and fight, because he fisheth well who fisheth for others good wil, & he hunteth well who hunteth after others bowels, & fighteth wel who fighteth for anothers hart. S. *Barnard* saith, Take heed O my soule, take heed, that that do not happē vnto thee, that happeneth in vain worldly loue, where often those which loue chide, & those disagree which loue wel, not so much for any treasō which the one hath done to the other, as for want of order in louing. He who is not wise in his loue, is not my friend but my enemy, hee doth not loue me but diffame me. *Origen* vpon these words saith, That whē there is no order in loue, al endeth in disorder: for loue endeth in hatred, well-willing in detesting, seruing in offending, praising into diffaming, speaking into not hearing, care into forgetfulnes, diligēce into slouth, oftē visiting into long absence, and sighing into cōplaining. S. *August.* saith, O how well the bride saith, he hath set charity in me in good order, because that by how much the more feruēt the zeale is, & the spirit vehemēt, and the loue sodain, by so much the more it is cōuenient, that he who loueth be wise, because that the zeale may be printed in him, & the spirit moderated in him, & charity set in order. *Anselmus* saith also. O how well my good Iesus hath set charity in good order in me, when he giueth me his holy grace to loue our Lord only for himself, & in himself, & by himself, & giueth

giueth me also grace to loue my neighbor only for God, and in God, and because he is the house of God. *Cyprian* vpon the Creed sayth, He cannot bee said with truth, that *Ordinauit in me charitatem*, vvho loueth God not because hee is good, but because he should giue him Paradise, and hee who forsaketh sinne not because it is naught, but for feare of hell, and if he loue his neighbour it is not because hee is a Christian, but because hee is his friend, in so much that such a one would neither loue God, nor his neighbor, but in hope to get some profite by it. This kind of loue the Deuill had in the beginning, vvho when he should haue loued God in God, and for God, loued himselfe in himselfe, and for himselfe; insomuch that when he went about to climbe aboue himselfe, he fell lower than himselfe. Then God doth ordaine all things in charitie (sayth *Remigius*) when he setteth mee in the right way, and doth lighten me, and when my loue beginneth in him, continueth in him, and endeth in him: because that cannot be called true loue, which is not grounded in God for God and by God. *Irenæus* in an Homily saith, I will say thē with the bride that he hath ordained charity in me, when hee hath set such order to my eies, that they see no vaine thing, and when hee stoppeth my ears that they heare no prophane things, & bridle my tongue that he speak no superfluous things, & shut vp my heart that hee desire no forbidden thing. S. *Gregory* vpon *Iob* sayth, That seeing there is nothing bad but that which our Lord hath forbiddē, we dare say boldly, that no mā ought to desire that which is not lawfull for him to get. S. *Ierome* to *Priscilla* saith, O vvith vvhat great truth, he may say with the bride, *Ordinauit in me charitatem*, vvho holdeth himselfe for a sinner, and others for iust, and hee who ackowledgeth a fault in himselfe, and preacheth innocency in others! for otherwise it should bee no Christian charity, neither is it permitted in the law of God to loue goodnesse in my neighbour, and retaine naughtinesse in my selfe. To come at the last vnto our purpose, vvho in this life hath or shall enter so farre into the shop and storehouse of our Lord, as the mother of our Lord,

and

and that without spot? No man went so farre into the seller of our Lord, nor no man drunke off so many wines as she did, because shee left no cup vntasted of, neither was there any grace of the holy ghost, vvhich shee was not repleniſhed with. Saint *Ierome* saith, That grace was giuen vnto all other Virgines, by weight and measure, but vnto the mother of God, it vvas not giuen by weight and measure, but heaped vp. The Angels in heauen, neither yet the holy men departed did not reach vnto so many secrets of God, as the mother of God did: because it is to bee beleeued, that hee who did truſt and credite her, would hide nothing from her. O mother of my redeemer, tell mee what couldest thou not doe, what hadst thou not, or what didst thou not know when thou haddest my God in thy wombe? O Virgin blessed and beloued of the Lord, thou maist well say, *Dilectus meus mihi, & ego illi*, seeing that if he hath placed thee in his eternall storehouse, thou diddest put him in thy virgins wombe, where thou diddest teach him to know what it was to bee a man, and hee taught thee what it was to bee the mother of God. As *Iobs* sonnes went sporting themselues from house to house, so the mother of God and the sonne of God went from seller to seller recreating themselues, and the mother told the sonne what hee should haue in this world, and the son told the mother how they shold rest in heauē: the which speeches the holy Orders of heauē were not worthy to hear. O (saith S. *Barnard*) how cōtent the sonne of God was of the wineseller, vvhere his mother kept him: for vvithout comparison he tooke more pleasure in the chast cogitations vvhich hee saw in his mothers wombe than in the milke which hee sucked at her breasts. *Anselmus* also saith, O what a thing it had been to see in that virgins wombe, the sonnes life vvithin the mothers life, and the sonnes body within the mothers body; and which is most of all, though their bodies were seperated the one from the other at the time of his birth, yet their hearts vvere neuer seperated at all.

CHAP.

CHAP. III.

Of the first and second word which holie Simeon spake vnto our Lady: and how many fall from the law of Christ, without his fault.

Ecce hic positus est in ruinam, & resurrectionem multorum in Israel, Luke the second chapter. Luke 2 34.
The great Chronicler S. *Luke* saith, That the first time that the mother of our Lord went abroad, the mother and *Ioseph* her aid were in a maze, and wondered at that that *Simeon* said of the child, and of that which the holy woman *Anna Phanuel* propheciedof him before them all. S. *Cyprian* vpon this place saith, If the great wonders which *Simeon* spake of Iesus the child, did make the mother ioifull, so likewise they put the Angels in a wonder and maruell, because they said of him, that he should be the light of the Gentiles, the glory of the Iewes, and the redeemer of all Nations. And *Simeon* not contented with that which he had said, although he were very ioifull of that which he had seene, said further that hee desired not to liue any longer in this world but die presently, seeing that he had already seene with his eies that which his hart had so long time wished for. It is a natural condition of the hart which hath long wished for any thing, if at any time he hath that before his eies which he bought with many sighes rather to desire to die, than to be seperated from the same. *Origen* vpon *Luke* saith, That all the praises which *Simeon* spake of the sonne of God, moued the mother to further loue: for if he said that her sonne was the light, she knew that shee first of all receiued light; if hee said that her sonne was honour, she knew that hee had first of all honoured her; insomuch that the Virgin did already possesse all that which

was

was promised vnto others. S. *Augustine* sayth in a Sermon, That *Simeon* did very well say, that the child Iesus was the light of the Gentiles, considering that he brought them vnto this holy faith; and that he was the glory of the Iews, seeing that there neuer came any one out of their stocke like vnto him, which is easily seene in that that for their further honour and fame, he made of a Synagogue a church, of a figure the truth, of Prophets Apostles, and of sacrifices Sacraments. It is here to bee noted, that *Simeon* did not say simply, Thou shalt be the glory of the people of Israel, but he added more and said, thou shalt bee the glory of thy people of Israel: the which he said for the wicked and peruerse of the Synagogue who although they were in the people of the Iewes, yet they were not of the people of Israel. *Abel, Seth, Noe, Sem, Abraham, Iacob, Ioseph*, and *Dauid*, and all the Prophets were of the people of God, of all whome the sonne of God was the honour and glory, seeing they beleeued in him, before that he came into the world, and were saued in the faith in which they liued. *Cain* and *Cham, Ismael* and *Esau, Roboam* and *Athalia, Iesabel, Annas & Cayphas* did all dwel among the people of God, but they were not of the elect number of the people of God, because that no man can bee called a neighbour of the children of God, but hee who beleeueth stedfastly in God. Let me (saith *Chrysostome*) be of the number of the people of God, because I may bee lightened with thy light, and glorified with thy glory, seeing that no man can be lightened but whome thou doest lighten, nor glorified, but whom thou doest glorifie. O how many there bee at this day in the church that be not of the church, and how many in religion, which bee not of the religion! Because that our perfection and saluation doth not consist in the names wee beare, nor in the places we haue, but in the good or euil liues which we lead. What doth it auaile me to bee called a Christian, if I lead the life of a Pagan, or what doth it helpe me to be called a religious man if I liue like a worldling? As the sonne of God came into the world not to the honour of those which

were

were in the people, but of those which were of the people, so thou my brother shouldest bee of the number of the religious, and not in the number: for otherwise thou shalt be as *Saul* was among the Prophets, and as Sathan vvas amongst the children of God. *Origen* sayth, That when *Simeon* did deuide Christs gifts, he gaue light vnto the church: saying, *Lumen ad reuelationem gentium*, A light to the reuelation of the Gentiles: and he gaue the Iewes honour and glory, saying, *Ad gloriam plebis tuæ Israel*, which honour and glory they deserued to lose when they went about by all the means they could to dishonour the sonne of God vpon the crosse. The son of God gaue great honour and glory vnto the Synagogue, if the Iews could haue known it; and that is, in that he vouchsafed to discend of them, and bee borne amongst them, and in that hee would conuerse among them, & preach among them, and do so many miracles to thē: but becauſe they knew him not, nor were not gratefull vnto him for it, all that glory and fame is turned into their dishonor and infamy. The light which happened vnto the Gentiles, of which our holy mother the church is discended, was neuer taken from them, as the honour was taken from the sorrowfull Iewes: for since that the holy Ghost was sent vpō the holy Apostles, we neuer saw the church of God erre nor go astray. O what inspeakable ioy the mother of God receaued at that time, whē she saw her precious son presented vnto the tēple, offered to holy *Simeon*, praised of *Anna* the Propheteſſe, & the vsuall offering offered vp for him! His mother reioiced much to haue him in her armes, to looke on him with her eies, to giue him suck with her breasts, to offer sacrifices for him, and to hear those maruellous things which the old men spake of him. The Virgin then being very ioifull to heare *Simeon*, and much more of that which shee saw in her son, the good old *Simeon* turned himselfe vnto our Lady, and did behold her saying, *Ecce hic positus est in ruinam*, as if hee would say, I haue often told thee, my daughter, that this my Lord and thy sonne should be the light of the Gentiles, and the glory of the Iewes: but now I tell thee also, that he shall be a stumbling blocke for many to fall by,

and

and a helpe for many to rise by againe, and hee shall bee as it were the white in a butt, which very many shall shoot at, but few at all hit. *Dauid* in his Psalme spake of Christ, that which vvas not vnlike vnto that that *Simeon* spake of Christ; that is, *Cadent in retitulo eius omnes peccatores*, as if hee would say, All the sinners of the vvorld shal fall into his nets, my selfe excepted who am saued by special priuiledge. And it is much to bee noted, that the Prophet doth not say, that there is not any one constrained to fall into the net, but they will fall into it of their owne voluntary vvill, and entangle themselues; and so vve may say that there is no fault of the maisters net, if he making and arming his net to take fish, yet men will fall into it. Neither did *Simeon* say, when he spake of Christ, that hee should be the fall of many; but hee said, *Positus est in ruinam*, Because there is very great difference if I make you fall, although you vvould not fall, or to fall or stumble on me without my making you fall. *Remigius* vpon S. *Luke* saith, That notwithstanding that *Dauid* doth say that all sinners shal fall into his net, and that *Simeon* doth say that hee is put a stumbling blocke, I say that notwithstanding all this, wee should beare false witnesse against the sonne of God, if wee should say that hee hath beene the cause that any man hath fallen from the faith: for it cannot be spoken of the selfesame person, that he is come to redeeme vs, and that hee is the cause of our damnation. If I make a bridge ouer the which all men may goe ouer a strong and a dangerous riuer, what fault am I in, if you cast your selfe downe from it into the riuer, seeing that I made it to the end that you might goe ouer safely, and you would needes throw your selues headlong into the vvater? When the sunne doth cast his morning beames ouer all the world, what fault is he in, if through his heat and brightnesse the durt be hardened, and waxe made soft? If there be a stone put to passe ouer a quagmire or durtie place, and you fall and beray your selfe, what fault is the stone in, seeing that you could not stand vpon it? The sonne of God was nothing else in this world, but a bridge for vs to passe ouer, and a

sunne

sunne with the which wee should haue lightened our selues, and a stone vpon which we should tread on, and a sword vvith the which we should haue defended our selues: and shall hee then be in any fault, if wee turne that into poyson, which hee gaue vs for triacle? *Cassiodorus* vpon the Psalme saith, That all the sinners of the earth shall fall into his net without any fault at al in the son of God: for seeing he came into the world, preached vnto the world, amended the world, taught the world, and redeemed the world, what fault is there in him, if a man damne himselfe, considering that hee will not keepe the law which is giuen him by God? Christs holy law is not an occasion for vs to fall, nor suspicious to be beleeued in, nor obscure to bee vnderstood, nor hard to bee kept, in so much that the danger is not in that which he commandeth vs, but in that that we doe disobey his commandement. Then when old *Simeon* doth say of Iesus the child, that hee is put for a stumbling blocke vnto many, he wil not say that the sonne of God should be a cause that many should be cast away in his church, but that many would fal from his holy law, and especially more perfideous Iewes than of others, who when they should haue been blowers abroad of his holy doctrine, were hangmen of his holy life. Saint *Augustine* sayth, That all Gentiles haue fallen into his net vvhich know him not, all Iewes by not receauing him, all Tyrants by persecuting his Martyrs, all Heretikes by falsifieng scriptures, and all naughty men fall daily by blaspheming his name. Of the same flowr that the Bee gathereth honny, the spider maketh poyson: rattesbane to poyson vvith, and triacle to help men vvith, is made of the same thing: the rose which smelleth sweet, & the adder which biteth deadly, is often bred in the same bush, & of the same wood men doe oft cut timber to couer a church, & to make a gibbet. Good iudgements by these examples may easily perceiue that which I haue said to bee true vvithout further triall. What fault may bee imputed vnto the sonne of God if of the same holy law the Iew gather poison, and the Christian honny; the infidell gathereth

gall, and the faithfull man honny, the naughty man adders, the good man roses, the iust man findeth a church to saue him in, and the tyrant maketh a gallowes to damne himselfe on. It is also to bee noted, that sinners will fall not into a net, but they will fall into *reticulo* a small net: for if we wil wel looke vnto it, Christ hath put before vs more reasons to saue our selues, than the Deuill hath set occasions before vs to damne vs. They are but small nets which the deuill doth set before vs to fall into, but they are very great and large nets, which God putteth to catch vs; but yet alas if there fall tenne into Christs net, there fall tenne thousand into the deuils small net. *Cyrillus* vpon S. *Iohn* sayth, That according vnto the prophecy of *Simeon* and of *Daniell*, the sonne of God came for the fall of the Babilonians, Egyptians, Chaldeans, Persians and Medes, Greekes and those of Palestine, because the law of the Gospell hath been preached and receiued in those places. *Chrysostom* saith, That the son of God came to take flesh for the fall of the Temple of *Salomon*, the city of Ierusalem, the sacrifices of Iuda, the ceremonies of Israell, and of the old Mosaicall law, and of the pride of all the Synagogue, which was all ended and gaue vp the ghost with this word, *Consummatum est*. The sonne of God came into the world for the ouerthrow of all sinnes: for if hee was, as hee vvas, the truth it selfe, hee was a great enemy of lies, and because he highly loued charitie he hated cruelty, and because hee highly commended humilitie, hee persecuted enuy, vvhich vvas the cause that no man did euer reprehend vice more sharplier than hee, nor no man did euer extoll vertue like vnto him. The sonne of God came into the vvorld, to the vtter ruine of the famous city of Hierusalem, seeing there vvas not one tower in the citie vvhich vvas not throwne downe, no vvall which was not broken, no house vvhich vvas not burnt, no Temple vvhich vvas not beaten to the ground, no treasurie vvhich vvas not robbed, nor orchard vvhich vvas not spoiled, no Virgine vvhich was not violated, no woman which was not forced, no man

which

which was not either slaine or taken captiue. The sonne of God came into the world for the ouerthrow of the Synagogue, seeing he left them no kingdome whither to goe vnto, no citie where to dwel, no king to rule them, no Patriarke to honour, no Prophet to giue them counsell, no army to defend them, no captain to fight for them. The sonne of God came into the world *in ruinam* the ouerthrow of the Pharisies and Sadduces, cõsidering that he took away their hypocrisie from thẽ by which they preuailed, their authority by which they commanded, their doctrine with which they deceaued, their couetousnesse with the which they robbed, and their Symony with the which they made themselues rich.

CHAP. IIII.

Of the third word which old Simeon spake vnto the Virgine in the Temple: and of three authorities touching this purpose.

IN resurrectionem multorum in Israel, & in signum cui contradicetur, said holy *Simeon* vnto the blessed Virgine, that day when she presented the child Iesus in the Temple: as if hee would say, I haue told thee my daughter *Mary*, how this thy son and my Lord shall bee a stumbling blocke to many, and an occasion that many which are fallen shall rise againe, and many which goe astray conuerted, and he shal be a marke and a signe which shall bee spoken against by many. *Origen* saith, That it doth wel appear, that holy *Simeon* spake by the mouth of the holy Ghost, when hee said that the son of God was come into the world, not only for all naughty & wicked men to stumble at, but also because that al goodnesse Luke 2. 34.

and good men should bee raised vp by him, because it is the dutie of a good Phisitian not only to purge the humor which offendeth, but also to strengthen it. What fruit should we receiue by his comming into the world, if he should only throw downe the wicked, and not raise vp the good? Whē our Lord saith by *Ieremy, Consolabor me de inimicis meis*, he would vvith a farre better will forgiue vs, rather thā punish vs: but because all that is in God, is God himselfe, hee cannot doe lesse than vse his iustice, giuing notwithstanding alwaies place vnto his mercy. When he sayth, Woe bee vnto mee, vvoe be vnto me, I must reuenge mee of my enemies, what can bee spoken with a more tender heart, or vvhat iustice can bee done vvith greater mercy, seeing that hee first weepeth for the sinner before he punish the sinne, and first shed many tears, before he shew discipline vpō the malefactors? In the iudgemēt seat of vvorldly iudges, they punish sinnes without iustice, & then mocke at the sinners: but in the house of God they first vweepe for the sinners, and then they punish the sinne, because there is nothing more strange to God than reuenge, nor nothing more gratefull vnto him than mercy. *Perditio tua ex te Israel, ex me autem saluatio*, said God by the Prophet *Osee*: as if hee vvould say, O vvhat paines I take with thee, O Israel! for if thou lose thy way, I put thee into it againe, if thou stumble I hold thee vp, if thou see not I direct thee, if thou fall I lift thee vp, if thou defile thy selfe I make thee cleane, if thou bee blind I giue thee light, if thou doubt I counsell thee. This speech of the Prophet is vvorthy to bee noted and also vvept, and to bee bewailed vvith many teares, seeing that hee telleth vs and admonisheth vs by it, how little vvee are able to doe of our selues, how little wee are worth, how little wee possesse, how little vvee know, seeing that it is in our owne power to fall, but vvee are not able to rise vvithout the helpe of God. Thou saiest very vvell O great *Simeon*, that the sonne of God is come *In resurrectionem multorum*:

for

for after wee are fallen and defiled, if hee doe not giue vs his hand, who is able to lift vs from the ground? What had become of the people of Israell when they were captiue in Egypt, if our Lord had not deliuered them from thence vvith his mighty hand? What would haue become of good King *Dauid* when he slue innocent *Vrias*, and committed adultery with his wife *Bersabee*, if God had not giuen him counsell by the mouth of the Prophet *Nathan*, and lightened his heart? What had become of king *Ezechias* when our Lord cõdemned him to death, and that vnto a suddain death, if our Lord had not visited him by the hands of the Prophet *Esay*, and accepted his teares? What had become of the Apostle Saint *Peter*, when hee denied Christ three times, if our Lord when he was tied to a pillar had not looked vpon him, and prouoked him to teares? What had become of S. *Paul* when hee went to the city of Damasco to apprehend all such which called vpon the name of Christ, if our Lord had not spoken vnto him by the way, and of *Saul* would not haue made him *Paul*, and of a persecutor of Christ had not made him a preacher of the Gospell? What would become of thee and me, and of all the sinners of the world, if good Iesus should not giue vs light, because wee should not stumble, and giue vs his hand to rise againe? S. *Barnard* to this purpose saith, It may be said better of me than of any, O my good Iesus, That thy perdition is of thy selfe Israel, and thy saluation of mee. For if I hit aright in any thing, it is onely through thy grace, and if I erre it is through my owne malice: and therefore my owne sinne is able to make me fall, but to rise againe I haue need of thy mercy. *Anselmus* in his Meditations saith, What greater weakenesse of mine can there bee, or what greater mishap, than that if I defile my selfe, I cannot make my selfe clean againe, if I be sicke I cannot make my selfe whole againe, if I ray my selfe I cannot wash my selfe againe, yea and if I sinne I cannot repent of my selfe; if our Lord doe not first giue mee his light, as hee did the good theefe on the crosse, and if hee doe not first looke vpon mee, as hee did looke vpon S. *Peter*,

from the piller. Heale mee good Lord, and I shall bee made whole, Saue me and I shall be saued, saith king *Dauid*, as if he would say, No man is able to heale mee O my good Lord, if thou doe it not, nor no man is able to saue me, if thou dost not saue me, O my redeemer, because no mã knoweth my wound but thou, nor my felicity consisteth in none but in thee. *Cassiodorus* vpon the Psalme saith, That we should note how that the Prophet doth first aske of our Lord that he would make him whole before hee saue him: for if our Lord doe not first wash the fault from vs, it is in vaine to thinke that hee should giue vs his glory. S. *Basil* vpon this place, *Sana me domine* sayth, That if thou doe not goe vvith me, nor I with thee, the more I goe about to heale my selfe, the sicker I grow, when I think to goe forward I turne backward, vvhen I imagine that I goe streight, then I find my selfe most out of the way, when I labour to goe most cleane and near, I find my selfe then most of all vncleane: and that vvhich is the worst of all is, that I know not vvherein I doe best, nor cannot guesse vvhen I doe amisse. *Anselmus* vpon the same place, Heale mee good Lord, and I shall bee vvhole, saith: Who but thou O my sweet Iesus, can cure mee, and giue mee any remedy, to such hidden wounds, and such manifest offences, to faults of such quality as mine are, to such careless care, such vncleane thoughts, such wicked crimes, such damnable bowels, and such inconsiderate speeches? Heale mee good Lord, and I shall bee made vvhole: for it auaileth me very little, to vse helpe and not bee made vvhole, to fight and kill my selfe, to swimme & drowne my selfe, to studie and not profit, to take a iourney and neuer come to the end, to aske and neuer haue any thing giuen mee, to serue and neuer deserue any thing. Heale me good Lord, & I shall be made vvhole of the pride which ouerthroweth mee, of the enuy vvhich rotteth in me, of the anger vvhich vvasteth mee, of the gluttony vvhich disquieteth me, of sloth vvhich dulleth me, of couetousnesse vvhich maketh me cruell, and of all sensuality vvhich neuer leaueth me. Heale me Lord, & I shall bee free, from the world vvhich deceiue-

deceiueth me, from the deuill which tempteth me, from the flesh which pampereth mee, from my enemies which persecute me, from my friends which importune me, from my euill thoughts which torment me, and from malicious men vvhich diffame me. Heale me good Lord, and I shall bee healed, not of a scab but of a sin, not of blindnes but of filthines, not of the members of my body, but of my thoughts, not of my body but wickednes, not of swollen feet, but of disordinate appetites. Heale me Lord, and I shall be healed, of my vnruly desires, of the wantonnesse of my eies, of my ouermuch speaking, of the coldnes of my workes, of the stealth of my hands, of the malice of my thoughts, and of the worme of my couetousnes. O good Iesus, my only trust, heale my soule, because I haue offended thee in thought, I haue offēded thee in delight, I haue offended thee in omission. I haue offended thee in consent, & I haue offended thee indeed, & therefore vnto thee my fault I confesse, and therfore good Iesus take pity vpon me. Sprinckle me with isope, & I shal be made clean, *Lauabis me & super niue dealbabor* saith the Psalmist, as if hee would say, When it shal please thee, & whē thy son shal come into the world, thou shalt sprinckle me with holy Isope, & wash me with thy precious hād, by which sprinckling and washing I shall not only bee clean and without fault, but I shal remain whiter than all the snow of the highest mountains. Who is he (saith *Aymon*) who cōmandeth vs to wash our selues, but only the eternal father, & who is he who washeth vs, but only his precious son, & with what doth he wash vs, but with his holy bloud, and who bee those which he doth wash, but such as are of his holy church? O glorious Isope, and happy washing place, in the which the Angels if they had license to come down, and the heauenly powers if they durst, would wash themselues in? There were many riuers in Samaria, but *Naaman* was healed in none but in the riuer of Iordan: there were many cesterns & pooles in Ierusalem, but the diseased were helped only in the Probatica. There were many fountaines in Palestine, but *Dauid* could neuer slackē his thirst, but in the fountain of Bethelem.

Wee will inferre of all this, that there hath been very much bloud shed in the world, but none could euer make vs cleane, but only the bloud of Christ. All water washeth not, euery fish poole maketh not cleane, euery fountaine filleth not, neither doth all bloud make whole: a beasts bloud hurteth, mans bloud defileth, but the bloud of Christ doth make whole, doth wash, doth fill, and content. If wee looke curiously into the Scripture, and especially into the Apocalips, thou shalt find it to bee true, that S. *Iohn* did not see any Saint of heauen wash himselfe in the water which did run in the riuer, but onely in the bloud which did run from the lambe. O of what great vertue this holy bloud is of, seeing that for to wash vs and bath vs in it we need no great quantity, but a very smal deale! which is easily seene in that the Prophet doth not ask, that he would make him a pole of bloud to wash him in, but that it would please him to sprinckle him with a little Isope dipped in it. A very little is sufficient, O my good Iesus, and it sufficeth to be sprinckled with it, and not washed, seeing that one drop of thy precious bloud, sufficeth to fil thy glory with many, and to people thy church with many good men. It is much to be noted, that he vseth this word Sprinckle me with Isope, and I shall be made cleane: for by casting water with Isope, one drop falleth here, and another there, this man is wet with it, and that man is drie: euen so it falleth out in the bestowing of Christs holy bloud: for although it were shed for all the world, yet notwithstanding it was not emploied vpon all men. The bloud of the sonne of God is sprinkled with Isope, seeing that the Christian is saued with it, and the Pagan condemned, the iust is made cleane, & the naughty man continueth vncleane, the vertuous man is bedewed with it, and the vicious man remaineth dry, and that which is more to be lamented, some doe there wash away their offences, & some haue not one drop of it. The Priest in the Leuiticall law did clense such as were infected with a leprosie if they came vnto him, and if they brought those things which the law prescribed, and if they were sprinckled seuen times with the bloud

bloud of the bird : but if they refuſed to doe any of theſe things, the Prieſt was in no fault, and their vncleanneſſe vvas imputed vnto themſelues . The High prieſt the ſonne of God, did die for all men, and ſhed his bloud for all men : but if thou Infidell or Heretike, wilt not enter into the Catholicke church, if thou ſinner or naughty man wilt at the time, when it is deſtributed turne thy face from it, what fault is in Chriſt if his precious bloud worke no vertue in thee ? O how happy that ſoule is, vpon whom there falleth one drop not of the bloud which the prieſt ſprinckled, but this precious bloud which the ſon of God ſheddeth! for being waſhed in ſo deep a pool ſhe wil go beyond the ſnow in whitenes, & exceed the ſon in clearnes. It is time now for vs to come vnto our firſt purpoſe, & apply all this vnto that which holy *Simeon* ſpake of Chriſt. When *Simeon* ſayth of Chriſt, that he is put to helpe vp many, and when the Prophet ſaith O Iſraell thy perdition commeth of thy ſelfe, and thy ſaluation of mee, and when *Dauid* ſaith, Heale me Lord and I ſhal be made whole, and on the other ſide Sprinckle me Lord with Iſope, and I ſhal bee made cleane, hee letteth vs vnderſtand plainly, that if wee bee not made cleane by the mighty hand of the ſon of God, no man elſe hath the power to doe it. Wherefore ſayth *Irenæus* did the redeemer of the world come into the world, but becauſe wickedneſſe and wicked men ſhould fall downe, and becauſe vertue and vertuous men ſhould riſe ? By his comming into the world, idolatry fell downe, and the true faith was ſet vp ; Hypocriſie was beaten downe, and truth lifted vp; tyranny fel downe, and iuſtice lifted vp; malice fell downe, and innocency lifted vp; reuengement fell downe, and mercy lifted vp. If thou doſt come into the world (ſaith *Vbertinus*) becauſe that all naughtineſſe and naughty men ſhould fall, who in all the world is ſo wicked as my ſelfe , or who fallen ſo low ? What greater fal than to be fallen from thy grace ? Come thē ſweet Ieſus, come to the lifting vp of my vertues, and come to the fall of my vices: for if thou doe not make my vices firſt to fal, my vertues can neuer riſe. Note (ſaith *Remigius*) that *Simeon* firſt

first said of Christ, that hee was come *in ruinam*, before hee said that he was *in resurrectionem*, because it is impossible that humility should rise in mee before that my pride bee ouerthrowne, neither can patience rise in me, if my anger first fall not, neither my abstinence rise in me, before my gluttony fall, and therefore I must first suffer my selfe to die, and thē I shall rise againe with Christ. *Chrysostome* saith, That in the house of God, there is neuer no rising of vertues, if there be not first in her a fall of vices: wherof it followeth, that if thou wilt haue wholesome vertues to grow in thee, thou must first of necessity pull all superfluous passions out of thee. S. *Barnard* sayth, That the sonne of God came into the world for the fall & rising of many, seeing that pride fell with his humility, couetousnesse with his pouerty, anger with his patience, the flesh with his chastity, gluttony with his abstinence, and also ignorance fell with his doctrine. *Chrysost.* saith, That the sonne of God came into the world, *in ruinam & resurrectionē*, whē the prowd mā becōmeth humble, the couetous mā pitiful, the furious man meeke, the carnall man chast, the gluttonous abstinent, and the cold man deuout, in so much that there is in the same man a fall of vices, and a rising of vertues.

CHAP. V.

How Salomon did inherite the kingdome of his father Dauids pleasures: and how Christ did inherite the kingdome of trauails.

Luk 2 35.

N tuam ipsius animam doloris gladius pertransibit, Luke 2. These be the wordes which *Simeon* vsed to the holy Virgin, as if hee would say, I haue told thee *Mary* what shal happen vnto this thy sonne: I will tell thee now what shall fall vnto thy selfe, that is, that the same sword shall end his life, and pierce thy soule. What thing more strange, or what more

more grieuous newes can be told a holy and vertuous womã, than to tell her from God that her ſonnes ſword ſhal part her heart in two? *Abraham* tooke a knife for his ſonne *Iſaac*, but hee killed him not. *Balaam* met with an Angell which had a knife, but he ſtroke him not: *Ioſue* ſaw another Angell with a drawne ſword but he did not ſet vpon him, and *Salamon* tooke a knife to cut a child in two, but in the end he did not part him in two. What meaneth this mother of God, what meaneth this? *Abrahams* knife did not hurt his ſonne, and thy ſonnes ſword woundeth thy hart. *Balaam* did not hurt his Aſſe with his ſword, and doth not thy ſonnes ſword fauour thy heart? *Ioſue* his ſword doth offer and threaten but hurteth not, and doth thy ſonnes ſword wound but not threaten? Had *Salamons* knife pitie on the ſtrumpets child, and had not thy ſons knife pitie on his owne mother? Hee placed a Cherubin before Paradiſe, and a firie ſword to keepe the way of the tree, ſaith the holy Scripture in the fourth chapter of Geneſis. After that our firſt Parents had tranſgreſſed the commaundement of God, our Lord put there preſently a firie ſword to keepe Paradiſe, becauſe no man ſhould enter in, to eat of the tree which was forbidden. S. *Auguſtine* vpon this place ſaith, That there was neither ſword nor knife in the houſe of God, before that man knew what ſinne was, but at the ſame houre that he fell from grace to ſinne, our Lord put both ſword and gibbet in his houſe. Before that man ſinned, there was no dore to ſhut in the houſe of god, nor Cherubin to watch it, nor ſword to defend it: but immediately after man ſinned, the gate was ſhut, and the key was loſt. What is the ſword which we ſpeak of here, but onely the ſonne of God in whom wee beleeue? The ſonne of God is called a ſword in the Apocalips, and a ſword vvhich cutteth on both ſides, becauſe hee alone and no other puniſheth the bad and defendeth the good, killeth thoſe which are aliue, and raiſeth thoſe vvhich are dead. It vvas in the hands of the Cherubine to let vs enter in or not, into the terreſtriall Paradiſe: and it is in the hands

hands of the sonne of God, vvhether wee shal enter into the celestiall Paradise or not. Wee haue a greater and a better watch in our Paradise, than *Adam* had in his, because that the Cherubin did but stand at the gate, but the sonne of God is the gate it selfe. When he said I am the gate, what did hee mean else, but that he was the key with the which we should open, he was the gate through the which we should enter in, and he the guide which should direct vs, and he the Paradise which we should enioy. It is also to bee noted that the sword with the which the Cherubin kept Paradise, was neither of siluer nor gold, nor yron, but was of pure fire, which is a new and an vnusuall thing which no man would beleeue if it were not in Scripture. It is a thing often tried for yron to haue fire in it, and for yron to bee in fyre: but that a fyre should bee called a sword, is neuer read but of that sword which kept Paradise. To apply thē the figure vnto the thing figured, al mē are as it vvere yron ouercast with rust, that is, fallen into original sinne, or actuall great or small, the sword of the liuing God excepted, in vvhō there was neuer found any sin, nor the rust of any fault, but was alwaies like vnto a sword of fire, made in the forge of the holy Ghost. What was the sword vvhich kept Paradise but onely Iesus vvhich suffered on the crosse? When thou diddest say, O my sweet Iesus, I come to put fire on the earth, art not thou happily all fire, seeing that thou dost come to put all the vvorld on fire? O how much better the sword is vvhich the church hath, than that vvhich the synagogue vsed! Because her sword did let no man enter into Paradise, but ours doth open the gates vnto vs. What shall I say more, but that her sword vvas of fire, vvhich did burn, & ours is but of Loue vvhich giueth comfort? O sword of holy loue, my sweet Iesus, hovv happy I should be if I vvere dead vvith thy knife, because that that killing should bee a rising from death, that bowelling of me a letting of bloud, my end a nevv beginning, and my dying a liuing. Our Lords mercy is such, that he saith not, *Ego mortifico*, but he saith I doe giue life: nor

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he saith not I will strike, but hee saith I will make whole, in so much, that if he kill vs it is to raise vs to life againe: and if he wound vs it is to make vs whole againe. Then our Lord doth mortifie vs, when he killeth our inclinations in vs, and thē we are stroken with his hand, whē we are punished with his great mercy, and like a good surgeon hee neuer seareth the quicke flesh, but the rotten member which infecteth the rest. And because *Simeon* saith, that the dolours and the sword of her sonne went through the mothers heart, it is expedient for vs to stay somewhat in declaring the greifes which Christ suffered, because that thereby we shall know them, which he imparted vnto his mother. *Cum esset Dauid in spelumcā Odollam, conuenerunt ad eum omnes qui erant in angustia, & oppressi are alieno*, saith the Scripture 1. Reg. 22. as if he would say, When king *Dauid* hid himselfe in the den of Obdolla, there came vnto him all such as were banished by the order of iustice, or fled for debts; of all which sorrowfull *Dauid* was the Prince and captaine, for of all the afflicted he was the most afflicted. This is a high figure, and deepe mystery, worthy of great consideration, because in it is figured very much by *Dauid*, and namely the great griefes which Christ endured. O that it were farre better for me poor sinner which write this, that my soule did tast of them, than for my fingers to write them! Because that the doctrine which the sonne of God teacheth is of that quality, that although it bee very good to preach it, yet it is farre better to follow it. There were many figures of Christ in the old law, but none so liuely as *Dauid* was: in proof whereof, they did not call Christ the sonne of *Adam*, nor the sonne of *Moyses*, but the sonne of *Dauid*, partly because hee was of his princely Tribe, partly because he was not so liuely figured in any as in him. God said vnto *Dauid* by special priuiledge, I haue found a mā according vnto my own hart, & the Father said of Christ only, this is my welbeloued sonne, in so much, that that loue which God bare in times past vnto *Dauid*, was figured afterward in the loue which hee bare to his

deere

deere beloued sonne. *Dauid* was also a figure of the sonne of God in that, that as *Dauid* was persecuted by his maister the king of Israel without cause, euen so Christ vvas persecuted of the Israelites, not hauing offended them at all: insomuch that if *Saul* did persecute *Dauid* of pure enuy, the Iewes did persecute Christ of pure malice. *Dauid* was also a figure of Christ in the denne of Obdollam, where if Christ had been, *Dauid* had neuer beene the captaine and prince of all the afflicted, and banished men, but the son of God had been their ringleader, as hauing endured more griefe and vexation than all they, because he did exceed all heathenish gods in power, and all the Angels in merite, and all the Martyrs in suffering. King *Dauid* vvas badly handeled by his brothers, defied and chalenged by Golias, banished by *Saul*, skoffed at by *Michol*, stoned by *Simei*, persecuted by *Absalon*, robbed by the Amalechites, vvarred by the Philistims, watched by the Ceilitas, and iniuried by the Ammonites. But notwithstanding, that king *Dauid* suffered many griefes and troubles, yet they may bee numbred. But what shall we say of those which good Iesus endured, which were so many in number, that no man is able to reckon them, nor yet at all follow them? Being a verified matter that king *Dauid* had tenne kindes of people which did persecute him, & that he had twelue tribes or kingdomes which did obey him, it is now to be knowne who was his son vvho inherited his kingdomes, and vvho was his sonne who succeeded him in all vexations and griefes. *Salomon* sonne vnto *Bersabee* and *Dauid*, succeeded him in the inheritance of his twelue kingdomes, vvith vvhome his father left him no warres to maintaine, no enemies to resist him, no succeeds to contend with him, no factions to pacifie, nor debts to pay. What did not the good old man leaue his sonne, considering that he left him al his kingdomes in peace, and great treasures laid vp for him? But vvhen forgetfull *Salamon* saw that his father, had left him great store of vvealth and no vvarres, hee bestowed all that in vices vvhich hee should haue bestowed

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againſt his enemies. King *Salomon* inherited kingdomes and vices, vices and kingdomes, ſeeing hee had threeſcore Queenes crowned to his wiues, and ſeuē hundred concubines. *Salomon* did inherite vices and all other daintineſſe, ſeeing he himſelfe doth commend himſelfe, that his eies coueted nothing which was denied him, nor his heart deſired nothing which he did not obtaine; inſo much that he did not liue according vnto that which reaſon did preſcribe him, but according vnto that the fleſh did lead him vnto. Hee vvaſted his fathers treaſures, which hee did inherite, in building ſtately houſes to dwell in, and ſtrong caſtels to retire himſelfe vnto, large orchards to recreate himſelfe in, great pooles to fiſh in, cunning muſitians to ſing to him, ſweet inſtruments to play vpon, and nimble young maids to daunce in his hall. King *Salomon* did inherite great peace and concord from his father *Dauid*, conſidering that in fifty yeares vvhich hee raigned, hee vvas neuer challenged by any king, hee neuer ſaw enemie in his kingdome, hee neuer placed army in field, there neuer vvent banner out of his pallace, neuer captaine had pay of him, no drum euer brake his ſleepe. *Salomon* did inherite great riches from his father, ſeeing that he couered the Temples with gold, he inherited great power, ſeeing that all the kings of the earth did ſerue him, he inherited great wiſedome, ſeeing he neuer erred in matter of iuſtice, hee inherited exceeding great knowledge, ſeeing that men came to ſee him as a miracle. *Salomon* did inherite from his father more delights and dainties than kingdomes, ſeeing it is not read, that euer he was ſick, that euer he endured any neceſsitie, that any enmity did diſquiet him, that any perſecution did afflict him, that any grief did trouble him, that any king durſt offend him, that any kingdome rebelled againſt him, or ſubiect diſobeied him. To conclude, wee ſay that *Dauids* ſucceſſor in his kingdomes was his ſonne *Salomon*, vvhome by excellency they called the rich, the wiſe, and quiet, becauſe that in all his life time, he neuer put hand to ſword, nor neuer ſhed mans bloud. Now

that

that wee haue told you who succeeded *Dauid* in his delights and kingdomes, it is also needful that we proue vnto you who was his sonne which succeeded him in his iniuries and greifes: for seeing wee haue reioiced with the prosperous, it is reason that we suffer somewhat with the afflicted. *Dauid* was twise made a Prince, once in the city of Ebron, where hee was annointed king of the twelue Tribes, & secondly in the denne of Obdollam where hee was made chiefe of those which were in tribulation: and from hence it groweth, that when the time came when hee should deuide these two kingdomes betwixt his two sonnes, he gaue *Salomon* his rich and flourishing kingdome, and Iesus Christ his poore afflicted one. Our Lord will giue him his father *Dauids* seat, said the Angel vnto the Virgine, as if he would say, Thou art to vnderstand O high Virgine, that the pledge and dowrie which the eternall father will giue his eternall sonne, shall bee the seat of his old father *Dauid*, the seat I say, not of iudgemēt, but to be iudged, not the seat of commanding, but of obeying, not of weale but of woe, not of honour but of pouerty, not of pleasure but of paine. O how the Iudaical natiō was deceiued in thinking that Christs kingdome should bee a temporall kingdome, and that hee should deliuer them out of their captiuity! For seeing that he inherited but one seat of his father *Dauid*, how was it possible that he should deliuer the synagogue by force of armes? If the Messias promised in the old law, should bee *Dauids* sonne, and rich and mighty, why did they not receaue king *Salomon* for their Messias, seeing that hee inherited from his father armes to deliuer them, power to defend them, treasure to enrich them, and great wisdome to gouerne them? How is it possible that the sonne of God who inherited nothing of *Dauid* but a poore seat, should make warre vnto any, and deliuer them from seruitude? The sonne of God succeeded his father *Dauid* in the seat of obedience, which hee had with those who obeied him, in the seat of charity which hee had with the diseased, in the seat of mercy which he had with the afflicted,

afflicted, the seat of humilitie which he had with the prowd, and the seat of patience which hee had among the ouerrauelled. Christ did onely inherite the principality of the afflicted and comfortlesse, and was content withall with it, seeing that he was banished by *Herod*, sold by *Iudas*, denied by Saint *Peter*, accused of the Iewes, and sentence giuen on him by *Pilate*, and mocked of his seruants. If all the troubles & vexations of the world should bee put on one heape, and those which Christ alone suffered on another, all men would giue him the prime, and to none of the rest, because that of all other men bee they neuer so holy, there is no man that feeleth more than his owne griefe and paine; but the sonne of God did feele his owne, and those of his elect. When the Apostle saith that the sonne of God, *Factus est omnia nobis*, is made all things for vs, what else doth hee say, but that hee doth suffer with him who suffereth, weepeth with him who weepeth, & dieth with him who dieth? Because he is the father of vs al, he feeleth all our griefes, and because we cost him much he is grieued that wee suffer much; and therefore being a Prince and a captaine of the afflicted, he doth helpe vs to weep our greifs, and remedy the excesse. For he saith in his Sermon, *Venite ad me omnes qui laboratis & oneratis estis, & ego reficiam vos*: as if he would say, Come vnto me al you which are laden and I will vnlade you, and come vnto mee all you which labour, and I will comfort you. O glorious captaine, and happy proclamation which Christ maketh throughout the world, seeing that hee bindeth himselfe to vnload those which are burdened, comfort those wich are afflicted, turne to those which are persecuted, refresh those which are hungry, lift vp those which are troden downe, and bee a father of all which be fatherlesse. If such as were in tribulation and necessity, and fled vnto king *Dauid* were sad and sorrowfull, sad and sorrowfull they returned again, if they were banished, banished they returned againe, if they were in debt, indebted they returned againe, and if they were discontent, discontented they

returned, in so much that good king *Dauid* could neither cõfort them, nor releeue them. He vvho is persecuted with Iesus cannot for a certaine say so, nor hee who is banished vvith our banished Lord, because none cõmeth vnto him comfortlesse who returneth not comforted, nor no man commeth vnto him indebted, whose debt he paieth not. O this, this is a happy calling, Come you vnto me al you which are laden, seeing that the son of God doth let vs vnderstand thereby, that he hath a schoole for the ignorant, an exchange for the needy, an hospitall for the diseased, a tower for such as are fled, a pantry for the hungry, and a safe conduct for the banished. S. *Barnard* sayth, The God of all creatures, and the Lord of the heauenly gouernements is the true Phisitian of my griefes & sorrowes, because all other men haue power only to hear thẽ, but no skill to remedy them. *Irenæus* sayth, If I be a cold, he who wisheth me vvel, can bring me to the fire, if I be hungry, giue mee a little bread, if I bee thirsty giue mee a cup of vvater, if I bee naked giue mee a shirt, but if my soule bee sad and comfortlesse, vvhat comfort can he giue me, but only bid me haue patience? S. *Augustine* to the Hermites saith, Hee who will comfort the soule, ought to be in the soule, and he vvho will remedy the heart should dwell in the heart, but because no man hath his abiding there but onely the sonne of the liuing God, of him and of no other our remedy and ease must proceed. *Cicero* in an Epistle saith, O how hee is deceiued which saith and thinketh, that the griefes of the heart are lenified and eased by seeing faire meddowes, vvalking by fresh riuers, eating dainty meats, hearing pleasant musicke? For all these things can but suspend my griefes for an houre or two, but they cannot root them out; and much lesse remedy them. Tell mee I pray thee, how can the instruments vvhich sound in my eares, remedy my griefes vvhich are inclosed in my bowels? How can the pleasures and ioies which my eies receiue in beholding meddowes and forrests, giue ease to my paines vvhich lie in my bones? What doth dainty faire

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mitigate the anxiety of mind? What comfort can an afflicted mind take, if they giue him no other remedy but bid him haue patience? What careth my sorrowfull heart for my friends words, if when they are gone from me, my sorrowes remaine? Seeing that all the pleasures and ioies of the vvorld reach no further than vnto the fine sences, it is a certaine thing, that as pleasures are seated in those sences, so likewise griefes are rooted in the heart. *Plato* sayth, That griefes and delights are great enemies, and that they dwell farre one from another, and thereupon it happeneth, that there is no delight and pleasure which entereth into the inward part of the heart, nor no griefe which commeth out further than the heart. *Cassiodorus* saith, That as we seeke for an expert Pilote to saile with, and a skilfull Phisition to cure vs with, so for to comfort our griefes and heauinesse, we should seeke out cunning men in them, because that no man can take more pitty on another, than he who hath been wearied & iniuried by suffering. Whē the son of God came into the world, hee came not to learne to read, nor to write, nor to swim, nor to preach: for all this is but drosse and mire in comparison of that which hee knew before hee came into the world. That which hee came thither to learne by experience, was that which hee knew before onely by science, that is, to accustome himselfe to suffer corporall passions and vexations, because he might haue the more compassion vpon the afflicted. *Chrysostome* sayth, That the sonne of God came to trafficke in this vvorld like vnto a rich & wealthy merchant, that is, by carrying to heauen that which there wanted, & by bringing from thence that which wanted here: for there ther wanted mē, & therfore took some thither with him, & here there wanted merits, & therefore left store behind him. The son of God came into the world, because there wanted men in heauen, to enioy his glory, and because we wanted grace to deserue it, & so we gaue him humane flesh to suffer with, and he gaue vs his holy grace wherby wee might merit. O holy and glorious exchange, seeing that he changed with vs, quietnesse for trauell, innocency for

infamy, spirit for flesh, life for death, and glory for paine. Now that wee haue declared how the sonne of God came into the world to learne vexations and troubles, the better to haue compassion on them in others, it is conuenient that wee declare now, how that the mother of God did inherite her sons sword of sorrows, as hee did inherite his father *Dauids* seat of griefes and trauails.

CHAP. VI.

Of the sword of griefe which killed the sonne of God, and went through his blessed mother.

Luc. 2. 35.

Tuam ipsius animam doloris gladius pertransibit, said *Simeon* to the Virgine in the second chapter of S. *Luke*: as if he would say, The sword of the passion of this thy sonne, shall bee so cruell, O high Virgine, that at one stroke it shal take his life from him, & pierce thy soule. The like prophecy was neuer heard of in times past, nor read in any booke, nor any so sorrowfull a prophecie euer spoken of, as this was which the Virgine newly deliuered heareth this day, which the good old *Simeon* vttereth vnto her: for what saith the prophecy, but that at one time, in the selfesame day, in the same hour, and with the selfesame sword, they will doe iustice vpon the sonnes flesh, and vpon the mothers bowels? There are found swords commonly to cut off a theefes eare, to behead a murderer, to quarter a traitor, to cut a blasphemous tongue, but a sword that can pierce the soule, and mind, there is no other to bee found, but this sword of Christs. The sword which *Cain* killed his brother with, the sword which *Moyses* killed the Egyptian with, and the sword which king *Dauid* slew the Philistime with, and *Helias* sword with the which he slew the Idolaters, and *Phinees* sword with the which he slew the Ammonites, did all wound

wound the body, but alas *Simeons* sword brused the flesh of the sonne, and did not fauor the bowels of the mother. *Vbertinus* noteth, that *Simeon* doth not say, that a sword of sorrow shall strike thee, but *Pertransibit*, that is, that that sword will not bee content onely to wound, but as it were with a mortall thrust shall peirce thy blessed soule, from one side vnto the other. And then that deadly sword peirced her from one side vnto the other, when all the sorrowes and griefes which the sonnes flesh endured did load the heart of the dolorous mother with griefe. The wordes of *Aue gratia plena* which the Angel vsed, and those which *Simeon* spake, *doloris gladius pertransibit* went togither, and were of equall force: for euen as the Virgines soule was so full of grace, that she could receiue no more, so her heart was so full of griefe, that shee could endure no more. There could not a greater griefe be spoken of than that which the mother was to suffer, which was vttered in saying that a sword should pierce her heart from one side vnto the other: and indeed as old *Simeon* had prophecied, so it came to passe, because there was neuer Martyr which suffered more torment in the martyring of his body, than the blessed Virgine suffered in seeing her son martyred. And this speech *tuam ipsius animam*, is very much to bee noted: for although other holy men were grieued at the death of Christ, yet none so much as his holy mother: for in other men the griefe was as it were a blow, but in the Virgins heart a thrust. *Simeon* doth threaten none that the sword of grief shal pierce, but only the mother of Christ, to let vs vnderstand, that as she was the creature vnto whom Christ imparted most of his comfort, so it was she vnto whom he gaue most of his dolors, insomuch that as she did most deserue, so she did most suffer. O great *Simeon* why doest thou threaten the mother onely, with the sonnes sword, seeing that not only the martyrs did feele his death and passion, but it seemeth also that the Angels themselues did lament and weepe for it? For what martyr is there in heauen O sweet Iesus, which did not feele thy

death, and die for thy holy law? It is therefore said that the holy Virgine did by a speciall grace and priuiledge feele more grieuously the death of her sonne, than any other creature of the world, because it is a propertie of our Lord to impart most bitter feeling of his passiō vnto those soules whom hee doth most tenderly loue. When *Simeon* said that shee should feele her sonnes passion more than any other, it vvas to say, that Christ would leaue his passion and torment in keeping with her aboue others, to the end that they might bee knowne afterward vnto the world: in so much that it was vnto thee, blessed Virgin, vnto whom the sonne of God bestowed his greatest loue on earth, and vnto whome hee imparted most of his sorrowes. Vnto whom then should wee run for a true sufferer of his sorrows, but vnto thee O mother of God now full of ioy and consolation, though then full of sorrowes and passion? O that thy soule is glorious, and thy heart most happie blessed Lady, seeing thou was not martyred with the Emperour *Neroes* sword as the Apostle Saint *Paule* was, but vvith the selfesame that thy sonne was; in so much that as in the incarnation loue coupled you together, so in his passion dolour seperated you one from the other. *Flebat Anna mater Tobiæ irremediabilibus lachrymis: Tobie* chapter 10, as if hee would say, The honourable Matrone *Anna*, old *Tobias* wife, and young *Tobias* mother, vvept the absence of her welbeloued sonne vvith remedilesse teares, saying, Woe bee vnto mee, vvoe bee vnto mee, my sonne and my heart, vvhat vvill become of mee without thee, or is it possible for mee to take any rest in thy absence? Whither art thou gone from mee, vvhere hast thou absented thy selfe, the light of my eies, and staffe of my old age, comfort of my life, and hope of my house? How is it possible that thy father could obtaine of himselfe or of mee, to send thee to recouer a little money so farre from vs? What greater disaster could fall vnto vs, than to lose our sonne for the recouering of a little coine? I vvould to God that that money had neuer beene

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due vnto my houſe: for, for the eaſe of my heart there is no treaſure like, as to haue thee vvith mee O my deere ſonne. O my ſonne, O my heart, how vnfortunately did I conſent that thou ſhouldeſt depart out of my ſight, conſidering that it vvas moſt certaine, that hauing thee vvith mee, I vvanted nothing! What ſhall my ſorrowfull eies doe now, ſeeing they cannot ſee thee but fill themſelues vvith vveeping for thee? Such ſorrowfull vvords and grieuous complaints, could not be vttered, but of a tender heart, nor could not be ſpoken but of a child deerly beloued. *Mimus* the Philoſopher ſaith, That becauſe the tongue is a crier and a publiſher of that vvhich is in the heart, it is moſt certaine, that if there bee loue in the hart, that he crieth Loue; and if there be nothing but ſorrow & griefe in the heart, he publiſheth alſo nothing but ſorrow. For the better vnderſtanding of this dolorous figure, it is to bee noted, that as *Iſaac* vvas the figure of Chriſt in that vvhich hee vvas to ſuffer, ſo *Tobias* mother vvas the figure of that that the immaculate Virgine was to weepe: inſomuch that the virgins glorious martyrdome was prophecied by *Simeon*, and figured in holy *Anna*. The myſtery did well anſwer vnto the Sacramēt, ſeeing the bleſſed virgin was a mother, & *Anna* a mother, the one wept & the other wept, the one had but one only ſon, & the other had but one onely ſon, the Virgines ſon went a far iourney, & *Annas* ſon went a far iourney, *Tobias* mother vvept remedileſſe tears, & the mother of Gods tears were alſo without remedy. Yong *Tobias* took his iourney at his fathers cōmandement, & the ſon of God was incarnate by his fathers commandement: & if *Tobias* went to gather vp money which his father had lent, Chriſt alſo came to recouer ſoules which his father had loſt. What ſhall I ſay more, but that Chriſt and *Tobias*, and *Tobias* and Chriſt, vvere ſent by their owne fathers, and lamented by their owne mothers? O that the Virgine had better reaſon to vveepe for her ſonne vvith remedileſſe teares than *Tobias* mother had, becauſe her ſighes and teares found remedy and

comfort, but the mother of God found no remedy nor comfort. O sorrowfull vvoman and comfortlesse mother! for what comfort could thy teares find, seeing thou didest see him end his life in one day vpon the crosse, whome thou wast thirty yeares a bringing vp? O comfortlesse mother, and mother of discomfort, thou art shee which should weepe with remedilesse teares, and not the mother of young *Tobias*; becausse her sonne came home well married, but thy precious sonne remained dead vpon the crosse. O honourable Anne, and blessed old woman, it is an Angell which led him, an Angell which accompanied him, an Angell which married him, and an Angell which guarded him, and an Angell which brought him backe againe. Therefore leaue thy teares for her, who is the mother of him which is crucified, considering that a traitor sold her sonne, a sinner denied him, a tyrant condemned him, and a wicked people put him to death. Our Lady wept with remedilesse tears, seeing that she & not *Tobias* his mother did lose the staffe which did support her, the glasse which she looked in, the light with which shee saw, the rest wherein she tooke ioy, her only hope and that which shee most of all loued. *Seneca* to this purpose sayth, That the griefe is not so great, when thinges are lost by little and by little, as when they are lost all at once: and therefore it is a great matter for a man to bee accustomed to endure, and hardened in suffering. Who doth doubt at all but that the suddaine losses which fall vnto vs, are more grieuous than those vvhich come not all together? if they had apprehended the sonne of God in one day, accused him on another, giuen sentence on him the other, and executed him on the other, although the griefe could not but haue beene great, yet it had been tollerable: but to see that in foure and twenty houres they apprehended him, accused him, gaue sentence on him, and put him to death, vvhat heart is able to suffer it, or vvhat eies can weepe and bewaile it sufficiently? *Venient tibi hæc vna die Sterilitas & viduitas*, said

ſaid God by the Prophet *Eſay*, chapter ſixteene : as if hee would ſay, When thou ſhalt leaſt thinke vpon it, there ſhall happen two great miſhaps vnto thee O Synagogue, that is, thou ſhalt bee made a widdow, and alſo barren vvithout a ſonne. The ſpace of three thouſand yeares in which God vvas married vnto the Synagogue, hee raiſed Patriarkes and Prophets continually in her : but vvhen the ſon of God vvas put to death, ſhee vvas put from him like a naughty vvoman, and the Church admitted in her place, in ſo much that from good Friday forward vvhen he died on the croſſe, ſhee neuer after vvas great vvith any gifts or graces, nor neuer brought foorth any holy man. Our bleſſed Lord vvas his mothers bridegroome, and deere ſonne alſo, and hee vvas ſo certainely her bridegroome, that *Ioſeph* vvas not more hers vvhen hee vvas betrothed vnto her : and thereupon it is, that vvhen *Ioſeph* died ſhee vvas not fully a vviddow, but vvhen the ſonne of God died ſhee was fully a vviddow. Why dooth the Prophet call her a vviddow, but by reaſon of her ſonne vvhich ſhee loſt, and vvhy doth hee call her barren, but by reaſon that ſhee had no comfort and conſolation? O that the Prophet doth rightly call thee barren, ſeeing that in one day, and in one houre, thou diddeſt loſe thy husband and vvaſt bereaued of thy ſonne! But yet thou maieſt comfort thy ſelfe vvith one thing, O glorious Virgine, that is, that thou needeſt not vveare a mourning vveed, though thou bee a vviddow, becauſe thee very ſtones haue broken in ſunder, and the heauens haue mourned for pure compaſsion. *Magna velut mare eſt contritio tua; quis medebitur tibi?* Sayth *Ieremy* in his Lamentations: as if hee would ſay, thy griefe dooth ſo much exceed all other griefes, as the ſea doth exceed all other vvaters; becauſe all men can take pitie on thee, but no man remedy thee. *Ieremy* doth highly ſet forth the dolours vvhich the ſorrowfull mother ſuffered on the Mount of Caluary by comparing her vnto the ſea vvater; becauſe that as there is no drop

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of water in the sea which is not salt, euen so there was no part of the Virgines heart which did not feele griefe and paine. Hee calleth the Virgines dolour Contrition, that is, a kind of brusing or breaking: hee calleth it great, and hee calleth it a sea which is bitter, in so much that as there is nothing which can bee compared to the sea in greatnesse, euen so there is no griefe which can bee compared vnto the griefe which the Virgine suffered. There are some griefes and sorrowes, the which if they bee bitter, yet they are not great, and if they bee great, yet they are not bitter: but the Virgines dolour vvas the greatest in the world, for it was so bitter, that there could bee none so bitter, and so great that none could bee greater. What could bee more bitter, seeing it went to her heart, what longer seeing it continued all her life time? O that thy contrition was great like vnto the sea: for as there is in the sea both calme and tempest, so was there in thy heart at one time ioy and sorrow; ioy in seeing thy sonne redeeme the world, and sorrow in seeing thy sonne die vvithout iustice. What sorrow doest thou thinke should that heart feele, in the which at one time there did striue sensuality and reason, loue and feare, liking and disliking, willing and nilling? What sea can bee compared in depth, or what water in bitternesse, vnto the heart in the which is forged at one time, a will to redeeme all the world, and a will that her sonne should not suffer? For as the sea is deepe, and large, so the Virgines griefe was deepe, because it reacheth vnto the heart, and great because it vvas of a great matter, and bitter because it was the greatest griefe in the world. *Bernard* sayth, That as in the sea one waue followeth another, and when they are come to the banke, they breake against it: euen so in the Virgines mind one sorrow ouertaketh another, and one grief ouerreacheth another, the which both together breake against the Virgines bowels. And shee suffered all these anxieties and sorrowes alone, because there was none who might take part of them with her, nor any man able

able to giue her remedy for them. *Quis medibitur tibi?* as if *Ieremy* would say, O sorrowfull mother, and comfortlesse Lady, what Phisition is able to cure thy wounds, hauing them, as thou hast them, so farre within thy heart? Who shall cure thee O thou of all other the most comfortlesse, because the griefes of the heart are such, that although they are easie to bee reckoned, yet they are hard to bee cured? Who shall heale thee O blessed Ladie, seeing thy carefull loue is of such qualitie, and the wounds of thy sorrow so great, that no man can guesse at the curing of them, but hee alone who was the cause of them? Who shall ease thee of all others the most desolate, seeing that the Phisitian which cured the dolours of the heart, is now crucified among theeues and malefactors? Who shall cure thee O blessed Virgine, or who shall make whole thy sorrowfull heart, but hee onely in whome thou hast put it, seeing wee know that although *Gallen* and *Hypocrates* can purge the humors, and let the vaines bloud, yet they cannot cure the griefes of the mind? Who shall ease thy sighes but only he for whome we sigh for? Who shall heale thee O my good Ladie, seeing that hee is dead on the altar of the crosse, for whome thou doest weepe, and hee hath yeelded vp the ghost for whome thou doest sigh? Who shall heale thee O my sinfull soule, if thou hast lost Christ and fallen from grace? Thou must now know, that thou hast no recompence for so great a losse. Ioine therefore O my soule with our Lady and weep with her, shee for her sonne, and thou for thy losse, because that after his resurrection he may comfort her and helpe thee.

CHAP.

CHAP. VII.

How the Virgine and her family stood hard by the crosse, and others sate a farre off.

John 19. 25.

Stabat autem iuxta crucem Iesu, mater eius, & soror matris eius Maria Cleophe & Maria Magdalena, saith S. *Iohn* chapter 19. as if he would say, On the Mount of Caluary vpon the Friday of the crosse, at nine of the clocke, I saw that there stood on foot neer vnto the crosse his blessed mother, and *Marie Cleophe* his aunt, and *Mary Magdalen* his disciple, and my selfe his Disciple also. The wordes vvhich the Euangelist vttereth are but few, but they containe many mysteries in them, and therefore we must call for her sons grace to expound them. Then the mother of God and all her family were not set, but on foot: which speech wanteth not a mystery, because it is a great matter in Scripture, to say whether a mā were on foot, or sette. And because to the curious reader it may not seeme that wee speake at aduenture, wee will giue an example of each thing, because thereby may be seene the preheminence of standing on foot ouer those which are found sitting. Faire *Rachel* who was *Iacobs* wife, vvas not content to steale the Idols from her father *Laban*, but she hid them also vnder certaine packsaddels, and sate very closely vpon them. *Thamar* the widdow because shee sate on the way, like vnto a strange woman, was gotten with child by her owne father in law. It is said of the infortunate king *Saul*, that hee sate at his ease alwaies when the diuell possessed him. The gluttons of Israel did sigh and weepe in the desart to returne againe to sit vpon their pots in Egypt. Christ did greatly reprehend the Scribes and Pharisies, because they sate vpon *Moyses* chaire,

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to preach his doctrine, and not to follow it. And so I haue brought you fiue examples of such as did sit: now it is reason to bring fiue more of such as were on foot, and thereby wee shal know which of them were reprobate, which the chosen. God did command the Caathites in the law to take charge ouer the Arras, and tapistry of the Tabernacle, to put vp and downe the vaile, and that alwaies on foot and standing, and neuer sitting. The threescore ancients which gouerned the people with *Moyses*, did not sit but were on foot at the gate of the Tabernacle, when our Lord did fill them with the grace of the holy Ghost. When *Iosue* was chosen captaine of the people of Israel, God commanded him to stand before *Eliazarus* the Priest, when he should blesse him, and put his hands vpon his head. When the High priest *Esdras* did read the booke of Deutronomy vnto the people, he did read alwaies standing, and the people did stand whilst he did read. By this you see that God doth rather allow of standing than sitting. Whereof we may inferre, that it was not said vvithout cause that the Virgine did stand by the crosse and not sit. S. *Barnard* vpō this place saith, That the Euangelist doth shew vs with high words, the great affliction which our Lady suffered hard by the crosse, when the iustice kept her glorious son so closely, and the hangmen enuironed him so narrowly, that they scarse gaue her leaue to looke vpon him, much lesse to sit downe. O that, that was a sorrowfull day and a grieuous houre when the mother followed her son to the crosse, blessing him with her tongue, beholding him with her eies, and pittying him with her heart! When the heart is much stirred the body sitteth downe with an euill will, and especially in so narrow a strait as the mother of Christ was in, where it vvas more time for her to weepe than take her ease. How could shee sit vpon the ground, whose heart was crucified vpon the crosse? How could the Virgine take her ease in sitting, when as if shee had had an hundred eies, an hundred feet, an hundred eares, an hundred hands, and an hundred hearts, shee would

would haue bestowed them all in seeking, looking vpon, in hearing and in louing, and seruing her sonne? O who could haue seene thee in that lamentable houre on foot, and not sitting hard by the crosse, and not farre off, looking vpon him with thy sorrowfull eies, kissing his feet with thy mouth, and receiuing the drops of bloud vpon thy head! The scripture doth not say only, that thee did stand hard by the crosse, but addeth further, *iuxta crucem Iesu*, by the crosse of Christ, to distinguish the crosse of Christ from the crosse of theeues: for it had been no matter whether a man had been on foot, or sitting by those crosses. Who should come to the crosse of Christ crucified, but he who is also crucified? And hee who will come to the crosse, must liue like vnto them that are on the crosse, vpon which they know nothing but how to suffer, heare blasphemies, consent to haue themselues nailed, see themselues crucified, suffer themselues to bee pierced with a spear, yea and not resist to die. Who be they which sit by the theeues crosses, but other theeues? By the crosses of theeues doe sit impatient men chiding, couetous men a deceiuing, gluttons a eating, libidenous men a playing the adulterers, malicious men a lying, and slothfull men a taking their ease. It was a crosse by which Christs poore familie stood, and they were crosses by which souldiors of the deuill stood, to let vs vnderstand, that they suffer more crosses and paines vvhich goe to hell, than those which go to heauen. S. *Augustine* saith, That if thou wilt see who they are which doe saue themselues, and what multitude they bee, which condemne themselues, thou maiest see it by that, that by the crosse of Christ there stood but a few persons, and by the crosses of the theeues there were a thousand people and more, in so much that it is in thy choise either to goe vveeping a foot to heauen, or goe sitting and laughing to hell. *Anselmus* vpon the mystery of the crosse saith, On the Mount of Caluary there were very many which looked on the crosse of Christ a farre off, but very few which stood neere vnto it: and the reason is, because

that

that by the crosse of Christ it is not permitted that any should sinne, and by the crosses of the theeues, it is lawfull for euery man to steale and sinne. O my soule, and O my heart, why doest thou not melt, and yeeld vp the ghost, seeing the drops of bloud which descend vpon our Lady, and the sighes of our Lady which ascend vnto our Lord? Doest thou not marke O my soule, doest thou not marke how the sorrowfull mother is bathed with the bloud which runneth from her sonne, and how the earth is watered with the teares which fall from her eies? *Barnard* sayth, What offences can there bee so great in the world, which the bloud of the sonne cannot remedy, and the teares of the mother cannot wash away? Behold O my heart saith *Bonauenture*, and thou shalt see the sonne vpon the crosse, and the mother at the foot of the crosse, shee is on foot, and he lifted vp, she holdeth her peace, and he speaketh no word, and that which is most of all, they looke vpon one the other with their eies, and vnderstand one another vvith their hearts. O my fingers and you my pennes, giue ouer vvriting I pray you, because I may meditate the better how the mother saw her sonne shed drops of bloud, and the sonne saw the mother shed teares from her heart. What hearts should they haue which had such eies? Who can write this and not sigh, and who can read it, and not be heauy for it, that is, how the mothers heart was full of griefe for that which shee saw, and the sons heart ful of loue for that which he suffered? And by that meanes there was a cruell debate betwixt the sorrow of the mother and the loue of the sonne. Note well (sayth *Rabertinus*) that he who was vpon the crosse, and those vvhich were neere the crosse, they were all standing, and none sitting, which is to giue vs vnderstanding of the sweet tast of the crosse, and of the high mysteries contained in him, whereof hee did impart none vnto those which leaned or sate at their ease, but vnto those which stood on their feet. *Non coques haedum in lacte matris*, Deutronomy, chap. 24. as if he would say, Let no man bee so bold as to seeth the flesh of the kid in the milke

milke of his damme, but let them eat the goats milke by it selfe, and eat the kid by himselfe, and the law did permit the damme to be milked, and the kid to be killed. If there were no other mystery in this, what did God care whether the kid were sod in his mothers milke or not? *Origen* saith, If it be wel noted, the law doth forbid the kid to bee sod in the milke of the goat, but the law did not forbid to seeth the goat in the bloud of the kid. In which mystery he did let vs vnderstand, that the holy mother the church was to be sod, & saued in the bloud of Christ, and not Christ in the bloud of the church. On that dismall and vnluckie day, vpon the high Mount of Caluary, the goat and the kid met togethe r, which were Christ and his mother, in which place against all reason and law, they did at one time seeth the son in the mothers milke, and the mother in the sonnes bloud. From whence issued out the bloud, but out of the vaines of the sonne, and frō whence came the milke, but from the mothers eies? O goodnesse neuer hard of before, O vnspeakable sorrow! who did euer see or heare of a mother who shed so many tears, as were inough to bath her sonne in them, or of a sonne from whom came so much bloud, as was inough to seeth his mother in? It appeareth well, that they vsed themselues like mother and child, and that they loued like bride and bridegroome, seeing shee gaue him distilled teares, and hee gaue her strained bloud. *Barnard* in an Homily saith, O of all women most blessed, O mother of my dolours, what sonne had euer such a mother as he had, or what mother had euer such a sonne as thou hast, seeing thou diddest conceiue him being a Virgine, broughtest him forth with ioy, broughtest him vp with milke, followedst him with sweats, and buriedst him with teares? What could she doe more for him, than follow him with infinit trauell and paines, and bury him with remedilesse teares? And what could hee doe more for her, than chuse her for his mother, and redeeme her with his bloud? *Anselmus* vpon the Conception saith, That from the beginning of the world

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vntill this day, there was neuer milke better paied for, than that which Christ sucked of his mother: for if shee gaue him milke out of hir precious breasts, hee gaue her bloud out of his holy members. Who euer heard before, or saw bloud paied for milke, or milke for bloud? Who can estimate or set a price on the bloud which streamed from the sonne, or of the tears which ran from the mother? O good Iesus, O redeemer of my soule, had it not beene better for thee, and lesser griefe for thy mother to haue sod thee in the milke of her breasts, rather than in the tears of her eies? What canst thou aske more of her, or what hath shee more to giue thee, seeing she gaue thee milke when thou wast borne, griefes and sweating all thy life time, and teares when thou diddest die? It had been lesser hurt for her, and lesser grief vnto thee to haue giuen thee rather milke than teares, because the milke commeth running from the vaines, and the teares come strained from the heart. For who weepeth but weepeth frō the heart? *Seneca* saith, That a man may talke and do his businesse being at quiet: but only a grieued and troubled heart weeepeth, because there are none more certainer witnesses of the sorrows which wee suffer, than the teares which wee weepe with our eies:

CHAP. VIII.

Why Christ tooke his mother with him to see him die, seeing that she was not to helpe him to redeeme vs.

Si inuenerit auiculam cubantem cum pullis suis, tollat filios & dimittat matrem, Deutronomy 22. God spake these wordes vnto the Iewes which vvere hunters; as if he would say, If any man goe to the fields a hunting, and by chance meet with a Sparrowes nest, he may take the young ones, so as he let the old one goe, in so Deut 22 6.

much that he should neither take her, nor much lesse kil her. What other thing is it to goe a hunting for Sparrowes nests, but to seeke out diuine bookes? *Origen* sayth, Who or what is the nest but the booke, what the Sparrow but the letter, & which the young ones but the sences, and who the hunter but the Christian which occupieth himselfe in holy Scripture? When God commaundeth the hunter to leaue the mother, and take the young ones, he doth plainly aduise vs, that wee should leaue the letter in the nest of the holy Scripture, and take the meaning. Hee doth leaue the Sparrow in the nest which careth not for that which the letter soundeth, but for that which the holy Gospell saith, Because there bee some such obscure phrases in scripture, that they are not onely not to be taken as they sound, but also that not to be done which the very letter commandeth. When Christ sayth, If thy eie doe scandalize thee, it was not his meaning that wee should pull out our corporall eies which we see with, but the spirituall with the which we damne our selues; for Christs sweet law doth command no man to teare his own members, but to pul out sinnes by the root. When wee loue a child well, wee say that wee loue him like our owne eies, and thereupon Christ saith, if any of thy eies doe scandale thee, pull him out. Saint *Augustine* saith, That all the Synagogues perdition consisteth, because that in the nest of the Scripture, they take the mother, and leaue the young ones, that is, they take the letter as it soundeth, and take not the sence which is hidden vnder it, making more account of the drie barke, then of the tender marrow. When the Apostle saith, that the letter killeth, and that it is the spirit which doth giue life, what else doth he say, but that we should take heed of taking the old Sparrow, and that wee should take the young ones which vvas the sence? When the sonne of God saith, Search the scriptures, he meaneth not that we should read the bookes only, but that vvee should seeke out the true sence thereof. If wicked *Arrius* had searched out the meaning of those words, My father is greater

ter than I am, & of those other words, That they may be one as I and my Father are one, there should neuer so many good men haue been persecuted, nor so many scandales haue risen in the church by it. Seeing that all liuing beasts are created for mans vses and seruice, if our Lord had meaned no other matter in the sparrowes nests, then the letter speaketh of, hee would neuer haue bidden vs eat of the one, and not touch the other. It had beene a greater losse to the Commonwealth to kill fiue or sixe young ones, than one old one: but because the giuer of the law did intend rather the mystery, which was signified in the sparrowes, than the prohibition which hee made when he commanded the young ones to be taken, & the old one to bee let louse. Conformably then vnto that which our Lord commandeth, let the curious Reader leaue the letter and take the true sence: otherwise it were better for him not to read the Scripture, than vnderstand it as the Synagogue doth. To come then vnto our purpose, what is the nest but the holy crosse of Christ? Who the sparrow but our blessed Lady? And who the young one but her precious sonne? *Ezechiel* saw a nest put vpon a high tree, in which nest euery bird laid an egge, and in the nest of the crosse of Christ, all the Saints lay their egges, that is, their good desires, of which the sonne of God like a good Henne, of euery one gathereth his good worke. According vnto the old law the young sparrowes might bee taken and killed, and so they did by Christ: and wherefore then was his poore mother so grieuously tormented there, who was figured in the sparrow, seeing she was exempted by law? O wicked Ierusalem, and curled Synagogue! seeing that in the nest of the crosse, thou diddest find the old bird and the yong, why art thou not content to kil the young one, but doest also torment the mother? O holy tree, O precious nest, O blessed sonne, O comfortlesse mother, what heart could destroy that holy nest, in the which all the holy Trinitie was inclosed? In the high nest of the crosse, the father was he who commanded the sonne to suffer, the holy-ghost which assisted, the flesh which died, the soule which

gaue life, and the bloud which redeemed vs. All this nest was ouerthrowne by the Synagogue, vvhen his bloud lay vpon the ground, his carkasse on the crosse, his flesh in the sepulchre, his soule in ioy, and his diuinity vnited to all. What shal we say of his sorrowfull mother, of whose heart there was one peece on the ground with his bloud, another on the crosse vvith his skin, another in the sepulchre with his body, and another in hell whither Christ went with his soule, & another on the Mount of Caluary vvith those of her family vvhich wept? What else shal I say O my soule, but that into how many parts her son was scattered, the sorrowful mothers heart into so many was deuided? *Vbertinus* saith, That the doleful mothers hart was scattered & deuided & deuided again; because that louing her son as shee did better than her selfe, shee kept the least part of her heart vnto her selfe. Why doe I say that shee kept some part of her heart vnto her selfe, seeing that all her heart liued and died with her sonne? If the heart doe run to desire that which the eies behold, and if whither the heart goeth there goeth also the very bowels to continue, where was all the Virgines heart, but in her sonne whom she best beloued? Because the dolefull mother had no other sonne but him, all her loue was fixed in him, and because the Iewes found the Sparrow and her young one in the nest of the Crosse, they crucified the flesh of Christ, and tormented the mothers heart. Saint *Barnard* sayth, That if the Virgines breasts had been opened in that sorrowfull houre & lamentable day, it is religiously to bee thought, they might haue found her heart of flesh, but not the force and vigour of a heart, because her vitall spirits had mortified it, and her true loue buried it vvith her sorne. O mighty Redeemer, and supreme Creator, vvho is able to tell the secret, or reach vnto this, that is to say, why thou diddest take the mother vvith thee thither, to see thee die in that great and high day of thy passion, and leaue all thy other disciples behind thee, because they might not see thee suffer? In so great a conflict, and so narrow a straight as

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this was vpon the Mount of Caluary, why wouldest thou haue rather womē with thee to weep, thā mē to defend thee? Who but thou O good Iesus (saith S. *Barnard*) who but thou did euer goe into the field to fight against his enemies without weapons, & accompanied with tears? The mother wept, the sonne wept, the kinsman wept, the disciple wept, the aunt wept, all the family wept, so that *Moyses* did drowne his enemies in waters, and the sonne of God his with teares. *Anselmus* sayth, That hee that could haue beene at the death of Christ vpon good Friday should haue seene the Iewes make an outcry, the Pharisies blaspheme, the hangmen lay on, the heauens vvaxe darke, and all the faithfull weepe, in somuch that there was nothing in the synagogue but blasphemies, and nothing in the church but teares. *Non immolabitur vna die ouis cum filio suo*, said God in Leuiticus, chap. 22. As if he would say, Let those take heed which will offer in the Tabernacle, that they doe not kill the lambe and the ewe the same day. *Origen* sayth, That because our Lord is mercifull, hee would haue his disciples bee so likewise, and therefore he did forbid them any thing that might tend vnto cruelty, or induce them vnto it. What can be more cruell than to take the lambe and the ewe at one time? Who is the ewe which hath brought forth the lambe, but only the mother of Christ, and who the lambe but her precious sonne? God did warn the synagogue often that they vvould take heed vnto the Lambe and ewe, and especially that if they would touch the sonne, that they vvould pardon the mother. God had no greater wealth nor any equal neither in heauen nor in earth, vnto that lambe and sheep, of whom he himselfe had a care, and in whose seruice and guard all the powers of heauē were by him employed. This commandement was broken on the Mount of Caluary, where they at one time, killed the innocent lambe, and spared not the sorrowfull mother. What cruelty and inhumanitie like vnto this was euer seen or heard of, hauing but one sheep in the Synagogue, & the church hauing but one lamb, to kill the lambe in the presence of his mother, and torment

the ewe in the sight of the Lambe? What equall torment could there bee to the mother than to kill her son before hir face, or what greater martyrdome could the son suffer, than to sacrifice his mother in his sight? O how glorious and happy should I be if my soule would turn to be such an ewe, and my heart such a lambe, because I might bee sacrificed on the Mount of Caluary with the true Lambe! O sweet Iesus (saith *Vbertinus*) O mercifull Lord, seeing that all lawes doe speake in fauour of thy precious mother, why wouldest thou breake them, seeing thou art the iudge of them all? Is not the law made in the fauour of thy mother, which commandeth that the lambe should not bee sod in the milke of his damme? Is not that law made in the fauor of thy mother, which cõmandeth to take the yong Sparrows, and let the old one go? The law which cõmandeth not to kill the Lambe and the ewe at one time, is it not made in fauour of thy mother? Thou then, that art the giuer of the law, doe not breake the law; which thou doest, if thou sacrifice thy selfe which art the lambe, and thy mother which is the ewe. There is bloud inough in the bloud of the lamb, & there needeth not the bloud of the mother: for if it be necessary for the son to die to redeeme vs, the mothers life is also necessary to cõfort vs. *Bonauenture*, *Anselmus*, & *Vbertinus*, cannot wonder inough what should bee the reason why the sonne would take his mother with him to the foot of the crosse, seeing that shee could not helpe him in his death, nor hee had no need of her to redeeme vs. It is not to bee thought that hee brought her thither without cause, neither that shee did goe thither vvithout some mystery, because that all things done betwixt the sonne and his mother should bee esteemed as a mystery of mysteries, like vnto *Salomons* Canticles, which are songs of songs. The reason why our good Iesus would take his mother with him, was (as *Anselmus* sayth) Because hee would leaue her his onely inheritrize, as being the next of kindred. O my fingers, O my heart, how is it possible for you to bee able to write, or my tongue able to speake of the wealth which the sonne leaueth, or of

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the inheritance which the mother doth inherite? But what could hee leaue vnto his mother who was borne in Bethelem among beasts,& died on the Mount of Caluary betwixt theeues? What can his sorrowfull mother inherite of him who shrowdeth himselfe in a borrowed shrowd, and burieth himselfe in another mans sepulchre? What could hee bequeath by Testament,who hauing two coats,gaue one to the hangmen which crucified him, and the other to the knights vvhich kept him? What could hee leaue vvho neuer had a foorme to set downe on, nor a boulster to lay his head on? The inheritance then which she did there inherite from her sonne,was the bloud which there hee shed, and the dolours which hee there suffered for all men, so that with the bloud which came downe from the crosse, hee watered her body, and with the dolours which hee suffered, hee martyred her soule. Saint *Barnard De passione domini* saith, That in so great and high a work as this was, and in so narrow a strait as this which Christ was in, it was very necessary that the Virgine should bee there, and giue her sonne part of all that was in her,not onely to haue compassion on him, but also to suffer with him. S. *Augustine* vpon the passion of our Lord sayth, That becausse the great prophecy of *Simeon* was not as yet accomplished, it was done by the permisson and counsell of the holy ghost,that the mother should be with the sonne on the Mount of Caluary, where at one time the sword of grief bereaued the son of his life, and pierced the mothers soule. As it was not reason(saith *Anselmus*)that the mother of God should want the crowne and reward of martyrdome,so was it not reason that she should be put into tyrants hãds,& therfore it was giuen her as a meane,that becausse shee had serued her sonne with excessiue loue,her own sonne should martyre her with his inspeakable griefs. Who euer saw or heard,that as it were at one sound and after one measure,the hangmen should martyrize the son,& the son martyrize his mother. S. *Barnard* vpon those worlds, *Maior est iniquitas mea*,which *Cain* spake, sayth thus: O good Iesus that,that charity is greater vvhich

thou diddest vse, than that which thou didst command me O redeemer of my soule, seeing that on the Mount of Caluary, the Friday which thou diddest suffer vpon the crosse, thou diddest not only put thy owne life for vs, but also thy blessed mothers. When didst thou condemne thy selfe to die, & not pardon thy mother, but whē the knife of thy passion did take away thy owne life from thee, and pierce thy mothers soule? The greatest matter that the sorrowfull mother could inherite was some thorne fallen from thee, or some of thy blood shed vpon her, or some peece of thy flesh which stucke vpon the crosse, or some of the haires of thy head which were cast abroad. Shee did also inherite the hatred which the people bare vnto her sonne, because that from that day forward, shee was called the mother of him which was put to death, of him which was possessed with a deuill, of the Southsayer & Publicane. His sorrowfull mother did inherit also all the holy colledge of the twelue Apostles. *Isichius* vpon Leuiticus sayth thus: Christ tooke his precious mother to the Mount of Caluary, because she should be a witnesse of his passion, and credite her with the bloud of our redemption: for to beleeue & hold for a certainty, that we are redeemed, it sufficeth if the Virgin tell vs that she saw her son die. The son of God came into the world, and paied his father the debt which was due for all the sinnes of the world, of which paiment his will vvas that his mother should be a witnesse, because she might giue testimony, after his death, how his father was paied, the world redeemed, sinne at an end, the heauen already opened, and the deuill ouercome.

The end of the third word which Christ our redeemer spake vpon the crosse.

Here beginneth the fourth word

which the ſonne of God ſpake vpon the Croſſe
when hee complained vpon his father, ſaying:
Deus meus, deus meus, vt quid me dereliquiſti? That is to ſay, My God, my God, why haſt thou forſaken me?

CHAP. I.

How Chriſt in this ſpeech more than in all the reſt ſeemeth to change his ſtile of ſpeaking.

Eloy heloy lama Zabathani? Hoc eſt: deus, deus meus, quare me dereliquiſti? This is the fourth word which the redeemer of the vvorld ſpake on the altar of the Croſſe: vvhich ſpeech is no leſſe dreadfull than pittifull, nor pittifull than dreadfull: and it is as if hee would ſay, My God, my God, My father, my father, what haue I done irreuerently againſt thee, that thou ſhouldſt forſake me in ſo narrow a ſtrait as this is? There are offered vnto vs in this diuine ſpeech high myſteries and deepe ſecrets to entreat of, whereof wee can giue no reaſon if vvee bee not fauoured vvith Gods diuine aſſiſtance: Matth. 27. 46.

sistance: whom with teares wee doe humbly beseech, that it would please him to lighten vs vvith his grace, and succour vs vvith his helpe and aid. The reason is to bee knowne vvhy the sonne of God did change his manner of speaking rather in this speech, than in all the others which hee vsed, as the Euangelists do record it, saying, *Heloy, heloy, lamazabathani*. Was it because hee should be vnderstood of all men, seeing that hee vvas crucified for all men? It is also to bee knowne vvhy hee doth repeat this vvord God twise, saying My God, my God, as though God vvere deaffe in hearing him. It is also to bee vveighed vvhy hee called him God, and not Father, seeing hee vvho complained vvas the sonne, and hee vnto whom hee complained was his Father. It is also to bee maruelled at, that seeing hee did not cal him father, but God, why he did adde this vvord My, saying, My God, my God; as though his Father were his God onely, and not the God of all others. It is also very much to be noted, why hee doth rather complaine that his Father had forsaken him, than put him to death: seeing that hee knew very well that *Pilate* was not of power to take away his life from him, if his eternall father had not giuen him license to doe it? And although hee did complaine of his Father, vvhy did hee not say, My Father why doest thou forsake mee, but My God vvhy hast thou forsaken mee, making account of that vvhich hee hath suffered, and not of that vvhich then hee did suffer? Although all these thinges are easily rehearsed, yet they are not easie to bee expounded: but because they are diuine secrets, and done betwixt diuine persons onely they passe mans capacity, yea the Angels vnderstanding. To come then vnto the mysteries, it is first to bee seene vvho complaineth, and vnto whome hee complaineth, vvhereof hee complaineth, and vvhere hee complaineth, and before whome hee complaineth, and vvith vvhat wordes hee complaineth. Hee vvho complaineth is Christ: hee vnto whome hee complaineth

is his Father: that whereof hee complaineth is becauſe hee had forſaken him: the place where, was on the croſſe: and hee complained before his mother with theſe words, My God, my God, why haſt thou forſaken mee. Theſe are moſt pittifull words to heare, and tender to prouoke vs to weepe: for if vve conſider how the ſonne of God ſpake them being nailed vpon the croſſe, his body naked, and his enemies round about him, and that vpon a dunghill, what heart is there that would not breake to thinke on it? Seeing wee know, beleeue, and confeſſe, that Chriſt was true God, and that his father was alſo God, and both were but one God, how can it enter into mans vnderſtanding that one who is God ſhould complaine vpon him who is alſo God? If between one God and another there bee complaints, is it any great matter if men ſometimes fall at ods? Wee ſee it fall out daily, that the ſonne complaineth of the Father, and one friend vpon another, yea & one man vpon himſelfe, but that Chriſt who is God ſhould complaine vpon his father who is God, it is a thing neuer heard of before, nor humane weakeneſſe is not able to conceiue it. For ſeeing no man cõplaineth on another but for ſome wrong done vnto him, what grieuance could the eternall Father haue done vnto his ſonne whom he loued ſo well? For ſeeing we know that Chriſt is the ſonne of God and his onely beloued ſonne, and with whome God hath left all his treaſures in keeping, how is it poſsible that God ſhould haue dealt hardly with him, ſeeing that he deſerued it not, neither his father deſired it? According vnto that which we haue ſaid our reaſon is good which way ſo euer wee doe wind our ſelues: for if wee ſay that the father did that vnto his ſonne, which hee ought not, wee can neither ſay it nor affirme it: then if we ſay that the ſonne complained vvithout occaſion, we dare not preſume ſo to ſay, in ſo much that we muſt deliuer the father of all fault, and allow the ſonnes complaint to bee good. To vnfold our ſelues of this buſineſſe, it is to bee noted that Chriſt ſaid by the Prophet, *Ab infantia crevit mecum miſe-*

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ratio, Becauſe he began to ſuffer from his childhood, and yet hee neuer complained vntill the time came that hee ſhould die. *Leo* vpon the Paſsion of our Lord ſayth, That the noble mens children of this world crie out preſently when they ſee any trouble come vpon them, and aske for ſuccour: but neuer any man ſaw our Lord open his mouth to complaine, vntill a quarter of an houre before they would pull his heart out of his body. S. *Chriſoſtome* vpon *Luke* crieth out & ſayth, What newes is this O redeemer of the vvorld, vvhat news is this? When they lay hands on thee, thou takeſt it quietly, vvhen they blaſpheme thee thou makeſt as though thou vvere deaffe, vvhen they vvhip thee thou doeſt hold thy tongue, when they doe crucifie thee thou doeſt ſuffer, vvhen they kil thee thou doeſt diſſemble: and yet doeſt thou open thy mind euen as thou art yeelding vp thy ghoſt? Why doeſt thou complaine vpon thy father alone, hauing as thou haſt ſo many enemies which haue offended thee, that is, *Iudas* who ſold thee, *Peter* which did denie thee, *Pilate* which gaue ſentence on thee, *Herod* vvho ſcorned thee, and all the people vvhich put thee to death? *Demoſthenes* the Philoſopher ſayth, That a man ought neuer begin that vvhich hee cannot bring to an end, nor ſay that vvhich he cannot proue, nor aske that which cannot be giuen him, nor loue that vvhich cannot be gotten, nor contend with him vvhome hee cannot reuenge, nor yet complaine of that which cannot bee remedied. *Seneca* in an Epiſtle ſayth, That no man ſhould ſay that hee complaineth, vnleſſe he thinke that he ſhall haue remedy againſt his complaint: for otherwiſe he doth himſelfe hurt in complaining, & ſtirreth him vnto anger of vvhom he complaineth. Tell mee then O good Ieſus, what remedy haſt thou for thy cõplaint, ſeeing that thou haſt not halfe an houre to liue? Doeſt thou make thy requeſt vnto thy Father when thy ſoule is euen now departing from thy body? Who euer heard of, or euer ſaw the like, that the end of thy vexations to bee the beginning of thy complaint: in thirty and three yeares that thou

didſt

diddeſt conuerſe with vs, thou diddeſt neuer braule with any, thou diddeſt neuer iniury any man, nor neuer complaine of any man, and now being at the very point of death doeſt thou complaine only vpon thy Father? O what great myſtery and deep ſecret this thy complaint doth couer, ſeeing that in ſuch a time, and ſuch a narrow ſtrait, thou doeſt complaine, when all other are woont to pardon their iniuries and reconcile their enmities, and aske pardon for their offences? *Pauper & in laboribus a iuuentute mea: exaltatus autem, & humiliatus & conturbatus:* theſe wordes the Prophet *Dauid* ſayth in the perſon of Chriſt Pſalme 88, as if hee would ſay, I haue been brought vp in trauails and pouerty from my childhood, and then I was lifted vp, and then made low, and afterward troubled and perſecuted. Thy feares haue made me afraid, and thy angers haue broken vpon me, and thy trauails haue compaſſed me about, and they haue compaſſed me about altogether as it were a vie, and ouer and aboue all this, thou haſt ſet my friend farre from me, and haſt ſeperated him who was my neighbour farre from me. If wee doe deepely looke into the complaints which the ſonne maketh in this place againſt his eternall Father, wee ſhall find that they are many in number, great in quality, and in reſpect incomparable, cruell in their kind, and vnworthy of him vnto whom they are ſent. *Baſil* vpon the Pſalme ſayth, That ſpeaking like a man, it ſeemeth in humane reaſon that the innocency of good Ieſus did not deſerue, neither could it be in the clemency of his good Father, that the diuine pittie ſhould load vpon weake humanity, ſo many torments together, and heape ſo many troubles & vexations. The firſt complaint which the ſonne made againſt his Father is, *Quod pauper & in laboribus ſum a iuuentute mea*, to wit, That he brought him vp poorely from his childhood, he made him liue with hunger, and go like a baniſhed man from place to place. *Cicero* ſayth in an Epiſtle, When a young man doth ſuffer trauails, and endure pouerty, if he bee not a foole and an idiot, he beareth it with a great courage, by remembring

bring that his Father was poore in the same manner: but if his Father had been rich, and now hee himselfe poore, this is such a misfortune, that there is no patience able to endure it, nor heart which can dissemble it. What should the sonne of God thinke when hee remembreth what a rich Father hee had, and that hee did spend all his treasure vpon other mens children, and suffer him to goe poorely, naked and a hungred, and scorned by all men? The Apostle speaking of Gods riches sayth, *Deus qui dines es in omnibus*, as if hee would say, Thou art the God only which doth possesse great riches, and art the Lord which hath many lordships, because thou shouldest want nothing thy selfe, and to impart much of the ouerplus vnto others. *Gloria & diuitiæ in domo eius*, saith the Prophet, his house is full of glory, and there is infinite wealth in his chamber. If God then haue glory for those which are in heauen with him, and bee also a father who hath wealth for such as are with him in this world, what was the cause why he did not impart some of this vnto his sonne? *Ambrose* vpon this word *Pauper & in laboribus* sayth, That most sacred humanity came in pouerty of glory, seeing that his Father did not suffer his soule to impart somewhat of his glory vnto his body, and his person also liued in pouerty, seeing hee had nothing proper vnto himselfe in this life, in so much that as the father was rich in all things, so the sonne was poore of all things. *Plato* in his Timæo sayth, That although pouerty bee no euill thing in a good man, yet notwithstanding mans nature doth much abhorre it, because there can none but he be called very fortunate who is able to giue vnto others, neither is there any other very vnfortunate, but hee who must of necessity aske of others. It is to bee thought that Christs humanity did feele his pouerty, and necessity which hee endured, aswel because his father had very much to bestow vpon him, as for that hee must oftentimes aske for that which hee had need of. S. *Bonauenture* sayth in the life of Christ: Christ had much a doe to maintaine himselfe, and those of his Colledge:

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for sometimes he asked that which he had need of, and they gaue it him not, and at other times he asked not, and yet they sent him, in so much that there did striue in his tender heart at one time the hunger which hee suffered, and the shame which he had to aske. Hunger did bid him to aske, and shame did bid him to forbeare: in so much that there passed very few daies in the which his stomacke was not very hungry, or his holy face couered with shame. *Ginomius* the Philosopher being asked what pouerty was, answered. That pouerty of his owne nature was very euilly conditioned, because it giueth no contentment vnto the person in whome it is, no sauour at the table, no tast in the cup, no warmth in the gowne, nor any life in the purse. What contentment can a poore man haue, seeing they scorne him before his face? What sauour hath he at his table, seeing that oftentimes it is time to haue dined before the fire be made in his house? What tast can he haue in his cup, seeing that sometime hee doth not send once a weeke vnto the tauern? What trust can a poor creature haue in his purse, seeing that his purse did cost him more than that which is in it? Christ had great reason to say, that hee vvas brought vp poorely, and with great paine from his infancy, seeing that he was borne poore, liued poore, and died poore, insomuch that as hee was the most holiest of all holy men, so was he the poorest of all poore men. *Exaltatus autem humiliatus & conturbatus*, which is the second complaint which the sonne maketh of the Father. And it is as if he would say, Besides that my Father hath brought me vp in pouerty, & great misery, he hath remembred to giue me honour, the better afterward to diffame me, and to exalt mee to throw mee afterwards downe, in so much that my fame hath beene spread abroad throughout all this kingdome, and my infamy hath flowne afterward throughout al the world. This is a very pittifull complaint, and a very deepe speech, and therefore it is necessary for vs to expound it well and read it vvith great heed. *Seneca* in his second booke of Anger saith, *Latiores reli-*

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quit fortuna, quos nunquam aspexit quàm quos aspexit, & postea deseruit, as it he would say, It was better with them, and they were more merrier which fortune did neuer exalt, nor neuer thought on, than with those whom fortune had once lifted vp to great honour, and afterward thrown down again. *Boetius* in his first booke of Comfort sayth, *Infelicissimum genus infortunij est hominem fuisse felicem*. As if he would say, There is no torment in the world to bee compared vnto that, that when a man doth remember that hee hath beene happy in time past, and that he is fallen from that estate; because such a mans heart doth bewaile his present misery, and sigh after the felicitie which he was wont to enioy. What griefe can he take for honour, who neuer knew what it was? *Macrobius* in his *Saturnales* sayth, That if wee want any thing, all that we can doe is to desire it; but if we doe once obtaine it, & then lose it, the heart is not content with desiring it only, but doth also lament the losse of it, because it is a farre greater griefe to lose that which once we haue enioied, than that which we neuer had, although we doe desire it neuer so much. The son of God did complaine on his owne father, because he had exalted him, and afterward throwne him downe, because there was neuer sonne more honored by his father than Christ, nor neuer sonne so much abased as Christ was afterward on the Mount of Caluary. The better to vnderstand this speech, *exaltatus & humiliatus*, wee must suppose, that God did neuer giue nor neuer will giue vnto any those graces and prehominences, which hee gaue vnto his welbeloued sonne, because there is no creature worthy to receiue them, nor any Angell of that capacity, that he is able to haue them imparted vnto him. The sonne was exalted by his Father, seeing hee gaue him his owne diuine essence and power, and in that his flesh should be vnited vnto that diuine nature, and because the holy Ghost was the maker and framer of all that mystery, and because he should take flesh of a Virgine, and she remained a Virgine. The sonne was highly exalted by his father, considering that hee gaue him so much power vpon earth, as hee had

had aboue in heauen. The sonne of God was highly exalted by his father, considering that hee gaue him the most excellent soule that euer was or shall bee created, and gaue him power to cast out diuels, and authoritie to raise the dead, and power ouer al the elemēts, & also gaue him license to pardon sinnes. The sonne of God was greatly honoured, when hee gaue him, himselfe for his father, a pure Virgine for his mother, holy *Ioseph* for his maister, the great Baptist for his embassadour, the great Euangelist for his Secretary, holy *Peter* and Saint *Paule* for his Preachers. Christ was highly honoured by his Father, considering that he made *Iohn* baptize him in the riuer of Iordan, and caused the holy Ghost to bee present with him, and his glory to shine there vpon him, and openly acknowledge him to bee his welbeloued son. Behold then how the sonne of God was exalted and honoured by his father: but alasse as hee endeth his speech with *exaltatus*, he sayth presently that he was *humiliatus & conturbatus*, that he was throwne downe and troubled, so that according vnto this prophecy the end of his honour was the beginning of his infamy. Christ was abiected and abased by his father, because that from his young tender infancy, his father began to hold a rigorous hand ouer him: for in the first three and thirty years which he liued, he neuer gaue him license to shew his power, nor employ his knowledge, nor set forth his learning, nor win credite and fame in the world. Christ was abiected and made low by his father, seeing that of God he made him a man, of eternall temporall, of one that was inuisible, visible, and of one that was immortall, mortall, of one who was strong & mighty, weake, and of a free man a bondslaue, according to his humanitie. The sonne of God was abased and abiected by his father, considering howhe suffered the Pharisies to persecute him by malice, the Priests by enuy, the Scribes by couetousnesse, the Gentiles through ignorance, and the Synagogue by obstinacy. Christ was brought low and abased by his father, seeing he gaue his enemies leaue to point at him as if hee had been an enchanter, diffame him as an Idolatour, accuse him of

blasphemy, rebuke him of sedition, and condemne him for a Traitor.

CHAP. II.

How Christ doth complaine vpon his father, because he doth breake all his anger vpon his body.

Psal 55 4. Q 88.16

In me transierunt iræ tuæ, & terrores tui conturbauerunt me, saith *Dauid*, as if he would say, Thou was not content O my Father, thou wast not content, to bring mee vp in such great misery as thou didst, thou wast not content to exalt mee and throw mee downe againe, but now anew thou doest breake all thy anger vpon me, and doest lay vpon my back all thy dreadfull feares. It is a new speech and a grieuous complaint, to say that the father should breake his anger vpon his sonne, and that hee maketh his soule afeard. And therefore it is necessary for vs to shew what anger is, and how it can be verified that there is anger in God. *Possidonius* the Philosopher being asked what anger was, answered, In my opinion anger is nothing else but a short and a suddaine folly. *Aristotle* defyning it said, that anger was but a kindeling of the bloud, an alteration and mouing of the heart, a forgetting of wit & sence, and a troubling of the iudgement. *Eschines* being demanded from whence anger proceeded, said that it proceeded from the heat of the bloud, and of the abundance of choller, and a vapour of the gaule, and fiercenesse of the heart. *Macrobius* sayth, That no man should chide with one that chideth, nor with him who is chidden, vntill the cause be knowne on both sides: for the cause is not in the anger which wee shew in chiding, but in the iustice or iniustice of the cause for which wee chide. *Seneca* in his first booke of Anger sayth, That the conditions of an angry man are, not to beleeue his friends, to bee sodden

ſodden in all his buſineſſe, helpe himſelfe with his hands, not to reſpect dangers, ſpeake ſuddenly and maliciouſly, and bee angry for a ſmal occaſion, and admit no reaſon. *Chilo* the Philoſopher ſayth, That if any man aske him what hee thinketh of anger, hee will anſwere that it is a thing eaſie to be written of, and eaſie to perſuade, and ſweet to bee counſelled againſt, but very hard to bee bridled. Saint *Baſil* vpon the Pſalme, *Ne que in ira tua corripias me* ſayth, That Anger is ſuch a dangerous thing, that if wee doe giue it entrance into our will, it doth afterward make our nill of our will. Then wee yeeld our will vnto anger, when wee begin to trouble our ſelues with ſmall matters, and then anger doth that which is not our wil, when in great matters we would not be angry: in ſo much that if wee doe not reſiſt anger in the beginning, we ſhall neuer or late caſt it out of our houſe. Wee haue ſpoken all this to the end that wee ſhould maruell the more how it ſhould be in God, and how he ſhould bee moued like a man, ſeeing that as there is no man able to take his eternall being from him, ſo there is no man able any way to trouble him. Who ſhould bee able to trouble him, ſeeing wee know that God is a ſpirit, and hath no heart in his breaſt, no bloud in his vaines, no vapour riſing from his gaule, no gaule in his lights, no forgetfulneſſe in his memory, no alteration in his iudgement? S. *Ierome* vpon the Prophet *Oſee* ſaith, That God is ſo wiſe that no man is able to deceiue him, ſo mighty that no man is able to reſiſt him, ſo conſtant that no man is able to mooue him, ſo inuiſible that no man is able to touch them, ſo iuſt that no man is able to oppreſſe him. Then if it bee ſo, that hee cannot bee deceiued, oppreſſed, nor moued, how is it poſsible that any anger ſhould raigne in him, as it doth in a man? When the ſonne ſayth vnto the Father, *In me tranſierunt iræ tuæ*, hee ſayth plainly, that hee hath vnloaden his great anger vpon him, and hath caſt all his griefes vpon his ſhoulders. For the better vnderſtanding of this complaint which Chriſt maketh, it is to bee

noted, that for the space of many yeares God had enmities and hatred, and found himselfe agrieued, moued, and disquieted: for at the same houre that he created creatures, the Angels would haue been equall with him, man began to disobey him, sinne began to preuaile, and also to persecute his friends. God had three notorious enemies in the world, which are man, the deuill, and sinne: whereof man went about to lift vp himselfe in Paradise, the diuell to take heauen from him, and sinne to rule and gouern the whole world. O that these were vnspeakeable griefes which these three enemies caused God to haue, and their disobedience toward him exceeding great, heaping daily sin vpon sinne, wickednesse vpō wickednesse, neuer going about to amend themselues, nor God to be pacified. Our Lord did dissemble all kind of disobedience, and all manner of sinne, vntill his sonne came into the world, vpon whose humanity hee did so fully vnload and vnburden his anger and griefe, as though hee had been the only inuenter of sinne. *Gregory* in his Morals sayth, That the world is a strong enemy, the deuill a stronger, and sinne the Traitor the strongest of all: for if there were no sinne in the world, God would not bee angry, nor man should not bee condemned, nor the Deuill vvould not goe about so diligently, neither should there bee any hell for the vvicked. *Damascen* sayth thus, It dooth vvell appeare that the eternall Father did breake all his anger vpon his precious sonne, and that hee did vnburden himselfe and load all his vvrath vpon his humanitie, seeing that before his sonne did take flesh, hee did nothing but punish, and after that hee died did nothing but pardon. Haue you seene since God hath broken his anger vpon his sonne, either the vvorld drowned vvith vvater, as in the floud, or burnt vvith fire, as in Sodome and Gomorra? Hath there beene seene since God brake his anger vpon his sonne, such captiuities as the people of the Iewes vvere in, or such plagues as vvere in Ægypt,

or

or such famine as were in *Dauids* time, or such warres as were in the Machabees time? Christ had great reason to say vnto his father, *In me transierunt iræ tuæ*, seeing that hee broke all his anger, and discharged all his wrath vpon him. *Eripuit me de inimicis meis fortissimis, & ab his qui oderunt me*, saith the Prophet *Dauid* speaking vnder the person of Christ: That is, in recompence that my Father hath vnloaden vpon mee all his wrath and anger, he hath deliuered me from my mightiest enemies, and hath put from my side such of my enemies which did hate mee exceedingly. What doest thou say O sweet Iesus, what doest thou say? doest thou die by the hands of thy enemies, and yet doest say that thy father hath deliuered thee from them? My father hath not deliuered me from the deuill, seeing that he doth tempt me, nor from the Pharisies seeing that they haue accused mee, nor from the Scribes seeing that they haue diffamed mee, nor from the Gentiles seeing that they haue crucified me, but he hath deliuered me from sinnes which are the strongest of all my enemies. Are they not the strongest of all, seeing they rule and maisterall? *Augustine* vpon the Apostles words sayth, Of three enemies which we haue, sinne is the strongest of them al; because many holy men, haue gone before vs in old times, vpon whom although the deuill and the world haue had no power, yet notwithstanding sin hath had a dwelling place in them, because there did neuer man liue so cleane, who knew not what sinne was. *Cassiodorus* sayth, I for my part, thinke sinne more mightier than any other enemy, because the world and the diuel can but deceiue me, but wicked sin can hurt me & damne me. For if there were no manner of sin in the world, we should need neither gallowes nor sword. Christ onely may say, hee hath deliuered me from my enemies, because he & no other was free from sinne, because all other creatures knew what sinne was, and all knew what punishment for it was. O how happy a man he should be, who could say with the Prophet, he hath deliuered me from my strongest enemies! for it is no-

thing elſe to ſay that God hath deliuered him from his enemies, but that our Lord hath deliuered him from his ſinnes. The Prophet had great reaſon to call ſinne not only an enemy, but alſo his ſtrongeſt enemy, ſeeing that without other helpe, he threw the Angell out of heauen, caſt *Adam* out of Paradiſe, depriued *Iudas* of his Apoſtleſhip, and condemned all the world to death. Is not ſinne thinke you the mightieſt of all other enemies, ſeeing that hee is able and ſtrong inough to carry mee to hell? The power of my viſible enemy reacheth no further than to take my life from mee, but ſinne the Traitour is an enemy ſo ſtrong, that hee is able to take my life from me, depriue me of grace, caſt me out of glory, hurt my ſoule, and condemne mee vnto paine. Who had ſuch enemies as the ſonne of God had; that is, ſo wicked in their cogitations, ſo malicious in their ſpeech, and ſo cruell in their deedes? Were not the laſhes which opened Chriſts ſhoulders very cruell enemies, the nailes which broke his ſinewes, the thornes which tore his temples, and the ſpeare which opened his ſide, and the Synagogue which tooke his life from him? Yet Chriſt called none of all theſe his enemies, nor did not handle them like his enemies, but only ſins, which hee did not only call enemies, but mighty and ſtrong enemies, giuing vs therby to vnderſtand, that we ſhould hold none for our enemie but onely ſinne. When good king *Dauid* ſaid, *Perſequar inimicos meos & comprehendam illos*, Hee ſpake it not in reſpect of the enemies which perſecuted his perſon, but for ſinnes which did damnifie his ſoule. For ſeeing that good king *Dauid* did pardon *Saul* and *Simei*, and others his mortall enemies, how could hee counſell vs that wee ſhould perſecute ours? When he ſaith I will perſecute my enemies vntill I deſtroy them, he ſpake of no other enemies but of his ſinnes, the which it is conuenient for vs to perſecute, and caſt from vs. And it is not without a myſtery that hee ſayth *Perſequar & comprehendam*, Becauſe that as the enemy which is offended, if he be not taken, turneth againe and biddeth vs a

more

more fierce battaile than hee did before; euen so dooth the diuell and sinne deale with vs, the which if we doe not driue away vtterly from vs, and root out from our hearts, they turn againe against vs like vnto most mighty and strong enemies. What doth it auaile the huntsman if hee run after the Hare, if he take her not: what doth it it profite thee, if thou ran after sinne and detest sinne, and speake euill of it, if thou doest not ouertake sinne; and what else is it to ouertake sinne, but to ouercome and destroy sinne vtterly? O how many there be which say, I wil persecute my enemies, and how few there bee which say, and I haue taken them: for if they cast out sinnes to day on one side of their house, they turne againe to morrow, and knocke at the ring of the dore, and it is opened presently vnto them.

CHAP. III.

How Christ complaineth of his Father, because hee tooke all his friends from him in his passion, and all others which he knew.

Longasti a me amicum & proximum & notos meos a miseria, Psalm 87. These are the words which the sonne of God spake, continuing his former complaint, vttered by the Prophet *Dauid*, Psalm 87: as if he would say, Thou shouldest haue contented thy selfe O my Father, when thou didst vnload al thy wrath vpō my weake body, & not seperate anew my friends frō me, & hinder those to come vnto me which were my known acquaintance. Christ cōplaineth in this place of his Father, that he tooke his friends from him, seeing that he sayth, thou hast remoued my friends from me, & he complaineth that he took his kinsmen from him, & that hee tooke his acquaintance from him, and at that instant when hee vvas in greatest misery. This is a pittifull complaint

which the sonne of God now maketh, because there is no griefe to be compared vnto that, nor no hurt equall vnto the taking away of a mans trusty and faithfull friend. *Horace* asketh what hee is able to doe, or what hee hath who hath no friends? To what purpose doth he liue which hath no friends? *Mimus* the Philosopher sayth, That a man dieth as oft as he loseth any of his good friends: and sayth further, that as the body is made of diuers members, so the heart of friends: and therevpon it is, that as the body cannot liue without it haue many members, so likewise the heart cannot liue vvithout friends. They killed *Dauids* greatest enemy which was *Saul*, and his deerest friend who was *Ionathas* in one day, and hee was so agreeued at the death of his friend, that by turns after hee had wept the death of his friend, hee wept his enemies death also. We doe not read that our redeemer did weep for the death of holy *Ioseph* his maister, nor for all the trauails which he endured in this world; but he wept for the death of *Lazarus* his good friend, whose death hee could not endure, but immediately did raise from death againe. If *Plutarch* the great Philosopher doe not deceiue vs, *Plato* came from Asia vnto Cicilia, for no other cause but to see *Phocion* the Philosopher, who was his deere friend. *Cicero* in his booke of Friendship sayth, That the Philosophers do cõmend nothing more vnto vs, nor wise men did esteeme of no riches more than of the conuersation of their friends, because that without friends it is not lawfull for vs to liue, nor yet very sure to die. *Aristotle* being asked what friendship was, answered, That it was nothing else but one soule which ruled two hearts, and one heart which did dwell in two bodies. *Diogenes* sayth, That seeing there is no greater paine than to deale with naughty men, nor no greater comfort than to conuerse with good men; for my owne part I confesse and say, that I had rather die vvith him whom I hold for my friend, than liue with him whom I esteeme my enemie. *Eschines* the Philosopher being demanded how one friend should be towards another, answered: betwixt

twixt true friends there is but one yea, and one nay, one liking & one misliking, one agreeing & one disagreeing, one wil and one nill, one loue and one hatred. Experience doth teach vs, that how good soeuer the bread be yet it mouldeth, and wine becommeth vineger, and garments teare, and flesh waxeth stale, and years passe away, but friendship alone is that which neuer wearieth, & good conuersation is that that neuer doth loathe. *Pliny* in an Epistle sayth, If thou wilt be honored, giue honour vnto others; If thou wilt bee succoured succour others; If thou wilt be loued loue others. For if thou wilt haue a friend, thou must either make him or find him: and in that case I say, that it is better for thee to make him by good turns, than buy him with money. *Peter* of Rauenna sayth in a Sermon of the holy Ghost: O what a sweet thing it is to haue friends to loue, and to loue to bee loued againe: for the qualities of true friendship are, that it feareth no sword, it dreadeth no arrow, it refuseth no spear, nor esteemeth not his life, but embraceth death with cheerefulnesse, rather than make any default in friendship. *Isidorus* sayth, That the priuiledges of true friendship are, that it maketh prosperous fortune more pleasant, and aduerse more easie, maketh doubtful things certaine, and fierceneſſe meeke, and maketh that light which is greeuous & heauy. *Hermogenes* sayth, When thou art in prosperity in this world, thou oughtest to suspect all friendship; for thou doest not know whether they loue that which thou hast, or thy selfe which doest possesse it: for true friendship is not knowne when thou hast much to giue, but when thou art in necessity to aske. Is there (saith S. *Ambrose*) any greater cõsolation in this miserable vvorld, thã to haue a faithful friend, with whom thou maist open thy breast, communicate thy secrets, discouer thy heart, impart thy pleasures, and giue part of thy griefes? If thou doest make a bed to lie in, and build chimnees to warme thee in, and garners for thy corne, vvhy doest thou not seeke bowels to hide the secrets of thy bowels? And thou must know, that thou oughtest not to trust the se-

secrets of thy heart, but vnto another who is thy heart. Saint *Ierome* vnto *Ruffinus* sayth, Whē thou dost enter into friendship with any faithfull friend (*Ruffinus*) learne better how to keepe him than thou diddest keepe *Ierome*: for a good friend is not found euery where: he is long a seeking for, and seldome gotten, he is hardly kept and easily lost, he is recouered very slowly, and the want of him felt very quickly. *Chilo* the Philosopher sayth, I am halfe of my friend, and my friend is halfe of me, in so much that I must seeke him in me, and my selfe in him, because he is I, and I am hee. And hee saith further, that when my friend dieth in him whom I loued, halfe of my selfe died with him, and halfe of him remaineth aliue with mee, in so much that by my will I should die, if it were not to keepe that part of him which remained in me aliue. This vertue of friendship could not bee better praised, than this Philosopher hath done it, seeing hee doth confesse, that halfe of himselfe is in the graue with his friend, and that halfe of his friend was aliue in his soule, and that he desired to liue for no other reason, but because his friend should not die in him. To come then vnto our purpose, if all this be true, we should haue great compassion vpon Christ, seeing his Father tooke his friends from him, separated his kin from him, & left him no comfort by his acquaintance. It is much to be noted, that Christ doth complaine that his Father took but one friend frō him, & one kinsman, but many of his acquaintance; to note vnto vs, that of faithfull friends there is scarse one to be found, and of vertuous kinsmen hardly one, but of acquaintance a great number. O that hee knoweth but meanly what friendship is, who putteth a friend, a kinsman, and his acquaintance vnder one reckoning, because that I am to call him only my friend who loueth me, & him my kinsmā who is a good Christian, & all other my neighbours & cōpanions my acquaintance. To speak properly, Christ had but one friend only who was his Father, & no other friend like vnto him; & one only which was of his kindred, who was his mother, & none other like vnto her: but he

he had great acquaintance among the Iews: & in that great conflict which he had in his passion, his friend forsooke him, his kindred did not helpe him, and his acquaintaince shewed themselues vngratefull. Thou diddest remoue farre from me, my friend, seeing that thou O my Father, wouldest not heare me when I praied vnto thee in the garden following the inclination of the flesh: and thou diddest remoue my kin from me, seeing that my mother could not help me on the Mount of Caluary; and thou diddest remoue my acquaintance from me, seeing that there I was put to death by them. O in what great danger, and in what a narrow strait the son of God vvas at the time of his passion, seeing he complaineth that his Father did not heare him, his mother did not helpe him, and none of his friends would know him. Thou diddest say very well O sweet Iesus, that *Elongasti a me amicum & proximum*, seeing thy friend who was thy father, could comfort thee but would not; thy kin who was thy mother, would but could not helpe thee; and thy acquaintance who was *Iudas*, neither would nor could accompany thee, in so much that vpon the altar of the crosse thou diddest abound in torment, and want friends. O that wee had a farre better friend of thee, than thou haddest of vs, seeing that *Totum belli pondus versum est in Saul*; When as to make an attonement betwixt vs and thy Father, he did lay all the danger of the warre vpon thy shoulders. *Non est qui vtrumque possit arguere, & ponere manum suam in ambobus*, sayth *Iob* chapter 9. As if hee would say, The one is so strong, and the other so obstinate, that there is no man able to satisfie thē, nor who dareth put his hand betweene thē. Whē that holy mā *Iob* saith, that he saw two men at a variance, which al the world could not make friends & set at agreement, & yet did not name thē, it is small doubt but he vnderstandeth some great secret & hiddē mystery. Of these two which holy *Iob* speaketh of, who is the strong & mightie one, but only our eternal God, & who the obstinate man, but he who is without cōfort? *Cyrillus* saith, That God & man, &

man

man & God did hādle one another very hardly, because man did nothing but sin, & God did neuer cease to punish, & therupō it is, that in those daies they called God, *Deus vltionū, deus vltionū* twise; because he did neither pardon their bodies of punishment, nor their soules of the fault. Because God was the highest and chiefest goodnesse that was, and man inclined vnto wickednesse, God did command him to better and amend himselfe: vnto which he answered that he would bee merry and take his pleasure; by reason whereof man went euery day worse and worse, and God more angry and incensed euery day against him. Pope *Leo* sayth, That God doth not weigh whether we be weake or strong, in health or sicke, rich or poore, simple or wise, but that which he desireth, is that we should be good, and he is angry if we be naught: and therupon it is, that hee neuer casteth any good man out of his presence, nor hee admitteth no naughty man into his house. *Gregory* sayth, That hee could not suffer one sinne in him who was an Angell, and doest thou thinke he will suffer so many sinnes in thee who art but a man? And hee sayth further, that God would rather suffer, that an Angell should take heauen from him, and man the world, than suffer one only sinne either in the one or in the other; because that to make a new heauē he is of sufficient power, but to like and approue a sinne, neither is his power able to doe it, neither can it bee comprehended vnder his clemency. Seeing then that God is such an enemie vnto sinne, and seeing that man doth so much couet to sinne, how can they bee but contrary the one vnto the other, and vse one another like enemies? Holy *Iob* doth weepe and sigh, saying, *Non est qui possit vtrumque arguere*, that is, there was no man who durst be a mediator betwixt them, nor put himselfe betweene them, to the end that man might giue ouer sinning, & God withdraw his hand from punishing. *Damascen* sayth, When God and man, and man and God, were at strife and variance, and the one alwaies aboue in heauen, and the other continually vpon the earth, there vvas no

meane

meane to make them meet, nor no court to agree them in, because there came none downe from heauen to vs, nor any fit person went hence from vs to heauen. The son of God came thē into the world, and put himself a mediator between them both, that is, betweene God and flesh. O how much wee are bound to Christ for that which he did for vs, and much more for the manner with the which he did it! for the more to bind the one and the other, he tooke the diuinity of his Father with the which he might pardon vs, and tooke flesh of man, with the which hee might suffer with vs. In so much that because he tooke his kindred and alliance of both, hee was able to make them both friends. O how costly this friendship and kindred was to the son of God, and grieuous also, seeing that it did cost him his bloud which was in him, & the life which hee possessed so farre forth, that for to make mee friends with God, he became an enemy vnto himselfe. It is certaine that when two enemies doe draw their vveapons to fight, if another venter in betwixt them, that both their blowes do light vpon him, in so much that hee vvho parteth them is hurt or slaine, and those which were at debate proue afterward good friends. On the Mount of Caluary, and on the altar of the crosse, as God and man, and man and God, had summoned the one the other to a place of defiance, blessed Iesus put himselfe betwixt them both to cut off the strife, because hee knew that if hee had not taken away all anger at that place, they vvould haue remained perpetuall enemies. As man threw sinnes at God, and God punishment vpon man, it fell out that the sinne which man fought with, and the punishment with the which God did chastise, fell all vpon the Mediatour who had not deserued it. O good Iesus and glory of my soule, vpon whome but vpon thee did thy Father lay his old anger, vpon whome but vpon thee did man lay his fault? Doe not then vexe thy selfe O holy *Iob*, and saie, *Non est qui ponat manum suam in ambobus*, seeing hee is already come from heauen, and

already

already borne in the world vvho hath put his hand betwixt God and man, yea and hath both his hands cut off by them? Haue not they both trow you cut off his hand, seeing his Father ordained that hee should die, and man put the fault on him for which hee should bee crucified? O diuine mediatour, O holy stickeler! which of the Angels could doe the like, or vvhat man could attempt that which thou hast done? That is willingly, and vpon good and long deliberation, thou diddest offer thy selfe to lose thy life, to set God and man in concord and vnitie. The sonne of God then doth complaine vpon his Father with iust cause, saying, Why hast thou forsaken mee? seeing that hee did load all his wrath vpon his backe, and man likewise lay all the burden of his sinnes vpon his shoulders, vpon him in that place God did emptie all his wrath, and in that place mans sinnes tooke their end. O that this is a glorious time, and a happie age which vvee of the Catholicke church liue in! for hauing Christ for our Mediatour, there can no sinne goe vp to the Father, but it must first meet with Christ, nor any punishment come downe vpon man, but it must also come by him. The sonne of God being a meane betwixt his Father and vs, who doubteth but that hee will stop our sinne in himselfe, that it ascend not to heauen, and also keepe backe the punishment of his Father, that it doe not descend into the world? As otherwise it would if Christ should not make himselfe a meane betwixt vs.

CHAP.

CHAP. IIII.

How Christ complaineth on his Father, because hee bathed his body with the blood of his vaines, and drowned his his heart in waters of distresse.

Circumdederunt me sicut aqua, tota die circũdederunt me simul, Psalme 88. The sonne of God spake these words, continuing his complaint against his Father: and it is as if hee would say, What meaneth this O my Father, what meaneth this? Wast thou not content to breake thy anger vpon me, and remoue all my friends from me, but now anew thou wilt compasse mee with a great floud of water, in the which my life is drowned? Christ doth set foorth at large all his trauails, and bewaileth the want of friends: for hee sayth that the waters were great, and he saith twise that they besieged him, and that they came all together vpon him, and that they came so ragingly, that they tooke away all his forces. First of all, we must examine here of what kind of waters our Lord speaketh in this place, whether they bee sea waters, or of a riuer, or fountaine, or of a lake, because that in all these a man may drowne himselfe, and lose his life. We read onely of two punishments which God hath inflicted by waters, the one in the floud of *Noe*, in which almost all the world perished, the other which he vsed against the people of Ægypt in the red sea; the which two punishments were so famous, that our Lord hath not vsed the like vntill this day. The sonne of God dooth not complaine of this kind of floud, nor wee doe not read that he euer was in danger by water: for being Lord of all the waters, how is it possible that he should bee drowned in the waters? The sonne of God complaineth of stronger flouds than these, of more raging seas, & more salter waters. psal 88 17.

ters, of whose bitternesse none tasted so much of as hee did, nor no man went so neere the bottome of them as hee did. What waters were they then which compassed the sonne of God, but onely most grieuous tribulations, which passed through his heart, and tormented his body? In Scripture by many waters is oftentimes vnderstood many tribulations, as when hee said elsewhere, *Saluum me fac domine, quia intrauerunt aquæ animam meam*, as if hee would say, Saue me O Lord because I am drowned, helpe mee O my great God, because the waters ouerflow me, because the waters of distresse enter in at my mouth, and drowne my dolorous heart. O in what great anguish of mind hee was who spake these words! for to say that anguish went to his heart, was nothing else but to bee grieued at the heart. The waters of tribulation, and the floud of vexation entred into no mans heart so deepely, as into our Sauiours: for seeing that we were the cause of them all, as he did loue vs from the heart, so hee did feele them from the heart. It is to bee noted, that hee doth not say that the water did wet him, or bemire him, or make him afraid, for all these things doe not kill, but onely put vs in feare. All the perill of water is, that a suddaine streame doe not carry vs away, and that our life doth consist in nothing but in the suddaine growing or decreasing of the water. *Seneca* sayth, That no man can be in greater danger in this life, than hee who seeth himselfe compassed with waters, because that at the self same time our soule and life goeth out where the waters goe in, and the waters goe out where our soules goe in. To what other thing could the son of God better compare his anguish & distresse, than vnto one compassed about with waters? It is to bee noted that he sayth, *Circumdederunt me*, Haue enuironed mee, because the water which raineth doth wet onely, the water throwne dasheth onely, and that which is dronke filleth, but that which compasseth on euery side drowneth: and therfore Christ saith they haue incloſed me on euery side; & saith not they haue wet me, because his blessed heart was drowned in the sea of sorrow, and his sacred body in the floud of torments.

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The waters which compaſſed him about, & the flouds which fell vpon him were ſo great, that my tongue is not able to rehearſe them, nor my heart to thinke them, nor my fingers to write them, nor my eies to bewaile them. O good Ieſus & my ſoules delight, how or when diddeſt thou ſee thy ſelfe enuironed with waters, but when thou ſaweſt one member pulled frō another on the Mount of Caluary? O that it is an improper ſpeech to ſay that thou waſt compaſſed with water, ſeeing that thou mighteſt with greater reaſon haue ſaid, that thou diddeſt ſee thy ſelfe drowned in bloud, becauſe that in that lamentable day of thy death thou diddeſt want water, and flow in bloud. It is nor without a deepe myſtery and hidden ſecret, that Chriſt ſaith, that hee was compaſſed about with water, although it were true that he was enuironed with bloud: and the reaſon is, becauſe there is no man who is ſo greatly recreated by drinking a cup of cold water, nor taketh ſo great contentment in it, as good Ieſus did in ſhedding his bloud to redeeme the world with it. Chriſt ſayth then, they haue compaſſed me about like vnto water, becauſe that if he did looke vpward, hee ſaw his Father who would not ſeeme to heare him, if downward he ſaw but his mother, who could doe nothing but weepe for him, if hee did looke on the left hand he ſaw but a thiefe, who would not beleeue in him, if on the other hand hee ſaw another thiefe who could not helpe him. He was compaſſed on euery ſide: for if hee ſhould haue looked behind, he ſhould haue ſeene the hangmen watching him, and before him the Iewes a mocking him. Chriſt ſaith, they haue cōpaſſed me like vnto a water: vpon which words S. *Barnard* ſayth thus, O good Ieſus, O my ſoules delight, what pitty did moue thee, what charity did force thee, being nailed vpon the croſſe, loaden with thornes, beſet about with ſpeares, yet thou ſaieſt that thou art compaſſed with waters? Doeſt thou die vpon the croſſe, and that with great thirſt, & couldeſt not get a cup of water to drinke, and yet doeſt thou ſay, that thou art cōpaſſed with water? What loue hath tranſported thee, or what goodneſſe hath made thee paſt thy

sence, that thou shouldest thinke the bloud which issueth from thee, should bee water that runneth out of thee? What meaneth this O redeemer of my soule, what meaneth this? Doth thy hard nailes, cruell speares, grieuous thornes, seeme to be fountains of sweet waters? The loue which Christ bare vs in suffering was so infinite, that all things seemed sweet and pleasant vnto him, because it is a priuiledge of loue that nothing seemeth hard and painful vnto him which loueth, but that which he doth vnwillingly. The sonne of God doth nothing vnwillingly in this world, vnlesse it bee when hee punisheth our offences: for although he do many things daily being praied thereunto, yet hee doth nothing being forced. Christ doth complaine also that they compassed him with many flouds of waters comming together: for hee sayth, *Circumdederunt me simul*, which kind of persecution is no lesse painfull than perillous, nor perillous than painefull. *Plato* to this purpose sayth, That when griefes and vexations come by little and by little, they seeme to bee somewhat tollerable: but when they come by heapes, they are vntollerable; and the reason is, because man had no time to foresee such dangers, nor place to auoid them. *Basil* vpon the Psalme sayth, That griefes and vexations came vpon that most blessed humanity of Christ, like a very great water, and like many enemies which laid in ambush, the which Christ would not nor did not resist, nor yet flie away from, but only beseech his Father to giue him more strength to endure and abide them. *Bede* sayth in an Homily, O that this thy loue which thou diddest shew in this speech of *Quare me dereliquisti* was vnspeakable, and thy charity incomparable! for if thou doest complaine to thy Father, it was not because he should take away some part of the torment which thou diddest suffer, but because hee would not giue thee longer life to suffer more. *Ybertinus* sayth that Christ said very truly, when he said, that whole flouds of many waters had compassed him round about, because that in the compasse of foure & twentie houres he was watched, apprehended, denied, accused, whipped, and re-

receiued sentence, spoiled, crucified, and dead; insomuch that if we compare the moments of times with his torments, wee shall see, that the torments which hee suffered vvere more than the moments and quantities of the time in which he suffered. S. *Ambrose* vpon the Psalme sayth, That no man could ouer say these words of *Circumdederunt me aqua tota die & simul*, with so good reason as Christ; because on that day which he suffered in, there passed no houre, nor moment, nor minute of time, in the which he was not either strockē, or whipped, or spit vpō, or blaspheméd: insomuch that those ministers of wickednes were so busie & hasty in giuing him tormēt, that they themselues had no time to rest them in, nor Christ to breath in. Pope *Leo* vpon the Passion of our Sauiour sayth, That hee had great cause to say, that hee was compassed with many waters, because that all kind of people and all nations conspired in one against that most sacred humanity, Iews, Gentiles, Priests, Pharisies, Disciples, Pontifes, Kings, Captains, Souldiours, hangmen, yong, old, stranger, and all others. S. *Augustine* vpon S. *Iohn* sayth this: What people were there in the world which were not at the death of Christ, or what tormēt was there inuented which he suffered not? In so tempestious a sea, in so dangerous a floud, in such sudden waues, and in such distresses heaped one vpon another, who would not haue the sonne say vnto the Father, Why hast thou forsaken mee, seeing hee did not speake one word to comfort him, nor left him any one friend which did fauour him?

CHAP. V.

How Christ complaineth of his Father, because he did permit those to crucifie him which were wont to bee his friends: and how he calleth them friends.

Zach 13 6.

Quæ sunt plagæ istæ in medio manuum tuarum? His plagatus sum in domo eorum qui me diligebant, sayth *Esay*, chap. 20. These words were spoken by all the Angels, vnto the Lord of all Angels, who was the sonne of God, and it is as if he would say: O sonne of God, O eternal wisedome, being descended frō heauē into this world alive & whole, how dorst thou come now from thence with such a pittifull body, and so wounded in thy hands? If thou wilt know where, how, and by whome I haue receiued these wounds and gashes, know thou that I haue receiued them in the house of such as loued me, and they gaue them me who bare me good will. Looke how new and strange this question is, so maruellous is the answere; and how maruellous the answere, so strange the question: for it is a very strange thing that God should goe to heauen with wounds vpon him; and to say that his friends gaue them him, is also a very maruellous thing, because it is the part of a friend to cure our wounds, and of an enemy to make them. What is this O good Iesus, what is this? How can hee vvho loueth thee vvound thee, and hee who wisheth thee well hurt thee, and hee who woundeth thee take pitie on thee, and hee vvho serueth thee offend thee? *Anselmus* handling this place sayth, O eternall goodnesse of thee my God, and patience neuer before this time seene, seeing thou doest call them openly thy friends which rent thy flesh, vvrest thy sinewes, vnioint thy bones! To say O good Iesus that thou vvast vvounded in the house of such as loued thee, is a speech vvhich sheweth thy clemency, and giueth

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me great confidence : for if thou doe call those thy friends which doe wound thee and kill thee, what wilt thou doe by them which faithfully haue serued thee ? Christ had one house in Iury, which was Ierusalem, and hee had a friend in heauen which was his Father, and he had another friend vpon the earth which was the Synagogue, and in that house he was put to death, and hee was wounded by those two friends : for the Synagogue did crucifie him, and his Father did determine that he should be crucified. If the Gentiles which were not his friends & acquaintance should haue put him to death, it would haue been tollerable: but to see that he was wounded & slain in the city where he had liued, & by his friends which he had made much of, & by the wil of his Father which begat him, did grieue him very much, although he did dissemble it. *Bernard* saith, The more I think vpō thy works O good Iesus, the more I wonder; seeing that man hauing done the deeds of an enemy towards thee, thou canst not call him enemy but friend, cōsidering that thou saist, I haue been wounded in the house of such as did loue me. By which words hee doth let vs vnderstand, that he regardeth more the loue which hee beareth vnto the world, than the offences which the world doth vnto him. If as good Iesus said vnto the Angels, my friends haue thus wounded me, hee would haue said vnto his Father that his enemies had done it, what should then haue become of the poore Iewes, and what afterward of vs all ? As when friends in iesting doe hurt and scratch one another, so Christ would make the Angels and his Father beleeue, that his enemies had not wounded his sacred hands, but that his friends had done it as it were in sporting. O how truly we may say with the Prophet *Dauid*, *Non est deus noster sicut dijeorum*, Our God is not like vnto their gods, seeing that here vpon earth men take in earnest the words which their friends speak in iest to them, and if they scratched with a pin, or with ones naile, they make no lesse a matter of it, than if it were a thrust with a lance. The which quality could not sincke into Christ, seeing that before his father, he called his enemies his friends,

his whipping scratching, his deep wound a raising of the skin, and earnest resting. S. *Augustine* vpon these words, *Amice ad quid venisti*, sayth, this word Enemy, O good Iesus, wil not enter into thy mind, because thou art accustomed to call euery man friend: for seeing that thou diddest call *Iudas* thy greatest enemy thy friend, whome wilt thou call enemy? *Osculantes se ad inuicem fleuerunt pariter Dauid & Ionathas; sed Dauid fleuit amplius.* 1. Reg. chap. 20 These holy words are rehearsed in scripture, talking of the friendship that was betwixt *Dauid* and *Ionathas*: and this is their meaning; As king *Dauid* was departing out of the kingdome, and going from *Ionathas* his faithfull friend, at the time of their departure they embraced one the other, and wept; and although *Ionathas* did weepe much, yet *Dauid* did weepe more. *Mimus* the Philosopher sayth, That the loue which one friend beareth another, is neuer better knowne than when the one departeth from the other; for if the one want words, the other aboundeth in teares. *Cicero* in his booke of Friendship sayth, That true friendship is knowne in going the one from the other, because that in their embracing the one the other, they change their hearts, in so much that this mans heart goeth away with him, and his heart remaineth with this man. It seemeth that *Dauid* and *Ionathas* vvere great friends, seeing that they did embrace one another so heartily, and wept so tenderly. *Dauid* did much more esteem of the friendship of *Ionathas*, than of the hatred of his father king *Saul*: the which was easily seene to bee so, considering that when *Saul* made a truce betweene them, *Dauid* presently departed out of the kingdome, *Dauid* vvith all his wisedome and force durst neuer abide the persecution of *Saul* his enemie, vvithout his friend *Ionathas* aid: vvhereby vvee may inferre, that there is no griefe in this life equall to the losse of a friend. Bee hee (saith *Seneca*) poore or be hee rich, be hee great or be hee little, how is it possible for him to liue without a friend? *Horace* sayth, That if a man be in prosperous estate, he hath need of one to giue him counsell, if in meane to comfort him: for I haue heard (sayth he)

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my maister *Menander* say, that a fortunate man hath as great need of good counsell to gouerne himselfe by, as the needy man hath need of helpe to lift vp himselfe by. If then the mighty haue need of good counsell, and the poore of helpe and succour, who can better giue vs good counsell, or supplie our vvants than a friend? *Eschines* in an inuectiue against *Demosthenes* sayth, That an enemy can doe his enemy no greater vvrong, than take his good friend from him, because hee taketh away the secret of his heart, the refuge of his trauails, the remedy of his necessities, and reliefe and cherishing of his persecutions. *Plutarch* maketh mention, that when *Denis* the Tyrant did scoffe at *Phocion* the Philosopher, for that he vvas poore, hee made answere thus, I confesse vnto thee that I am poore, but yet *Denis* is poorer: for although hee abound in money yet hee vvanteth friends, and I haue friends inough but vvant money. That Philosopher thought it a greater pouerty to want friends, than to want money: wherein hee had great reason, because that in tribulation or sickenesse, it doth ease a man better to see two or three friends at his beds head, than to haue his chests & coffers full of gold and siluer. There are many (sayth *Vbertinus*) vvhich are poor of money; & not of friends, and others which are poore in friends and not in money, and there are some which are poore in the one and in the other, of which sort Christ is the chiefe, seeing that on the crosse, he had no man which vvould bestow a cup of water vpon him, nor any one which would giue him one word of comfort. Christ complaineth of the Apostles because they fled, complaineth of his parents because they did hide themselues, complained on his acquaintance because they did not sticke vnto him, because that in all the conflict of his passion hee had no friend which followed him, no kinsman which defended him, nor acquaintance which backed him. Christ had (sayth *Rabanus*) very honourable and vertuous friends, and valerous acquaintance; but vvhen they saw him weake in strength, and poore in wealth, all of them left him in his troubles, because they vvould not bee the partakers

of his daunger. Saint *Barnard* crieth out and sayth, What meaneth this O good Iesus, vvhat meaneth this? There vvanteth not one in Ierusalem to defend *Barrabas*, and dooth there vvant one before *Pilate* to defend thee? Doth *Barrabas* by stealing find friends, and doest thou by preaching get enemies? Doth the murderer of the quicke find defenders, and doth the raiser of the death find accusers? Doe they condemne him who made an attonement betwixt God and man, and doe they set him at liberty who disquieted all Ierusalem? O vnhappy and wicked Ierusalem, will there be alwaies some in thee to persecute the good, and defend the wicked? Venerable *Bede* sayth, That al those which were *Barrabas* friends, were Christs enemies, and all those which were Christs friends, were *Barrabas* enemies: for with the same note and voice that they cried, doe not let goe any but *Barrabas*, they said of Christ, crucifie him. S. *Augustine* in an Homily saith, That because the twise doubling of a word is the true token of loue or hatred, the Iewes did well shew the loue which they bare vnto *Barrabas*, in desiring *Pilate* twise to let him loose, and the hatred which they bare to Christ, in saying twise, Crucifie, crucifie him. For to say twise *Non dimittas nobis nisi Barrabam*, what else was it then to aske with all their hearts that hee would grant that thiefe his life, and send him to his house that feast of Easter? And to crie out twise aloud, crucifie, crucifie him, what else would they say to *Pilate*, but that they aske with their tongues, & entreat with their hearts that hee would put Iesus of Nazareth vpon the gibbet, or put him to death vpon the crosse? *Chrisostome* saith, The Prince of the Synagogue, and the ruler of Capernaum, *Centurio* the captaine, *Zacheus* the rich, and *Simeon* the leaper, and *Lazarus* the knight, were not all these, trow you, Christs friends and acquaintance, and of the richest and honourablest among the people? Christ did very much for euery one of these, whē he was aliue, but there was none of these which did any thing for him whē he died, although he went by their gates to be crucified, and with their eies they did see

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him die. Christ then had great reason to say vnto his Father, why hast thou forsaken me, considering that himself had too many enemies, and *Barrabas* wanted no friends.

CHAP. VI.

How Christ complaineth vnto his father, because they made more account of Iepthes daughter in the Synagogue, than they doe at this day of his death in the church.

Ac mihi quodcunque pollicitus es, concessa tibi victoria & vltione de inimicis tuis. chap. 12 of the Iudges. The daughter of that famous captaine *Iepthe* spake these words vnto her father when her father returned from the war which the people of Israel had against the king of the Ammonites: as though she wold say, Do with me O my Father, doe with me what pleaseth thee. For seeing that thou doest come victorious from the warre, it is very iust and reasonable that thou shouldest performe that which thou hast promised our Lord. *Iepthe* had promised and made a solemne vow, that if God would giue him the victory of that warre, that he would offer vnto him the first liue thing of his house which he should meet withall; and although it were a liue vvhen hee should meet it, yet he vvould not offer it but killed and dead. *Iepthe* then returning from the vvarre vvith a great victory, his sorrowfull fate vvas, that hauing but one only daughter, she vvent to meet him & receiue him comming home singing and playing on a Taber. Immediately as the sorrowfull Father saw his vnfortunate daughter, his eies were full of vvater, and his heart brake in two, vvhen hee remembred the vow vvhich he had made in the vvarre, and that he could do no lesse than kill his daughter. The father then said vnto his daughter, O my daughter and sole inheritrize, how vnfortunate vvas thy destinie, and how vnlucky vvas my fortune,

Iudges 11. 30.

tune in that I must open my mouth, and make that promise to such great preiudice to thy life, and hurt vnto my house? His daughter answered him and said, If thou hast opened thy mouth, my father, to make any vow vnto the great God of Israel, let mee bee no hinderance for the performance of it: for I will like it well, onely because I see thee victorious ouer thy enemies. And she added further and said, only I aske of thee my father, that thou wouldest giue mee two months space before thou doest sacrifice mee in the Temple, to bewaile my Virginity in these sorrowful mountains with others my companions. And when those two months were past, (the tender virgine bewailing and weeping the losse of her life and virginity vnbestowed) the Father performed his vow, and sacrificed his daughter. Because *Iephthe* that captaine had that famous victory, but yet with vnfortunate losse of his onely daughter, all the young maids and virgines of the people of Israell agreed a meeting to weepe and lament the death of *Iephthes* daughter foure daies in the yeare; and although the people of the Iewes did omit thinges of greater weight than that was, yet they did neuer forget to mourn and lamēt those daies. The holy scripture doth promise vs many great matters in this figure of *Iephthe*, worthy to be knowne, & hard to expound. Who is vnderstood by the famous captaine *Iephthe*, but the sonne of the liuing God, and redeemer of the world? He who said, all power is giuē me in heauen and earth, is more valerous and mighty than *Iephthe* was, because that *Iephthes* authority extended no further than the land of Iury, but the sonne of Gods did reach ouer heauen & earth. The scripture maketh mention, that when *Iephthe* was a yong man, those of his countrey put him from his fathers inheritance, & banished him out of the land, and how that in progresse of time hee deliuered them from their enemies, and vvas captaine ouer them all. That which the neighbours of Gilead did to *Iephthe*, the inhabitants of Ierusalem did to Christ, whome they banished out of the Synagogue, and depriued of his Fathers inheritance: and yet neuertheless hee deliuered them from

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their sinnes, and vvas the redeemer of them all. The truth doth very vvell answere to the figure in this place, and the sence vnto the letter. For as they which did banish *Iephthe* out of all the kingdome, did afterward entreat him to bee their guide and captaine: so those which said to *Pilate*, crucifie, crucifie him, did afterward on the Mount of Caluary strike their breasts and say aloud, *Verè hic filius dei fuit*, This man was truly the son of God. Who was vnderstood in *Iephthes* daughter, a virgine faire and young, but only that flesh and humanity of the Word? S. *Ambrose* vpon those words *Speciosus forma*, sayth, Who is so beautifull, who is so pure, who so holy, as that most sacred flesh vvas and is? The daughter of *Iephthe* was not knowne of any man, and Christs humanitie was also vnknowne of man, seeing that it was not conceiued by consent of husband, but formed and framed by the vvebe of the holy ghost. *Iephthe* did promise to offer in the Temple his only daughter for the victory which hee had obtained against his enemies, and Christ did promise to offer vpon the crosse his owne flesh for the victory and conquest vvhich he had against sinnes; so that *Iephthe* did offer only the daughter vvhich hee had begotten, and the sonne of God did offer his owne proper body. Is it not thinke you a greater matter for a man to offer his owne flesh, than that vvhich is born of his flesh? *Iephthe* vvas very loath and grieued to offer his onely daughter, and it vvas a great corrasiue to the daughters heart, to see her selfe sacrificed by her owne Father: but in the end shee vvas more ioyfull and glad of the victory vvhich her Father receaued against his enemies, than grieued that her owne life should bee sacrificed. O how vvell one mystery doth answere vnto another! for vvhen the flesh said, Let this cup passe from mee, vvith the daughter of *Iephthe* hee vvas loath to die: but vvhen hee said, Not as I vvill, but as thou vvilt, hee was glad to suffer: so that that sacred flesh vvas very vvilling to bee sacrificed, because that the diuine Word should obtaine victory ouer sinnes. Doest thou not

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thinke my brother, that one mystery doth very vvell answere another, and that one secret is very vvell compared vvith another, seeing that that virgine vvas sacrificed for her fathers honour, and that diuine and sacred flesh also sacrificed for the honour and glory of his father? *Iepthe* had a great reuenge ouer his enemies, but Christ a farre greater ouer sinne: and yet it is to be noted, that by how much the greater those two victories vvere, so much the more greater vvere the prices vvhich they vvere bought for, because the one did cost his daughters life, and the other his owne. What can be deerer than that vvhich doth cost a mans life? *Pellem pro pelle & cuncta dabit homo pro anima sua*, saith *Iob* chapter 2. The Scripture maketh mention in *Iob*, that as there appeared before the iudgement of God many vvicked men, the deuill made one among them: for good men doe neuer assemble themselues to doe good, but Sathan is there also to doe them some hurt. Our Lord said vnto Sathan, from vvhence doest thou come, and vvhither hast thou gone? To this Sathan answered, I haue gone about all the earth, and vvalked through it, to see whether I could happen vpon any more that vvere mine. Our Lord replied, hast thou seene my good seruant and trusty friend *Iob*, vnto vvhome no man on the earth may bee compared? And doest thou not know Sathan that *Iob* is a holy man, sincere in condition, vpright in his conscience, fearfull in that vvhich the law commandeth, vvithout malice, & one vvho continueth till this day in his innocency? Thou hast stirred me vp against him, that I should kil his sonnes, destroy his sheepe and deere, and that his oxen should be stolne frō him, and all his vvealth taken from him, and that I should depriue him of all his honour. Sathan answered vnto this and said, Know Lord, that a man vvill giue all his vvealth & substance vvith condition to saue his life. *Pellem pro pelle dabit homo*, that is, A man vvill giue al his sheepe skins, & all the cowes hides in the vvorld to keepe his owne flesh. If thou vvilt trie Lord vvho thy friend *Iob* is, lay thy hand vpon his owne person, and fill his bodie with a leprosie, and then thou shalt see, that hee

will

will bee more grieued to see his body plagued, than to see his goods taken from him. This then was the reasoning and dialogue which passed betwixt God & the diuell touching *Iobs* tentation: whereof we may inferre, how much more that is to be esteemed which the sonne of God offered, than *Iephthes* sacrifice, because the one offered his daughter, and the other his owne proper life. The victory which *Iephthe* had, was a costly victory vnto him, but Christs was more costly, because that *Iephthe* did ouercome and liue, but the sonne of God did ouercome and die, and there is no dearer victory in the world than that which is bought with the exchange of a mans proper life. Although *Iephthe* did loue his onely daughter well, yet Christ did loue his precious flesh better, because it was vnited vnto the diuine essence, and therefore the better hee did loue it, the more was his griefe in losing it. *Aristotle* sayth, That wise men doe loue their liues better than others of the vulgar people, because they see themselues more necessary vnto the Commonwealth, and euery common good is to be preferred before a particular. And according vnto this saying of the Philosopher, as the sonne of God was wiser than all men, and better than all men, so without doubt by so much the more he loued his life, by how much it was most profitable to all men. Sathan said well *Pellem pro pelle dabit homo*, A man will giue one skin for another. For if a man would haue asked the captaine *Iephthe* which of these two thinges he would rather haue done, either haue sacrificed his daughter, or his owne person, it is to bee thought that hee would rather haue sacrificed his daughter twise, than his owne person once. *Seneca* in his booke of Clemency sayth, That because it is a naturall thing vnto vs to liue, and a dreadfull and fearefull thing to die, wee are much afraid of our owne death, and beare another mans easily. *Theophilus* saith, That it is much to be maruelled that Christ would die; but it is much more to bee wondered at, that hee would die with so good a will, because that without augmenting his glory, yea rather diminishing it, hee offered himselfe wil-

willingly vnto them, to the end that they should take his life from him. The figure sayth further, that *Iephthes* daughter, went two months weeping and wailing her virginity on those solitary mountains, with other virgines and maids which bare her company. What was the meaning that that pure virgine, bemoned and bewailed her virginity, but onely that shee was sorry that shee had not been married, and had a husband, and that she had no children to mourne for her death, or inherite her goods? It seemeth to bee a dishonest matter for a virgine to weepe, and bewaile her owne virginity, if there were no other hidden sence vnder this letter, because that in scripture the more obscure a saying is, the more fuller it is of mystery. Wee haue already said that Christs sacred flesh is figured by that tender virgine, and now wee say againe, that as *Iephthes* daughter bewailed her owne virginity, so did Christ likewise his: only it is to be noted, that there is a difference betwixt weeping and weeping, virginitie and virginity. The sonne then doth complaine on his father saying, Why hast thou forsaken me: which he vttered because hee had not emploied his most pure virginity and most holy innocency as he desired to doe: for as he was borne a virgine, a virgine hee died; and if hee came innocent into the world, with his innocency hee returned vnto heauen againe. Let no man thinke that Christ bewailed and wept his virginity, because hee did inuiolably keepe his most holy flesh: for if his mother did not lose it in bringing him into the world, neither could hee lose it by liuing in the world. The chastity which the scripture speaketh of, and the virginity which Christ bewaileth with *Iephthes* daughter, is not the corruptible virginity, but the incorruptible, not the virginity of the body, but of the soule, the which doth make our Lord great with holy speeches and diuine inspirations; and therefore if hee bee great with these diuine inspirations, he bringeth forth afterward holy workes. S. *Augustine* vpon those wordes, *Desponsauit te mihi in fide* sayth, Spirituall and holy men haue as great need to marry their soules with Christ, as worldlings haue to seeke husbands

for

for their daughters: and if I haue said as great, now I say more need; because a maid may bee saued without the company of a husband, but a soule cannot be saued vnlesse she take Christ with her. S. *Barnard* sayth, O how farre more higher is the spirituall matrimony, than the corporall! the one is betweene the wife and her husband, the other betwixt the soule and Christ; of the one come children, which sometimes do breed griefe & anger, of the other there do proceed workes which doe alwaies good. If *Iephthes* daughter doe weepe her departing out of this world a virgine, euen so doth Christ weepe and lament his virginitie, because hee hath left no greater a spirituall posteritie after him: for he would willingly haue left all the hearts in the world great with child with good & vertuous desires, and all soules deliuered of good workes. When God said by the Prophet *Esayas*, *Numquid ego qui alijs generationem tribuo, sterilis ero?* That is, Shall I be barren my selfe and giue issue vnto others? hee did not speake this for any desire which hee had to marry himselfe with any woman, but for the great zeale which hee had to marry and couple himselfe with our soules; because that in all ages and all times the chastity of the body is a holy thing, and in all ages & all times the barrennesse of the soule is naught and discommendable. What doest thou weepe for then O good Iesus, what doest thou weepe? I weepe my virginity with the daughter of *Iephthe*, because I haue scarse found any in all the world who will marry with my diuine grace, nor who will be great with child with my diuine inspirations: and that which I mislike most of all is, that if I begin to dally and make loue with any sinfull soule, she turneth her backe towards mee, and is ready to flie from mee. I bewaile my virginitie, because that in three and thirty yeares which I haue liued in the world, with al the sermons which I haue preached, and with all the dead which I haue raised vnto life, and with all the diuels which I haue cast out, and all the sinnes which I haue forgiuen, it seemeth vnto mee that I haue made small gaine, and done little good in respect of the paines which I haue taken.

I bewaile my virginity, because that being come in person into the world, hauing instructed all the people, shed my bloud, rent and torne my flesh, lost my reputation, and bestowed my life, yet I see now that there is scarse any one found who would benefit himselfe with my bloud, or who is thankful vnto me for my benefites bestowed vpon him. I bewaile my virginity, because I haue found none to bestow my virginity on, none to giue my innocency vnto, none to impart my patience vnto, none vnto whome I may communicate my charity, nor any one with whom I may leaue my humility in keeping: but if I came rich and adorned with vertues in the world, so I must return rich again with thē to heauen. The figure which wee haue spoken of, saith further, that all the maids of Sion did meet in Ierusalem to mourn and weep the death of *Iephthes* daughter foure daies one after another, in the which they made great lamentations, so that no yeare did passe, in which this solemnity was not obserued. It is here to be noted, that although there haue beene in the synagogue many personages, noble in bloud, valerous in warre, discreet in the Commonwealth, learned in all sciences, and cleane and vnspotted in life, yet it is not read of any of thē, that after they were dead and buried, were mourned for at any other time. Al the kings, Dukes, Patriarks, and Prophets were buried by their friends and kinsfolkes, and forgotten of them, excepted onely the daughter of *Iephthe*, for whose death all the virgines and maids did mourne and weepe euery yeare once by a speciall priuiledge. Wee speake all this because that if the daughters of Sion thought it conuenient to thinke vpon and weepe for the death of that virgine once euery yeare, should it not bee greater reason that wee should weepe for the death of Iesus Christ euery houre and euery moment of an houre? Those virgines did weepe for the death of that young virgine for no other reason, but because she was young, beautifull and vertuous, so that they were induced to make that solemne lamentation rather through compassion than reason. What other reason could there bee for that solemne yearely lamentation,

seeing

seeing that the daughter of *Iephthe* died not for the Commonwealth, nor yet had in estimation for any rare vertue aboue the rest? Iust occasion and reason doth inuite vs to weep euery houre, and euery moment of an houre, for the death of Christ, considering that he died for the Commonwealth, and paied for our offence. For the son to say vnto his father, Why hast thou forsaken me, is to say nothing else, but to complaine of vs becausse wee remember not his precious death, as *Iephthes* daughter was wept for once a yeare. Although the sinfull soule doth not remember the death of Christ, yet the holy church doth not forget nor omit to celebrate his death once at the end of euery year in the holy weeke. And in steed that the daughters of Sion did weepe for the death of that virgin foure times in the yeare, the church doth represent vnto vs the passion written four times of the foure Euangelists.

CHAP. VII.

How Christ complaineth vnto his father, becausse they did open his wounds through malice, as they did stop vp Isaac his wels through enuy.

Habuit Isaac possessiones ouium, armentorum, Gen 26. 14.
& familiam plurimam: ob hoc inuidentes Palestini obstruxerunt omnes puteos eius, implentes humo, Genes. 26. The Scripture hath these wordes telling vs of a great discourtesie which the king of Palestine did vnto *Isaac* the Patriarke: and it is as if hee would say, *Isaac* was a great and mighty man, and had many flockes of sheepe, and many heards of kine, and many bondslaues both man and woman; by reason of which prosperity of his, the Palestines did greatly enuy him, and did stop vp his wels by casting much earth into euery one of them. O that the Apostle said very true, when hee said, all things happen

vnto them *in figura*, seeing that all things that were done in the Synagogue, were nothing else thā a figure of that which should happen in the Catholicke church. For if it were not so, there are many things in Scripture which would seeme but a iest to write of, and a superfluous thing to read. If there should not be some deep mystery & some hiddē secret in this figure, what were it vnto vs, or what profite should wee receiue in knowing that *Isaac* had many sheepe, kine, and slaues? What were it also vnto vs, if hee had many enemies, and that they did shut vp his wels, enuy his riches, haue an eie vnto his greatnesse, considering that it is an old custome, that euery rich man is enuied? This figure doth lead vs vnto higher mysteries than the letter doth shew, and therefore it is needfull to haue a high spirit to declare it, and great attention in reading it. To come then vnto the purpose, *Isaac* in the Hebrue tongue doth signifie a man ful of laughter and ioy: the which ioifull name can agree only vnto the sonne of God, and hee only in this world in a high degree can be called *Isaac*. When the sonne of God was in heauen aboue, and before hee came downe into this world, no mortall man knew any cause to laugh, nor yet durst not laugh: for because that they saw that God was angry with all the world, al the world was in a dump and mourned. When God had said vnto *Noe* the Patriarke, *Panitet me fecisse hominem*, that is, I am sorry and repent that euer I made man, how could any man dare to laugh and bee merry? How durst holy *Iob* laugh, seeing that hee said with many teares, *Vtinam de vtero translatus essem ad tumulum*: I would to God I had been buried as soone as euer I was borne. His meaning was this, O great God of Israel, why hast thou brought mee out of my mothers wombe, and now that thou hast brought me out, why doest thou not destroy me, & why diddest thou not carry mee presently from my mothers bowels to my graue? How could the Prophet *Helias* laugh, seeing that running & flying away through the mountains from Queene *Iezabel*, *Petiuit anima sua vt moreretur*? His meaning was: Am I better than my predecessors, that I should

liue

liue rather than they? Die then my soule, die, for because that my life is grieuous vnto me, and I would see it at an end. How should the Prophet *Ieremy* laugh, seeing that hee said with deepe sighes, *Quis dabit capiti meo lachrimas, & oculis meis fontes lachrimarum, vt plorem interfectos populi mei?* His meaning was, Who can bring to passe with the great God of Israel, that he would make a sea of water of my head, & change my eies into fountaines of teares, to sigh by night, and weepe by day, for those whom sinne hath deceaued, and the sword slaine? How could old honorable *Tobias* laugh when he said, *Quale mihi gaudium erit quia in tenebris sedeo, & lumen cæli non video?* In those pittifull words hee meant to say this, What ioy can there be in my heart, or what laughter can there bee in my mouth, seeing that I find my selfe poore, and feele my selfe aged, blind, and cannot see the light of heauen? *Origen* vpon Exodus sayth, That because the old law was a shadow of the new, and that all those which were of the Synagogue were sad and terrified, therefore they did vse so many kinds of instruments, & such diuerse sorts of musicke, because that by thē they might forget the sorrow & sadnesse which they were in. But when the fulnesse of time came, in the which God sent his sonne into the world, hee brought mirth with him, he brought pleasure with him, hee brought the ioies of heauen with him, where they doe nothing else but laugh and reioice, as we doe nothing else but mourne and weepe. Did not trow you our ioyfull *Isaac* come laughing into the world, seeing that when hee was borne, the Angels did sing, *Gloria in excelsis Deo*, Glory bee to God on high? *Damascen* sayth, That if the words which God spake, and the works which he did be weighed with grauity, they doe all giue vs ioy & comfort, and put vs in a great confidence of our saluation, and take away the distrust of damnation, because hee spake and did much more in the fauour of clemency than hee did in the rigour of iustice. And because wee may not seeme to speake at randome, it is reason that wee bring forth some few sentences which hee vttered in the fauour of mercy and pittie.

Christ to the Hebrewes said, If any man shal keepe my vvord hee shall not die for euer; that is, His soule shall neuer perish. *Si quis sermonem meum seruauerit, non morietur in æternum:* It is reason that wee marke who spake these words, vvhy hee spake them, and vnto whom hee spake them. Hee who spake them was our laughing *Isaac*, and the cause vvhy hee spake them vvas, because he vvould make the vvorld reioice vvith such good news: & yet for a recompence for this good newes they rewarded him very badly, seeing that because he said in *Pilates* house, that there vvas another world, & that his kingdome was not of this vvorld, they clothed him with purple in *Hereds* house as if he had been a foole. He spake these vvords vnto the cursed Iewes when they called him a Samaritane, which vvas as much as to call him an Heretike; & when they said that hee had a diuell, which was as much to say, that hee was a Nigromancer. Doest thou not think, my good brother, that our merry *Isaac* vvas full of laughter, vvhē he answered so sweetly vnto such outragious blasphemie? O sweet answere, O heauenly speech! vvho but thou did promise vs another life, after that this vvas ended? Doest thou not think that our *Isaac* is full of laughter, seeing that vvhen the Iewes doe goe about to stone him, hee putteth himselfe betwixt God and our faults, to the end that they may charge all the blowes vpon his backe? Did not hee laugh, trow you, vvhen as hee had cast the Diuell out of them, yet they called him a man possessed vvith a Deuill? When the sonne of God said that his yoke vvas sweet, hee did let vs vnderstand thereby plainly, that his holy lavv vvas a cheerefull lavv, a gracious lavv, and a ioyfull lavv: and so truly it is, because all good men keepe it cheerefully, and all naughty men breake it vvith vveeping. Secondly the figure aboue named saith, that *Isaac* vvas very rich, and that hee had many flockes of sheepe, and many heards of kine, and a great number of bondslaues both men and vvomen. To say the truth, the sonne of God had neither sheepe, nor kine, nor bondmen; but hee had that vvhich was signified by them,

because

becauſe his comming into the world was not to poſſeſſe ſheepe and kine, nor to be wealthy in them, but his comming was to redeeme our ſoules, and to bee a mediator for our ſins. When the Prophet ſaid, thou haſt made all thinges ſubiect vnder his feet, ſheepe and oxen; he ſpake it not only in reſpect of ſheepe which went in the ſtubble, or of kine which fed in paſtures, but in reſpect of ſinners ſoules which were in their bodies, the which he did ſo much eſteeme, and for the which he did ſo much, that although his father did put them vnder his feet, yet our good *Iſaac* did put them vpon his head. By *Iſaacs* ſheepe the good people of Iſrael were vnderſtood, which came vnto the knowledge of Chriſt: ſuch were *Lazarus*, *Nicodemus*, *Ioſeph*, *Zacheus*, the good thiefe, and many others, all which were of the number of the elect. By *Iſaacs* oxen and kine which are of the greater ſort of beaſts, all the Gentiles, from whome all wee which are Chriſtians doe deſcend: for euen as a cow is greater than a ſheepe, euen ſo the holy mother the church is greater thā the Synagogue. Theſe are the kine which the ſonne of God came to ſeeke, theſe are the ſheep which our *Iſaac* came to keepe: for of the other flocke and heard which old *Iſaac* had, our redeemer of the world neuer had calfe nor lambe. The figure ſayth alſo that *Iſaac* had a great family, and many bondwomen which ſerued him at table, & many men which gathered in his wealth. Our *Iſaac* was a poore man in this kind of bondmen, and women, as hee was of heards and flockes of cattell and ſheepe: for his pouerty was ſo great, that no man would liue with him, nor dwell in his houſe. Chriſt had another manner of family than *Iſaac* had: his family was noble, aboundant, and holy, becauſe there reſorted vnto it the powers of heauē, the fathers which were departed, the iuſt which reioiced in his comming, and all the good men of the world. What ſhould become of the iuſt man (ſayth *Anſelmus*) if he had not the ſonne of God for his guide and captain? What meaneth he when he ſayth, *Vbi duo vel tres congregati fuerint in nomine meo, ibi ego ſum*, But that whereſoeuer or howſoeuer two or three iuſt men bee in

Christs name, that he will be there in the middest of them. O what great difference there is betwixt old *Isaacs* family and our Christs family! because that in *Isaacs* family they call those of his house, youths, seruants, and men, bond slaues; but in our blessed Iesus family, hee calleth his, his friends, companions, and brothers. O high mystery and diuine Sacrament, why doth Iesus call all, his friends, saying, *Amici mei estis*, and another time Brothers saying, *Die fratribus meis*, but onely to let vs vnderstand that hee had redeemed them with his precious bloud, and iustified them with his diuine grace? Who would not be glad O good Iesus, who would not bee glad to loue thee, serue thee, and follow thee, seeing that thou art so courteous in thy words, and so gratefull in thy deeds? Who would not be glad to dwell in thy house, and who would not be willingly one of thy family, seeing that thou doest call strangers thy acquaintance, thy enemies thy friends, thy seruants thy companions, and vngratefull men thy brothers? Who did euer take such great care of his family as thou didst O good Iesus, seeing that at the very instant that thy enemies apprehēded thee in the gardē, thou didst request nothing else at their hands, but that they would take thee, and set thy family at liberty? In his last supper, and in his last Sermon, when he said, *Pater*, Father keepe them which beleeue in mee, and such as will beleeue in me, hee did well shew the loue which he bare vnto his family, seeing hee praied vnto his Father for those which were already borne, and for those which should be born afterwards, for those which were absent, and for those which were present, & as well for the dead, as for those which were aliue. O happy is that soule, vvhich doth dwell in the family of the sonne of God, seeing that hee loueth him before that hee is borne, and vvhen hee is borne giueth him iustice, and after his death glory. The figure sayth further, that all those of the kingdome of Palestine did greatly enuy the Patriarke *Isaac* and all his house, not because hee had done them any hurt or vvrong, but because hee vvas mightier than all they. *Seneca* in his

booke

booke of Anger sayth, That there is no enuie more dangerous than that vvhich proceedeth of another mans prosperitie: for as long as the good lucke of the one doth last, the others enuy and malice is neuer at an end. All the intent and purpose of an enuious man is, to turne him backe vvhich goeth before, beat downe him which is on high, throw him downe which is more fortunate than himselfe, discredite him vvho is in greater honour, and empouerish him vvho is richer than himselfe. *Horace* sayth, That the property of an enuious man is, that as anothers prosperity dooth encrease, so his enuy doth also grow, whereof it followeth, that because hee cannot abide him, hee hateth him with his heart, diffameth him vvith his tongue, iniurieth him vvith his hands, and stirreth vp also others against him. Good *Isaac* did neuer hurt the Palestines his neighbours, hee did neuer forray their mountaines, nor eat vp their pastures, nor violate their vviues, nor speake euill against them, nor breed any discord amongst them, but did succour them as if they had been his brothers, and entreat them as if they had been his children. Yet notwithstanding all this, being besotted and dronke with enuy, and obstinate in malice, they commanded good *Isaac* to goe out of the land, forsake his vvealth, and breake vp his houshold. And further the people of Palestine not content vvith all this, agreed by the consent of the people, and by a clattering of a counsell to stop vp his vvels vvhich his seruants vsed, and his flockes dranke of. They could not haue shewed their malice nor bewraied their enuie more in any thing than in demming vp *Isaacs* vvels of vvater, because that vvithout the element of vvater, neither men can liue, nor beast sustaine himselfe. To come then vnto our purpose, vvhat mortall man hath there euer been, is, or shall bee, who hath been so much enuied as the sonne of the liuing God was? What was the cause of such vntollerable enuie in the Israelites, but his excellency in knowledge, his skilfulnesse in learning, his

vprightnesse in iustice, and the purity of his life? The Iewes raged, and were ready to hurt themselues to see Christ vtter such great mysteries of Scripture as hee did, preach so many sermons vnto the people, doe such strange miracles in the city, preach publickly against vice, and draw vnto his companie those which were alwaies accounted honest. The Iews malice against Christ was greater than the Palestines against *Isaac*, because they did nothing but command *Isaac* to go out of the land; but the Iewes did not commaund Iesus, but they themselues with their owne hands drew him out, and not satisfied with that, they agreed afterward to crucifie him. They did shut vp the water where *Isaac* did drinke, but they did open Iesus hands and side: and therefore comparing hurt with hurt, and losse vvith losse, it was a greater losse to take Christs life from him, than to take *Isaacs* vvater from him. Is it not thinke you a greater hurt to open a mans vaines of bloud vvith the vvhich hee liueth, than to shut vp a mans wels vvhereof hee drinketh? If men shut vp my wels I open others, if I haue no vvater I drinke vvine, if they expell me out of this country, I goe vnto another; but if they draw my bloud from me, vvho vvill giue me more bloud, and if they breake my vains vvho vvill lend me others, and if they take my life from mee, vvho vvill helpe me vnto another? Christ then vvas vvorser handled through enuy than *Isaac*: for if *Isaac* did liue in honour, he vvent away vvith honour, and if he came aliue into the land he vvent away aliue: but vvhat shall we say of holy and blessed Iesus, vvhose family they did scatter abroad through enuy, vvhose mother they seperated away from him, vvhose bloud they shed, vvhose doctrine they contaminated, and vvhose fame they obscured, and al through enuy and malice? *Chrisostome* sayth, As all the riches of man doth consist in his soule, his credite, his life and goods, so the Pharisaicall enuy and malice did leaue Christ none of all these: for they tooke his soule from him, they discredited him in his fame, they depriued him of his life, and left him no goods at all. How farre thinkest thou did all his goods reach, but onely vnto a torne

casslocke

cassocke, and a bare coat? And yet most cursed enuy came and tooke the garments away from him, and gaue the one vnto the hangmen which did put him to death; and the other coat vnto the souldiers vvhich kept him. What pouerty then in all the vvorld can bee equall vnto this vvhich Christ our Lord suffered hanging vpon the crosse, seeing they haue drawne his soule from him, shed his bloud, bereaued him of his life, and diuided his garments! Although the enuy and malice vvhich the Palestines bare to *Isaac* vvere great, yet they did neuer lay hands vpon him, but they did lay hands vpon the sonne of God vvhen they did apprehend him, they did lay their feet vpon him vvhen they did kicke him, they did lay their tongue vpon him vvhen they did blaspheme him, and they did lay their hearts vpon him vvhen they did hate him.

The Author continueth this matter, and expoundeth another figure to this purpose.

Vlit mulier velamen, & expandit super os putei, quasi siccans ptisanas, & sic latuit rex. 2. Reg. chap. 17. For the better vnderstanding of these vvordes, you must know that there vvere sent from *Dauids* campe two young men into Ierusalem to know vvhat determination and counsell *Absalon* and *Achitophel* had taken against *Dauid*, to the intent that *Chusi* (vvho vvas *Dauids* true friend, and *Absalons* fained friend, and yet dwelling vvith him) might let *Dauid* vnderstand what *Absalon* purposed to do. And as *Chusi* did send to these two yong men vvho vvere *Achimaas* and *Ionathas*, *Absalons* determination, a certaine young man had spied them neere vnto Ierusalem, because they durst not enter into the Towne; The vvhich yong man gaue *Absalon* intelligence of them 2 Sam 17/19.

them presently, who sent forthwith to apprehend them; and they perceiuing that they were discouered, ran away with all speed, and came very weary to Bahurim, where they entered into a house, and knowing that they were pursued, went into a well, and the good wife couered the well with a sheet, and when *Absalons* people were come, and inquired after them, shee made answere that they came thither very weary, and drinking a cup of water, they ran away with all speed, and so *Absalons* souldiours not hauing any hope to ouertake them, are gone back again to Ierusalem. And when they were gone away, *Achimaas* and *Ionathas* came out of the well, and went vnto *Dauid*, and did aduertise him of the aduise which *Chusi* did send him. The wisedome of this Inne-keeper was great considering that through her only wit *Achimaas* and *Ionathas* escaped safe, and *Absalons* scouts were deceiued. *Mimus* the Philosopher sayth, That a friends aduised and deliberated counsell is best, and an enemies first counsell to be feared, and a womans sodden wit to be followed: for if shee haue time to thinke vpon that which she should say, she wil direct her vow & voice vnto that which her hart is most inclined vnto. It is conuenient here to declare what the well is, what the sheet with the which it was couered, who they were which did hide thēselues in it, & who they were who did seek out those which were hidden in the well, & who the woman was which saued those which were hidden, and who they were which were mocked by her. To come vnto the first point, what shall wee say the well to bee, but the old and new Testament: the which well was high because it speaketh of high matters, and also deepe, because it speaketh of profound matters; it is a well because no man can draw it drie and emptie it, and it is of water because it treateth of nothing but of most cleane and holy things. Saint *Ambrose* vpon those vvords, *Puteus altus est*, sayth thus, Although the vvels bee neuer so deepe vvith vvaters, yet the holy Scripture is farre more profounde in deepe and hidden mysteries, because the vvater may be emptied with a rope, but the mysteries of Scripture cannot

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be reached vnto without grace. When *Dauid* the great Prophet said vnto God. *Da mihi intellectum & scrutabor mandata tua*, Who doubteth, that seeing he craued for grace to vnderstand the scriptures, but that they cannot be vnderstood without grace? Christ spake many things vnto his Apostles vvith his owne mouth, which they did not vnderstand for vvant of grace: and if this bee so, how dare any man presume to say, that he doth vnderstand the Scripture without grace, & vnles he know himself lightned with grace? there be many men which die for thirst, because they wil not go for water, & these are Pagans which haue no faith: and there bee others which goe for vvater and take not a cord with them, and these are Heretikes vvhich doe not vnderstand the Scripture well: others there be vvhich doe take a rope vvith thē, but doe take no vessell to put in, and these are simple men which can read the Bible, but cannot vnderstand it. He who will draw vvater out of this holy vvell, ought to take the cord of science and knowledge vvith him, and a pitcher of conscience, because he shal neuer or very late vnderstād the Scripture, who doth not study it vvith a holy purpose and meaning. What other meaning hath it that the vvell vvas couered and stopped vp, but that the old Testament vvas very darke and obscure? This vvell was couered vvith a linnen cloth, and *Moyses* face vvas couered with a linnen, and the *Sancta sanctorum* was couered with a linnen, to let vs vnderstād, that all the old mysteries were darke, hard, and obscure. What other thing did the breaking and rending of the vaile of the Temple at Christs death signifie, but only that hee did open and reueale vnto vs the mysteries of the old Testament? What dooth it mean that the vaile of the Temple was rent in two at Christs death, & that the vaile which *Moses* had ouer his face was neuer rent & brokē, but that the holy catholicke church is only lightened, & that the Synagogue lieth hidden vntill this day with her *Moses*? According vnto that saying of the Apostle, *Adhuc velamē est super faciē Moisi*, that is, vntill this present day *Moses* face is couered, to wit, the Iews are hardened with him.

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Much good may it doe vnto the Synagogue to keepe their *Moyses* vvith his face couered, but the holy mother the church hath her Christ bare and open vpon the crosse: for as in dying he did shew vs all his holy flesh, so he did discouer & open all his secrets vnto vs in preaching. To goe forward then vvith this figure, vvhat vvas the meaning that there vvere two messengers or spies hidde in the bottome of the wel, I say messengers of the king & of the Priest, or princely and priestly authority (for they receiued the determination which *Absalon* and *Chusi* had made by the meanes of *Abiathar* the Priest, and so they represented the secrets betwixt the roiall and Priestly estate) What meaneth I say all this, but that the humanity of the Word should take vpon him the roiall and priestly estate? What is the meaning that the selfesame wel vvas an occasion that some should escape, & others be mocked, but that one and the selfe same scripture is cause that the catholickes doe saue themselues, and the Heretikes condemne themselues? What doth it meane that *Absalons* seruants did neuer meet vvith the vvell, but that the poor Iews haue not as yet met vvith Christ? It is much to be weighed, that *Absalons* scouts and spies did looke no further than the sheet vvhich couered the vvell, and in like manner the people of the Iewes doe looke no further than the exterior letter of the old Testament doth say; vnder vvhich *Ionathas* and *Achimaas* doe lie hidden, that is to say, the humanity of the vvord, and the vvord it selfe. Remoue and take away, O you Iewes, take away the sheet of your ignorance, take away the sheer of your malice, take away the couering of the letter, and vvithdraw the vaile of your obstinacy: for vntill you doe forsake your errour you shall neuer meet vvith Christ shut vp in the vvel. O vvhat great pitty and compassion vvee should take vpō the wicked Synagogue, seeing that there is nothing betwixt Christ and her but onely a sheet, the vvhich if they vvould take away, they should meet imediately with Christ! And vvhat thinkest thou is the sheet, but the euill vnderstanding vvhich they giue of the scripture? *Absalons* scouts went about

about the well, and yet they neuer did meet with their enemies; and the Iewes doe goe about the bible, but the mysteries of it are hidden: and the reason is, because they will not take away the sheet of the letter to see the holy and diuine water which is contained vnder it. To speake more particularly, what were the wels which *Isaacs* predecessors did open, but all the holy books which the Prophets and all other holy men did write? What meaneth the opening of a new vvell in the catholick church of God, but to giue an high and a true sence and meaning vnto the text? The learned man doth open so many wels of water, as he doth waies expound the holy scripture; and the more obscure the scripture is, the more deeper vve will say he fetcheth his water. I will not deny but he taketh paines who draweth water out of a deepe wel; but the learned man doth take greater pains in expounding a text of holy Scripture, because the one is done by force of drawing, and the other by paines in studieng. If any man doe striue and contend with thee, my brother, that the labour of the body is greater than the trauell of the spirit, thou maiest answere him, that he is *Tanquam asinus ad lyram*, And that hee is *Saul* among the Prophets, and Sathan among the children of God Now that wee haue proued that these wels are the holy bookes of the Prophets, wee will adde further and say, that these are the wels which the blind Iewes did fil and stop vp: and when did they stop them vp, but when they did depraue and corrupt the holy Scriptures? The Palestines did demme vp *Isaacs* wels with earth, and the selfe same doe the Iewes to the Scriptures, which they expound of the Synagogue, and not of the church, according vnto the letter and not the sence, not according vnto the spirit, but according vnto their owne will. What other thing is it to demme the water with earth, but to blinde the sence with the letter? Christ left vs, which are Christians, the vvels of his church, open, pure, and cleare, and not stopped at all: but alas the Iewes through their obstinacy, and Heretikes through their malice, labour to denie them, and trouble them, going about to discre-

credit our faith, by interpreting the Scriptures after their owne fantasie. The sonne of God doth complaine vnto his Father vpon the crosse of all these things, saying, Why hast thou forsaken mee, to wit, why doest thou suffer them to stop vp the wels of my doctrine on one side, and opē my side with a speare on the other.

CHAP. VIII.

How the sonne of God complaineth of his Father, because they did load his body with stripes, and his heart with care and anguish.

IN flagella ego paratus sum, & dolor meus in conspectu meo semper, sayth the Prophet *Dauid* speaking in the name of the son of God, and it is as if hee would say, Doe by me O good Father, doe by me what thou thinkest good: for I am ready to suffer all the stripes that thou wilt lay vpon mee, because I can neuer forget nor put out of my mind the griefe which I haue conceiued in knowing that I must suffer. Such dolefull words as these are, doe well seeme to proceed from a man which is in great anguish, and from one who seeth himselfe condemned to die, confessing and protesting that he dieth for obedience sake, and that he taketh his death with patience: doth not he die for obedience, who offereth himselfe vnto death, and doth not hee take his death in patience, who knoweth not how to cōplain? There are some persons vvhich feele no labour and paine but of the mind, as great lords; and there are others which feele no paine but of the body, as labourers; and some which neither feele them in mind nor bodie as fooles; and some there be which feele them both in the mind and the body, as vertuous men doe. *Seneca* in his booke of Clemency sayth, That the labour of the mind doth wea-

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ry a man by night, and is at rest in the day, because then he is also occupied; and the labour of the body doth weary a man by day, and is at ease in the night, because hee is at rest: but he who doth labour spiritually and corporally, doth passe the day time in sweating, and all the night in sighing. *Cicero* sayth vnto his friend *Atticus*, That of all the infelicities of this world, the greatest is to haue his body ouerlaid with labour, and his heart loaden with care. Reason is wont to moderate the anxiety of the mind, and good cherishing the labour of the body, but what comfort can the body giue vnto the mind, or the mind vnto the body, when the one sweateth, and the other sigheth? According vnto the litterall sence, good king *Dauid* did complaine of both these trauails, that is, the trauell of the body, when hee sayth, *Et ego in flagella paratus sum*, and the trauell of the mind, when he saith, *Et dolor meus in conspectu meo semper*, the which vexations hee suffered at the hands of king *Saul*, when hee wandered like a banished man, and hid himselfe in mountaines and rockes. *Dauid* endured great labour of the body, as well for the iournies which he tooke, as for the hunger which he suffered: hee had great griefe of mind to see himselfe a stranger in his owne land, a fugitiue from his house, banished out of the kingdome, and in disgrace with his king. Although this be all true, yet who can better say, *Et in flagella paratus sum*, I am ready to be whipped, than Christs tender body, or who can say with him, *Et dolor meus in conspectu meo semper*, and my griefe is alwaies before my eies, as his afflicted mind was? We cannot deny, but that *Dauid* was persecuted, yet we doe not read that he was whipped, the which we may affirme of Christ our redeemer, who was not only whipped at *Pilates* pillar, but was also shewne vnto the people with *Ecce homo*, Behold the man. If *Dauid* cannot say of himselfe, *Ego in flagella paratus sum*, neither can hee say, *Et dolor meus in conspectu meo semper:* But only the son of God can so say, because there was no houre nor moment of the day in which his body was not trauelled, and his heart grieued. It is long agoe since I commended vnto my memo-

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ry that saying of *Plato*, *Quòd in humanis plura sunt quàterrent quam nocent*, as if he would say, In dangers which happen vnto man, and in humane chances, there bee many more things which put vs in feare, than that happen vnto vs in deed: for so many times the hart is martyred, as he thinketh vpon danger to come. When any malefactor hath receaued sentence of death, from the time that the sentence is read vntill his head be cut off he doth swallow death so many times as hee thinketh that he must die; in so much that if the sword doth kill him but once in the end, yet his imagination doth kill him a thousand times before. Then to apply this vnto our purpose, what Prophet was there at any time in the old Testament who knew so much as Christ did? When the sonne of God did prophecy that there should not remaine one stone vpon another in Ierusalem, did hee not as well know that there should not bee left in his body one drop of bloud with another? When good Iesus did prophecy vnto S. *Peter* that he should die in his old age vpon the tree, did he not know as well that himselfe should bee crucified vpon the crosse? If then the sonne of God did know that he should die, and that his death should be, to be crucified vpon the crosse, what ioy or mirth could there be in him? The sonne of God had two things alwaies before his eies, that is, the crosse and the nailes with the which they would crucifie him, and his enemies which would crucifie him, whose conuersation hee neither vvould nor could eschue, seeing that he came to redeem thē with his bloud, and conuert them with his doctrine. What man is so stout, or who is of that courage, that can liue & conuerse with him that must take his life frō him? O great goodnesse and infinit charity! good Iesus, who but thou alone hath defended them who persecuted him, protected those who haue accused him, giuen honour vnto those who haue diffamed him, and pardoned their offences who haue taken his life from him? What wilt thou do, good Iesus, what vvilt thou doe for those which follow thee, and serue thee, if thou deale thus with those which lay wait to intrap thy person, impugne

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thy doctrine, take away thy fame, & depriue thee of thy life? *Anselmus* sayth, That the sonne of God did liue among sinners, not because he did like thē, but because he would amend thē, because no man euer tooke greater delight in reuenging than he in pardoning. To speake more particularly, it was not without a high mystery that Christ said, *Et ego in flagella paratus sum*, hauing a greater regard vnto the lashes which he was to endure, thā vnto the death which they were to giue him; because that a noble & modest man doth grieue much more at one lash with a whip giuen him in open place, than if they should strike off his head in prison. Men are woont in criminall causes to behead worshipful & free mē, or vse some other punishment vpon them, & contrariwise whip, hang, or mark with a hote yron bondslaues, so that in the manner of punishmēt a mans griefe is greatly augmented or diminished. Wee vse to speak it for a great reproch, to say vnto one, goe thy way, thou hast been whipped: the which words wee neuer vse vnto one who hath been banished, because that banishment is giuē only for a punishmēt, but whipping is giuē for a punishmēt & an infamy. Whē the Apostle said, *Ter virgis cæsus sum, semel lapidatus sum, & ter naufragium pertuli*, although he make mention of three kinds of tormēts, yet if we looke well vnto it, he maketh his thrise whipping the foundatiō of his martyrdome. By the law of a noble man, as Christ was, & by the law of modesty & shamefastnesse which he made reckoning of, it is to be thought that he felt greater griefe whē they brought him forth whipped with *Ecce homo*, than when they brought him to the crosse vpon the Mount of Caluary, because the crosse tooke away his life, and the whipping tooke away his reputation & credite. The Iewes gaue Christ three solemn tormēts which they did not vse to giue vnto other theeues, that is, lashes with a whip, with the which they opened his shoulders, the thornes with the which they did raze his head, and the gaule and vineger, with the which they did make his mouth bitter. In the two theeues they purposed nothing but to take their liues from them: but it seemed not inough to take away

Christs life, but they would also take away his fame & good name. If the sonne of God had not felt the discipline of the whipp more than any other punishment, he wold neuer haue said, *Ego in flagella paratus sum:* in which holy words he gaue vs to vnderstand, that he was ready, not only to suffer all kind of punishment, which they should lay vpon him, but also to beare all iniury that they would vse towards him. O what great reason good Iesus had, to bee more grieued with the whipping than with the other torments, cõsidering that in other punishments he was only tormented, but in this hee was tormented & shamed: hee felt the griefe when they did whip him, & the shame whẽ they put him naked. O good Iesus, O my souls health, being as thou wast so tẽder of skin, so smooth & soft, so subtile in bloud, & so quick in thy iudgement, what didst thou feele when they did whip thee so cruelly, and vncloth thee so vnseemely? It were not whẽ thou didst preach, that thy face was vncouered & whẽ thou diddest trauel that thy feet were without shoes, who euer saw thy precious flesh naked, vntil they took thy garmẽts from thee, whẽ thou wast tied vnto *Pilates* pillar? O my good Lord, vnto what didst thou offer thy selfe whẽ thou didst say, *Ego in flagella paratus sum*, because that at [illegible] garmẽts, tied, whipped, [illegible] blew at one time. O redeemer of my [illegible] life, when shall I see the day that I may see [illegible] of faults, & so naked from vices, as thou wast [illegible] S. *Barnard* vpon those words of *Ecce homo* sayth, Thou art not content, O good Iesus, thou art not content, to goe [illegible] from the garden, but they carry thee to *Annas* bound with a cord, thou doest goe to Ierusalem also tied with a rope, and thou doest returne vnto *Pilate* in the same order, and now thou art content to bee spoiled againe of thy apparell and whipped in open place with *Ecce homo*, Behold the man. One friend may suffer banishment for another, and bee taken for another; yet notwithstanding no man doth suffer himselfe to be turned naked & whipped for any other, because a friend

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should venter his person for his friend, and spend his goods, with condition alwaies that his credite and honour be conserued and kept. The sonne of God only was he who said *Ecce ego in flagella paratus sum*, seeing that he did suffer himselfe publickely to bee stripped naked, and bound, and whipped, and so whipped to bee brought vnto shame, not respecting the griefe which he felt, nor the shame & reproch which he endured. What else did he meane when he said, I am ready to be whipped, but that hee had as ready a will to receaue martyrdome, and such great loue in redeeming the world, that if they would haue giuē him twise as many lashes more, and doubled his torment, hee was ready to receiue it? Why diddest thou say, O good Iesus, why diddest thou say, I am ready to be whipped, but that by force of stripes they should open thy sides, to the end that thy enemies should see thy louing bowels and heart? When thou doest say, *Ego in flagella paratus sum*, what other meaning hast thou, sauing onely that the speare should pierce thy sides, and the lashes cut and open thy shoulders, to the intent that they might see thy blessed heart, and how that the loue, which thou doest die withall, is farre greater than the torments vvhich thou doest suffer.

The Author followeth this matter, and maketh an end of the authorities which he alleaged before.

ET *dolor meus in cōspectu meo semper*, saith Christ in the same Psalme: as if hee would say, Among all the dolours which I suffer, there is one of them of so euill a condition, that it neuer departeth out of my sight. Although the complaint which Christ formeth in this place, doe containe but few words, yet it is full of many graue sentences: for he complaineth not of many griefes but of one, hee sayth not that it is another mans griefe but his owne, hee sayth not that it is in an others mans sight but in his owne, and

hee hath it not by fits, but continually. If the Prophets doe not rise againe to tell vs, and if the Angels doe not declare it vnto vs, how can wee be able to guesse what griefe it is which lasted so long, and the complaint which hath no end. If the sonne of God had been diseased of a dropsie, or gout, or palsie, we could haue said, that as his infirmity was, such had ben his griefe: but seeing that wee doe not read that hee was euer sick, who can guesse what his griefe should be? It cannot easily bee coniectured what this griefe was, seeing hee calleth it but *dolor*, one griefe: wee know not whether it was the griefe of his agony, or of the pillar, or of the piercing of the speare, or the yeelding vp of his ghost, because euery one of these griefes doe breed a feare in vs when vvee thinke of thē; how much more to suffer them? When Christ saith that my griefe is alwaies in my sight, it is a thing to make vs both wonder & feare: for seeing that Christs griefes were so many in number, and so cruell in torment, what should he meane to complaine vpon one, seeing that they were without number and count? Wee cannot deny but that Christ suffered many bitter torments: but there is one more principall than all the rest, the which is such a one, and so grieuous a one, that vntill this present day it runneth bloud in thy presence, and cannot bee taken away whilest this life doth last. What griefe can be compared vnto this grief, seeing it hath his beginning in this world and doth not end in the other? This long griefe is the great vngratefulnesse which is in vs for our redemption, & the small care which we had that hee was put vpon the crosse for vs; in so much, that the griefe whereof he complaineth vnto his father, was caused neither by the thornes, nor nailes which pierced him, but by vngratefull and vnthankfull men who did not acknowledge him. S. *Barnard* speaking of our duty to God sayth, If thou wilt know what God hath made thee, looke what he hath done for thee: for in thy miserable nature the vvorkes of his infinite benignity doe appeare. How much the baser thy God made himselfe in humility, so much the greater he made thee in goodnesse, and how much the more viler

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hee made himselfe for mee, so much the more familiar and like hee made me vnto him. Take heed then man, that thou be not prowd, seeing that thou art made of dirt, and see that thou bee not vnthankfull and vngratefull vnto God, seeing that thou art so neer coupled vnto him, because an vngratefull man was neuer pleasant nor acceptable vnto God. It is the part of a peruerse mind, to seeke occasions and shifts to excuse himselfe, & not to be gratefull for the benefites which he hath receiued: the which kind of treason and naughtinesse is proper only vnto shameless men, and to such as haue dead hearts, and as it were without a soule. Who is he who cannot be thankfull for a benefite receiued, but he who neuer knew to doe good vnto others? All this is S. *Barnards* speech. *Cassiodorus* sayth in an Epistle, That it is a hard matter to suffer, and not easie to dissemble, that a wise & discreet man should gather no fruit of his trauaile, but that hee should rather receiue hurt from whence hee hoped for remedy, in so much that he suffereth hurt without an offence giuen, punishment without a fault, griefe without cause, paine without sin, persecution without an enemy. Naughty mens manners would bee much worse than they are, if there were none to chastise vice and reward vertue. *Lactantius* sayth, That which I maruell at in men is, that if they bee sicke they commend themselues presently vnto God, if they haue warres they run to God, if they want water they aske it of God, if they bee molested with a plague, they turne to God, if they goe by sea, they offer themselues vnto God; but that which cannot bee spoken without griefe is, that after God hath deliuered them out of those dangers, no man thinketh more of God. Do not thinke it (sayth *Seneca*) to bee a small misfortune vnto thee, if by chance thou hast lighted vpon an vngratefull friend, because that as a benefite or good turne is woont to make of a foe a friend, so the same benefite is wont to make an enemy of him who was thy friend. For it is the property of an vngratefull man, that the more that he is bounden vnto any man for any benefite receiued of him, the more he hateth him of whom

he hath receiued it: and the worst of all is, that they would see him dead of whom they receiued it, and not be thankfull at all for it. Thou doest complaine, O my friend *Lucilius*, that thou hast fallen vpon more than an vngratefull man, and that of an old friend hee is become thy new enemy, and if thou wouldest enter into the cõsideration of this losse, thou shouldest abstaine from euer doing any good turn vnto any: which I doe not counsell thee to doe, nor yet that thou counsell any man to doe it, because it is better that men accuse the other of vngratefulnesse, than thy selfe of couetousnesse, and that the benefite bee lost in the other, rather than rot in thee. There is no vice more common among men, than for one man to be vngratefull vnto another, which doth proceed oftentimes, hereof, that men know not how to make choice of their friends, or for that they doe not bestow their benefites well: and therefore oftentimes we haue greater reason to complaine vpon our selues, for not knowing how to giue, rather than of others, because they bee vngratefull for the good turnes which they haue receiued of vs. *Cicero* in his third booke of laws sayth, *Clarissimi viri Athenis pulsi carere ingrata ciuitate maluerunt, quàm manere in improba*, as if hee would say, Many famous men in warres, and learned in sciences, haue been banished from Athens, not for any fault which they committed, but for malice conceiued against them; the which were rather willing and glad to liue in banishment than to dwell in an vngratefull citie. *Valerius Maximus* sayth, That the most notablest man that the renowmed Lacedemonia did euer bring forth, was that great Philosopher *Lycurgus*, because among all those which liued before his time, & those which succeeded him, there was none equall vnto him in knowledge, nor none which went beyond him in life. The Oracle of *Pithius Apollo*, being asked in what reputation he did hold *Lycurgus*, made answere, I am very doubtfull vvhether I should put him among the number of men, or place him among the companie of Gods. Notwithstanding that the Oracle had giuen this high testimony of *Lycurgus*, and that

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he was pure in his life, eloquent in learning, constant in paines, and very wise in his lawes, yet all these vertues and excellent gifts could not keepe him from prouing the vngratefulnesse of his thankelesse citizens. And therefore they did not onely iniury him in words, but also they did shew by cruell deeds the hatred which they bare him, and the hurt which they wished him: for once they burned his houses, and another time they followed him with stones, and another time they dashed out one of his eies, another time they expelled him from among the people, and in the end for a recompence and reward of good seruice that Commonwealth eight and thirtie years, they banished him out of the country, and so hee died. *Plautus* sayth, That there is no loue worse bestowed than that which is bestowed vpon an vngrateful man, because that man loueth nothing at all who loueth an vngratefull man. I haue spoken all this against the vice of vngratitude, and vsed so many examples, because euery man might perceiue what great reason God hath to complaine vpon vngratefull men: for seeing that the Philosophers doe inueigh so bitterly against them, it would be but small reason that they should be defended by Christians. S. *Cyprian* sayth, Christ doth complaine of our ingratitude, because that for so great & vnspeakable a benefite as he did for vs in dying vpon the crosse, hee did not bind vs to follow him in that kind of death, or that we should die for him by the sword, but that which good Iesus did bind vs vnto is, that we should haue his blessed passion in a remembrance, and loue him with all our heart. How shall any man (sayth *Barnard*) beleeue that thou wilt venter thy life for Christ, and for his faith, seeing thou doest not remember his death in all thy life? If thou wilt (sayth *Ybertinus*) haue the death of Christ help thee in thy last houre, remember that death of his euery day; because the sonne of God doth alwaies take pittie vpon those in their last houre, vvhich doe remember his passion in their life time. Christ saith, And my griefe is alwaies before my eies, because that among all the griefes which are, ingratitude is cause of

the greatest of them, and among all the sinnes and naughtinesse which are, this is the greatest: for if there were no vngratefull men vnto God, there should bee no sinne at all in the world. Christ doth cal the sinne of vngratefulnesse dolour and griefe, because that hee is alwaies grieued with it: for the griefe which hee had of the thornes is past, his whipping had an end, and the paine of the crosse dured no longer than his life did last, but the griefe of ingratitude is renued in him daily. Christ doth also say, that the griefe which hee doth complaine of is his owne griefe, [illegible] by which louing speech he doth let vs vnderstand, that hee is more grieued to see vs sinne, than it grieueth vs to be sinners. Why doth Christ say in his complaint, my griefe, and not our griefe but onely because that wee doe not feele so great paine and griefe when we are punished by him, as good Iesus feeleth to thinke that he must punish vs. I would to God that it would please his diuine clemency, that I were so sory to commit an offence, as it doth grieue him to punish me: for then I thinke that I should not know how to sinne, nor God should haue nothing to punish. He complaineth also that he doth not only suffer griefe, but he sayth that that grief is alwaies in his sight; and therefore because wee doe neuer giue ouer sinning, it is certaine, that his griefe of compassion wil neuer haue an end. Cease then my brother, and giue ouer sinning, and then the paine which thou doest endure, will presently haue an end. When thou shalt heare vs say that God hath any griefe or paine, thou must not thinke that it is a griefe or paine which hee suffereth, but onely a most entire and louing compassion which he hath vpon vs. When the sonne of God sayth vpon the crosse vnto his Father, Why hast thou forsaken mee, the chiefest complaint that hee formeth in that place is, because hee causeth him to suffer so cruell a passion for such vngratefull people.

CHAP.

CHAP. IX.

How the ſonne of God complaineth vpon the Synagogue, that hauing carried them vpon his backe, yet they be vngratefull vnto him.

Audite me domus Iacob, & reſiduum domus Iſrael, qui portamini ab vtero meo, vſque ad ſenectam. God ſpake theſe words by the Prophet *Eſayas* chap. 46, as if he would ſay, Hear me now, heare me all you of the houſe of *Iacob*, and all you which haue eſcaped of the houſe of Iſrael, giue credite vnto my words, ſeeing that I am the God which carry you vpon my ſhoulders, from the houre of your birth vntill your death. Vnder theſe few words God doth touch very many great matters: for firſt he beginneth to call them, then he biddeth them giue eare, then he ſaith that it is hee who calleth them, then he noteth who they bee whom hee calleth, then how vvell he loueth them, when hee ſayth, *Qui portamini ab vtero ad ſenectutem*, But we muſt note firſt of all in this place, why the Lord doth ſeperate the houſe of *Iacob* frō the houſe of Iſrael, and why hee doth call the houſe of *Iacob* an entire houſe, and the houſe of Iſrael a broken and diſſolued houſe: for he ſayth, heare mee all you of the houſe of *Iacob*, all you of the houſe of Iſrael which haue eſcaped, and remaine. If *Iacob* and Iſraell, and Iſrael and *Iacob* bee all one thing, and all one houſe, ſauing that one man had two names, how vvas it poſsible for the one to ſtand, & the other to fal? In very truth in old time all the Synagogue had but one God, one people, one linage, one king, one law; but when they began to ſinne and play the Idolaters, our Lord did immediately deuide thē. By the one houſe & by the other are vnderſtood the church and Iſa 46 3.

and the Synagogue, whereof the one, which was *Iacobs*, came wholly vnto the church, and Israels fell vnto the Synagogue, but almost ouerthrowne, not because she deserued it not, but because all which was written might bee fulfilled. According vnto this Prophecy, the Angell said vnto the virgine in his embasie, He shall raigne in the house of *Iacob*, & he said not, he shall raigne in the house of Israel, because the Synagogue did then draw towards an end, and the church vnto her beginning in the sonne of God. God then calleth the house of *Iacob*, which is the church, calleth those which remained of the house of Israel, which is the Synagogue, because Saint *Peter* was the residue of Israel, and Saint *Paul* was the residue of Israel, and all those of his Colledge were the remnant of Israel, the which the sonne of God vvent throughout all the Iewish nation to gather together as it had been crummes of bread hurled abroad. Now that wee know what the house of *Iacob* is, and those who remained of the house of Israel, it is now reason also that wee know what hee will doe vvith them, and why he doth call them, and why he vsed a speech vnto them, which was neuer hard of before, that is, that hee doth beare them vpon his shoulders from their mothers wombes. God will haue nothing else with them, but onely that they beleue in him and heare him, seeing he sayth, *Audite me* Heare me: and withall hee doth put them in remembrance of the great benefites that hee doth for them, to wit, carry them vpon his shoulders, *Portamini ab vtero*; and therefore if we will haue Gods fauour, we must beleeue the words which he doth speake, and bee thankfull vnto him for all the benefites that hee shall bestow vpon vs. *Robertus* vpon *Esay* sayth, If wee will compare that which God requireth at our hands with that that hee doth giue vs, vvithout comparison hee doth bind himselfe vnto more than that which hee doth bind vs vnto: for hee doth bind vs to nothing, but to beleeue in him, and hee dooth bind himselfe to maintaine and gouerne vs, *Ab vtero vsque ad senectam*: that is, from the time that wee bee first borne, vntill our dying

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day our Lord doth bind himselfe to bring vs vp like his children, and maintaine vs like his brothers, in so much that like a pittifull Father, and a mercifull Lord, hee giueth vs that which we haue need of, and counselleth vs that which we haue to doe. O infinite goodnesse, and exceeding charity of thine, my good God, considering that by this speech, *Ab vtero portamini*, thou doest bind thy selfe to giue vs food to liue vvith, and by *Audite me*, thou doest bind thy selfe to giue vs counsell to saue our selues vvith! and therefore vvee haue of thee a Lord to helpe vs, and a Father to counsell vs. Our Lord, vvhich did create vs, is a better Father vnto vs than man vvhich doth beget vs, seeing that hee sayth, *Qui portamini ab vtero*: By vvhich fatherly speech hee doth let vs vnderstand, that hee doth not only prouide for our necessities, but doth also dissemble our iniquities. O that our Lord doth say very vvell, *Qui portamini ab vtero*, seeing that hee doth beare vs on his shoulders as oft as hee doth vvinke at our wickednesse: for if hee should punish vs for euery fault according vnto his iustice, wee should by this time haue had no memory left of vs. If our Lord should not beare vs vpon his shoulders, and dissemble vvith our faults, to prouoke vs to repentance, hee should scarse haue any at all to punish aboue two or three houres; and for the first sinne only, if it had pleased him, he might haue condemned vs to hell. What temporall father doth so long suffer his owne children, as our Lord doth all vs. What father doth carry his child in his armes aboue an houre, as our Lord doth vs all our life time? Before wee bee borne, wee offend him in originall sinne, & after we be borne we offend him al the rest of our life with other grieuous sinnes; yet notwithstanding all this, hee doth bring vs vp like his children, and deale vvith vs like brothers. What vvouldest thou haue mee say more vnto thee, but that from our mothers wombe our wickednesse doth striue with his goodnesse, hee in forgiuing vs and wee in offending him? O great goodnesse and vnspeakable clemency! what father or mother did euer the

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like for their children, that thou my good Iesus hast done for my sinfull soule? There is no liuing creature this day in the world, that doth giue milke vnto his young ones aboue two yeares: but our eternall Father and Christ his precious sonne, from our birth vntill our old age, doth giue vs the milke of his grace, the bread of his doctrine, the helpe and succour of his church, the pardon of his clemency, and the reward of his glory. *Dilexit me & tradidit semetipsum pro me*, sayth S. *Paul*, as if hee would say, Doe not maruell, you Galathians, that I did preach so vehemẽtly vnto you, & that I did exalt Christs name with such great feruency: for I tell you if you know it not, that besides that hee loued mee very much, hee suffered himselfe to be crucified for me. This is so strange a thing, that S. *Paul* speaketh of in this place, that vnlesse a man bee acquainted with the phrase of Scripture, hee would take scandale at it: for when *Paul* saith that Christ died for him, not mentioning any other, he seemeth to exclude the redemption of all the world beside. What meaneth this, O diuine *Paul*, what meaneth this? if the sonne of God did giue himself for thee, why doest thou preach him to bee the redeemer of all mankind? Were thy sinnes so grieuous and so enormious that they had need of all Christs bloud to redeeme them? If God should send into the world a new redeemer for the taking away of euery sinne, how were it possible that God could send so many, seeing that hee had no more sonnes but Christ? Tell me I pray thee, how could so glorious a humanity, so profitable a life, such sound doctrine, such a copious redemption, such a dreadfull death bee employed in thee alone, and not benefite any but thy selfe? If it bee so O *Paule* that Christ gaue himselfe for thee, and not for me, what haue I more to doe with Christ than with a holy Prophet? If hee died for thee alone, is it not reasonable that thou alone shouldest be thankfull for his death? God forbid that it should be so, neither doth his mercy permit that the Apostle onely should be redeemed, and all the world besides depriued of the bloud of Christ: for his redemption was so copious, and

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there was such abundance of bloud shed for vs, that on Christs part redemption did abound, and there wanted on ours to be redeemed. Did not redemption, think you, abound on his part, seeing that one drop of his bloud was sufficient for all redemption; and did there not want on our side, seeing that if there had ben an hundred thousand worlds, he would haue redeemed euery one of them? When the good Apostle said, *Tradidit semetipsum pro me*, hee spake it not to extenuate and diminish Christs passion, nor straiten his redemption, but to confesse before all the world, that whatsoeuer the sonne of God had suffered vpon the crosse, hee was as much and as streitly bound to bee gratefull for it, as if hee had died for him alone. S. *Augustine* in his booke of Christian doctrine sayth, As our Lord did know euery mans offences in particular, so hee did redeem euerie of them particularly, in so much that euery man in particular is as greatly bound vnto him for his bloud, and as certaine a debtour vnto him for his death, as if hee should haue redeemed him alone, and suffered for him only and no other. *Theophilus* sayth, Euen as in thy creation thou art as greatly bound vnto God, as if he should haue created thee and no other, so in thy redemption thou art as greatly bound vnto him, as if he should haue redeemed thee & no other: for at that time when he bought thee, he gaue as much for thee as for all men, and as much for all men, and no more, as for thee. S. *Bernard* saith, If the sonne of God should haue redeemed a thousand thousand of worlds, he would haue giuen no more bloud for them than hee did, and if hee should haue redeemed no more but me alone, hee would haue shed no lesse bloud than he did: by reason whereof wee cannot deuide his redemption betwixt vs, that thou mightest bee but one only gratefull vnto him, and another lesse; but thou must thinke that he died wholly for thee, and wholly for mee, and that euery mā is as great a debtour vnto him, as if he had died for him alone. *Anselmus* sayth, Doe not thinke that Christ bought vs in great, and at the first sight, as flockes of sheepe are bought; but hee bought euery man by himselfe alone, satisfying

tisfying in particular for euery sinne, so that as he found many in the world, so hee redeemed them all: but if hee had found but one sinfull soule in the world, hee would haue bestowed his precious bloud in redeeming her alone. *Isidorus De summo bono* saith, Mark and note wel, good Christian, that Christ did not lesse loue thee, than he loued me, neither did he buy thee with lesser trauel thā he bought me, not giuing lesse bloud for one than for all. And thereupon being as it were carried away with great loue towards vs, he esteemed not, nor did nee look to the price which he gaue for vs, but vnto the loue with the which he bought vs. If our blessed Lord would haue looked vnto the smalnesse and base value of that which he did buy, as hee did looke vpon the great loue with the which hee did buy vs, would hee, thinke you, haue bestowed one drop of his bloud vpon vs? If humane nature should be ioined and coupled with the nature of Angels, and that of them both there were made one nature, what could it doe, what were in it, what were it worth, that the sonne of God should shed so much as one drop of bloud for it? That it would please Christ to die for vs, let vs thanke the great loue which he bare vnto vs, and not any desert or merit of our owne. For if he should haue expected at our hands that we should first haue deserued it, he should yet be to take flesh vpon him, & to redeeme vs. *Origen* in his Periarchon sayth, As the sunne whē he riseth, doth no lesse giue light vnto al thā vnto one, & aswell vnto one as vnto all euē so the son of God did not die more for all thā for one, nor no lesse for one thā for all. *Barnard* saith, O infinite goodnesse, O inspeakable charity! which of all creatures wold haue done so much for thee as thou hast done for me, that is, esteem more of my soule, than of thy own life, of my honor thā of thy fame, of my receipt ō thā of thy passion, & of my remedy & help, than of thine own hurt. O with what great reason the Apostle did say, *Tradidit semetipsum pro me*, casting vpon himselfe the whole price of the bloud of Christ, but not that which it was worth in value, but that great obligation vnto which it did bind him. The sonne of God than doth

doth complaine to his Father, saying, Why hast thou forsaken me, because he did punish him and not the Synagogue, vvhome hee had brought vp and carried vpon his shoulders.

CHAP. X.

How Christ complaineth vnto his Father vpon vs for our vngratefulnesse, considering that hee hath taken vpon himselfe all our offences.

Quid vltrà debui facere vineæ meæ, quod non feci? Christ spake these words by the mouth of the Prophet *Esayas*, chap. 5. As if hee would say, What can any man doe more for his vineyard, or Lord for his Commonwealth, than I haue done for thee O Synagogue? These are tender words to heare and pitiful to heare, seeing that on the one side he doth complaine of the Synagogue, and on the other he will heare and debate the matter with her, and conuince her fault, that all the fault is in her and not in him, before hee doe punish her and giue her pennance. God doth debate the matter with the Iewes, as one good friend doth with another, going about to win them with the great benefites which he hath done for them, and the great ingratitude with the which they haue recompenced him. Our Lord might very well punish the Iewes without delay, and not contrary vnto the order of iustice; but yet he would first put thē in mind of the great goodnes which they had receaued at his hands, and of their manifold sinnes which hee had dissembled, to the end, that if they feele the smart of it, they might not iustly complaine on him. It is a cunning manner of reprehending a mans friend, to tell him of the good turnes which he hath done vnto him, and the dangers which hee hath deliuered him from, because by this meanes hee doth not only reprehend him, but also confound him. Saint *Ierome*

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to *Marcella* sayth, The summe of all the benefits which God can doe to vs are, to direct vs in the right way of goodnesse, and put from vs the way of sinne and wickednesse, because wee are no lesse bound vnto him who dooth deliuer vs from perils and dangers, than vnto him who doth vs great good turnes. S. *Gregory* vpon the Psalmes sayth, When the redeemer of the world did make our Lords praier, *Pater noster*, when hee did command vs to say, *Da nobis hodie*, giue vs this day, hee did also enioine vs to say, *Sed libera nos*, But deliuer vs from euill; by which words he did teach vs, that wee should not onely craue helpe of him, but also beseech him, that hee would deliuer vs from euill. What innumerable benefites God hath bestowed on vs, *Esay* doth tell vs in this authoritie when he sayth, *Quid vltra debui facere vineæ meæ*, and S. *Paul* when he said, *Tradidit semetipsum pro me*, where the one speaketh of the great care which our Lord hath in gouerning and maintaining vs, and the other of the bitter paine hee tooke in redeeming vs. Our Lord sayth very well, what should I haue done more vnto my vineyard, seeing that he tooke humane flesh for vs, washed away our offences, endued vs with his grace, incorporated vs in his church, and made vs capable of glory? What should he haue done more, considering that he hath left vs his body to receiue, his merites to help our selues with, his Saints to imitate, his Gospel to keepe, and his Sacraments for a medicine? *Quid vltra debui facere*, considering how he made our bodies of nothing, created our soules to his owne likenesse, giuen vs Angels to guard vs, and bestowed all the earth vpon vs? What should he do more, seeing that hee hath commanded the sunne to giue vs light, the earth to sustaine vs, the fire to heat vs, the water to wash vs, & the aire to recreate vs? What should he doe more for vs, seeing that ouer and aboue all other beasts hee hath giuen vs iudgement to discerne good from bad, memory to remember things past, and a will to loue that which is holy and good? If these benefites doe seeme great vnto thee, yet I tell thee further, that he hath done more than this for thee, which thou hast forgotten,

gotten, of which our Lord wil call for an account, at the great day of his generall accounts. What are these new fauours, or when doth hee vnto vs any other good turnes, but when hee turneth some dangerous hurt from vs? Griefe of mind, anxietie of heart, feares of life, suddaine passions touching our credite and fame, with such like as are woont to assault vs euery minute of an houre, although we thinke not on them: so that if our Lord should not keepe vs with his mighty hand, wee should liue with paine, and die with perill. What are those mischiefes which doe most of all weary vs, and which are neuer from vs, but dreadfull death, vnspeakable griefe, bitter teares, extreame sorrow, and vntollerable feare? These fiue dolours doe bait, and ouerthrow all mortal men, because they are so common among great men, and so vniuersal among the meaner sort, that vntill this day we haue known none exempted from them, and wee haue heard of none who haue died and not tried them. If euery man will examine his owne person, he shall find it to bee true, that he knoweth all these mischiefes and euils, not by any science which hee hath heard, but by experience within himselfe, seeing that we see nothing else euery houre, but euery man to weepe and bewaile his infinite paines and griefes? And because we may not seeme that we doe speake at pleasure, we will speake of euery word a little, to bring thee to remembrance, how euery one of these griefes is experimented in thy selfe. As concerning the first, which is death, what mortall man was euer borne in this life, whom death in the end hath not made an end of, and put into his graue? With this condition we come into the world, and liue in the world, that in the end wee must leaue the world, and that by reason of a common law which he hath giuen vs. The second griefe are teares: and what mortall man did euer liue in this world with such great ioy, but hath wept at some time or other, and that heartily? *Horace* sayth, That weeping is so naturall a thing vnto all mortall men, that we be borne weeping, liue weeping, and die weeping. *Demosthenes* sayth, That a man hath need of a maister to learne all offices and

duties, vnlesse it be weeping; because there is nothing wher-of a man hath such abundance and plenty, as of cares in his mind, complaints in his tongue, and teares in his eies. The third paine is sorrow: for what mortall man did euer attaine vnto such sure and quiet state of life, that hee should neuer need to fetch at any time a deepe sigh? O that it is well seene in the life of holy *Iacob*, that to mourne, sigh, and weepe, are offices and duties so annexed vnto the miserable life of man, that we shall first see our selues dead, than free from them! The griefes which trouble our mindes are so many, and the anxieties which charge our bowels are so huge and strong, that lamenting and vvailing is taken for a remedy, and sighing for a comfort, and weeping for an ease; because it happeneth often to afflicted minds, that the more teares they shed, the more ease their hearts receiue. The fourth paine, which is griefe: what man hath euer beene so strong and healthy, who hath not beene throwne downe with some sicknesse, or beaten vvith some great affliction? O that the Apostle said very well, that vvee haue a treasure in fickle vessels, seeing that vvee are so weake in strength, and feeble of health, that wee doe nothing but keepe our selues from the sunne least hee burne vs, and from cold least it goe through vs, and from the aire least it distemper vs, from the vvater least it stop vs, and from meat least vvee disgest it not. *Auerroes* sayth, That because these inferiour bodies are subiect vnto the superiour influences of the heauens, they passe great perill, and are endangered by the starres and planets: for the elements often changing in themselues the bodies which are made of them, doe also the like. Of all the riches of this life, there is none equall or to bee compared vnto health, because that all other paines and griefes either time doth cure, or discretion doth moderate. The fift paine, vvhich is feare: vvhat mortall man had his heart euer so at rest, that no feare hath euer come vpon him, or in vvhome no suddaine passion hath raigned? *Menander* sayth, That of necessitie there must raigne in mens hearts, mirth or sorrow, loue or

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hatred, paine or ease, and hope or feare; but of all these, sorrow and hatred, paine and feare, are those which doe most of all raigne in our bowels, because we see mirth and loue, pleasure and hope, either late or neuer come to our dore. *Cicero* in his Commonwealth sayth; put case that wee loue many things, yet without comparison wee feare more thinges, and that which is worst of all is, that our loue doth change euery day, but our feare doth neuer depart from vs. *Plautus* sayth, How merry so euer our countenance bee, and how full soeuer of laughter thy mouth bee, and howsoeuer the tongue talketh, yet neuerthelesse the sorrowfull heart is loaded with feare; for hee feareth least his credite and honour shall bee taken from him, or least they steale away his vvealth, or least his life be neere an end, or least that vvhich hee loueth should be long absent. *Xenophon* saith, What pleasure or contentment can raigne in any mortall mans heart, seeing that wee suffer so many griefes without vs, and so many feares torment vs within vs. Loe then you see these fiue principal griefs prooued vnto you, although it was not needfull to prooue them, seeing wee see that all men doe die, all men weep, that all men are full of sorrow, that all men complaine, and that all men liue in feare. If wee could happily meet with any man now adaies vvho would bind himselfe to keepe vs from these griefes, and cure vs of these feares, vvhat vvould vvee denie him, or vvhat vvould vvee not giue him? If we pay bountifully and bee thankfull vnto the Phisitian, vvho doth cure vs of one griefe, vvhat should vvee pay or giue him, or what thankes should vvee render vnto him, who vvould cure vs of all? *Verè languores nostros ipse pertulit, & dolores nostros ipse portauit*, sayth *Esayas*, chapter, 54. As if hee would say, The Redeemer of the vvorld, and the heire of all eternities vvas he vvho tooke our infirmities vpon himselfe, and did load and burthen himselfe with all our griefes & sorrows. In old time *Esculapius* the inuenter of Phisick was much set by; the Greekes esteemed of *Hipocrates* their first Phisitian; the Thebanes of *Anthony Musa* their first surgeon; and the

Romanes of *Archagnatus* their first Phisitian, whome they adored for a time like an Idoll, and in the end stoned him in *Campus Martius*. The Greekes, the Romanes, the Thebans had neuer such a Phisitian as wee Christians haue of Christ: for all other Phisitions of the vvorld can but counsell vs, but our great Phisition hath science to counsell, experience to cure, and power to heale. S. *Augustine* sayth, There was neuer any such manner of curing in the world as Christ brought with him, because that all other Phisitions before his time, if they found any man sicke, they left him sicke, and if they found him in paine, they left him in paine: but holy Iesus did neuer lay his hand vpon any that was diseased, but hee left him whole. *Hilarius* sayth, Whē the Gospell saith of Christ, *Totum hominem saluum fecit*, hee spake it not so much for corporall infirmities, as hee did for spirituall diseases, the which are woont to proceed, not of corrupted humours, but of sinnes vvhich had taken root. S. *Ambrose* sayth, The sonne of God did then heale me of all my griefes, when he tooke them vpon himselfe: for seeing that they had such possession of me, & so long time rooted and waxt old in me, how was it possible that any man should take them from me, if hee had not cast them vpon himselfe? Hee did cast my death vpon himselfe, when he did die vpon the crosse, hee did cast my sorrow vpon himselfe when he was in his agonie, he did cast my teares vpon himselfe vvhen hee did vveepe for my sinnes, hee did load my griefe vpon his owne backe when hee did taste vineger and gaule, and hee did take my feare vpon himselfe, when he did feare death like a man. When a temporall Phisitian commeth to visite a sicke person, hee dooth comply with him by taking him by the pulse, and by giuing him a regiment of life, and if hee find him to haue an ague hee leaueth him vvith it, insomuch that they may better bee called counsellours, seeing they doe giue counsell onely, than Phisitians, seeing they cure not. God forbid that any such thing should bee said of our Phisitian, seeing that from the time that he came down from heauen

heauen to cure the world, he himselfe became sicke, & cured him who was sick, and he who was sicke did rise vp aliue, and the Philitian remained there dead; and the reason of that was, because he changed the health which he brought with him, with the sicknesse which the other had. O that this exchange was a glorious and happy exchange which thou didest make with me, good Iesus, seeing that thou didst change thy goodnesse for my naughtinesse, thy clemency for my iustice, thy health for my infirmity, thy innocency for my malice, and thy paine and punishment for my fault! And because we haue made mention before of fiue notable paines & euils, with the which all mortall men are beaten and afflicted, it is reason that wee see in this place how the sonne of God did bear our weaknesses, vnburdening vs of them, and burdening himselfe with them. *Verè languores nostros ipse pertulit*, when he said in the garden of Gethsemani, my soule is heauy vnto death: for with those dolefull words, he loaded his soule with my heauinesse, and did vnload vpon me all his ioy. Whē did our ioy begin but in his greatest sorrow? So long as God did not know by experience what sorrow was, we did neuer know what mirth was; and from that day that hee began to weepe, we began to laugh. Hee did truly take our infirmities vpon him, when good Iesus vpon his knees in the garden said vnto his Father, *Transeat a me calix iste*: for in that agonie hee did cast all my feare vpon himselfe, to the end that I should afterward be lesse timorous. Before that God tooke flesh he was feared of all men, and did feare no man, and wicked man did feare all things, and was feared of no body: but since the time that Christ like a fearefull man said, my soule is sorrowfull and heauy, there is no reason that we should fear any thing, for his feare was sufficient to make all the world couragious. S. *Bernard* vpon that saying, *Cum ipso sum in tribulatione* sayth, Seeing that thou doest bind thy selfe, O good Iesus, by these words, to be alwaies at hand with me, and to be by my side when I shall be afflicted and persecuted, why, or for what cause, or whereof should I bee afeard? There is no

cause to feare the flesh, seeing that thou diddest make thy selfe flesh: there is no cause to feare the deuill, seeing that thou hast ouercome him: there is no cause to feare sinne, because thou hast brought it to an end: there is no cause to feare the world, because thou hast ouercome it: there is no cause to feare man, seeing thou hast redeemed him; neither will I feare thee O my good Iesus, but loue thee. Before that thou diddest make thy selfe man, I was man who did feare; & now I am he who is feared: sinne doth feare mee because I admit him not: the flesh feareth mee because I cherish him not: the diuell feareth me because I beleeue him not: and the world feareth me, because I follow him not. He did then truly take our infirmities vpon him, when as vpon the altar of the crosse he did crie with a loud voice and many teares, and when hee praied and shed many teares, with the which hee did wash away our offences. He did then take our infirmities vpon him, when as in the last houre he did yeeld vp his ghost, *Inclinato capite*, accepting the death which his Father did offer him, to transferre life into vs. *Damascen* sayth, From what time did we loose the shame of death, but since Christ did fear death? No man ought to maruell that the sonne of God did feare death, but that which we should maruell at is, that hee made his martyrs not feare death, and that they should goe so freely to death, seeing that they goe more cheerefully to be martyred, than Princes doe goe to be crowned. The sonne then doth complaine vnto his Father, saying, Why hast thou forsaken me, because that hauing take our infirmities, sinnes, and sorrowes vpon himselfe, it is no reason that wee should bee so vngratefull and vnthankfull vnto him.

CHAP. XI.

Christ complaineth vnto his Father how badly enuy did vse him: and how in Samaria they sold an asse head for fourscore pence, and they gaue but thirty for his.

Leon 37 4.

Nuidebant ei fratres sui, nec poterant ei quidquam pacifice loqui. Genesis, 37. chap. The Scripture declaring the great hatred which *Iacobs* eleuen sons bare vnto their brother *Ioseph*, speaketh these words: and the meaning is this, The elder brothers did hate the yong very much, because his father did loue him best, and make most of him; and their hatred and enuy grew to that depth, that they could not endure to see him, nor speake one friendly word vnto him. Saint *Paul* thought that enuy was the root and foundation of the perdition of mankind, seeing hee sayth, that *Propter inuidiam mors intrauit in mundum:* and therefore it shall be great reason that we declare what enuie is, and what hurt it doth, and who is Queene of enuy. *Aristotle* sayth, That enuy is nothing else but a passion of the mind, & a mortall anguish to see another man in credite and honour, imagining that to be his discredit. *Horace* sayth, The greatest griefe that we haue with enuy is, that it is not in the eies, for so it would bee seene, nor in the hands, for it would bee felt, nor in the tongue, for it would bee heard, but his chaire and seat is in the secretest place of the heart and mind, where it abideth, complaining of euery man, and tormenting him who possesseth it. *Menander* saith, The mother of enuie is swelling pride, and cursed ambition, and therefore they neuer goe asunder, or very seldome, but where pride is there is enuy, and where enuy, there pride. S. *Augustine* sayth, Take away enuy, and presently all that is mine, is thine, and all that is thine is mine. *Origen* sayth, Enuy doth grow so fast vpon me by reason of the disordinate loue which I beare vnto my owne person: for thereby I beare malice vnto my inferiors for feare least they become my equals, and I enuy my equals least they goe beyond mee, and I spight my superiors because they doe me no good. S. *Ierome* in a Sermon sayth, That the difference betwixt a malicious man, and an enuious man is, that the malicious man doth loue nothing but that that is naught, and the enuious man doth hate no-

thing but that which is good. S. *Gregory* in the fift booke of his Morals sayth, The naughty man doth enuy none but such as he seeth in higher estate than himselfe, or whom hee seeth to bee of better life than himselfe, or whome hee heareth better spoken off than himselfe : whereof it insueth, that how much the other doth grow & encrease in goodnesse, so much the enuious man doth vexe and torment himselfe. *Isidorus* sayth, Take heed of enuy, my brother, take heed; for it is nothing else but a certaine disease which doth trouble thy sences, burneth thy breast, gnaweth thy bowels, grindeth thy heart, wasteth thy life, darkeneth thy memory, and condemneth thy soule. *Seneca* sayth, That a man doth seldome enuy him whom he can ouercome, but him whom he cannot vanquish. And the selfesame *Seneca* sayth further, It is more expedient for vs to beware of the enuy of our friends, than of the hatred and displeasure of our enemies, because the enemy carrieth his hatred in his tongue, and I take heed of him: but because my friend hideth his enuy in his heart, it cannot be known, nor I cannot beware of him. *Laertius* saith, I would to God, that all enuious men had their eies scattered ouer all the world, that because other mens goods and welfare is a torment vnto them, they might bee tormented with so many tortures, as they see other mens hap and felicity encrease. *Diogenes* sayth, There hath no man liued in this world in fame and credite, but hee hath presently felt the worme of enuy; whereof it followeth, that the poor and miserable man doth only escape the enuious mans hands. *Demosthenes* in an Oration sayth, What shall I doe wretched man as I am, or whether shall I goe? For if I desire to liue in pouerty, misery doth weary me; and if I chuse to be rich, enuie doth torment mee. To come then vnto our purpose, all this discourse hath tended vnto no other end, but to admonish all men of honest life, and of a cleane conscience; to beware of enuy, because the Deuill is such a friend vnto this vice, that if hee see a man to bee very enuious, hee will tempt him with no other sinne. *Cicero* sayth, What hath caused all the warres

which

which we haue had with ſtrãgers,& all the diſſenſions which wee haue had among our ſelues, but aboundance of wealth, and the enuy which men haue borne vnto Rome? Although Chriſt vvas poore, yet hee vvas hated of the vvicked, accuſed of malice, and perſecuted vvith enuy. But his pouertie being ſo great as it was, and hiding his power as he did, wherof ſhould any man enuie him? They did not enuy Chriſt for the feature of his body, ſeeing there vvere other beautifull alſo, nor for his ſtocke and kindred, ſeeing there vvere others noble alſo; not for his eloquence, ſeeing there were others learned, nor for his vvealth, ſeeing there vvere others more vvealthy; but that vvhich they did moſt of all enuy at vvas, his Catholicke doctrine vvhich hee did preach, and holy life which hee did lead, becauſe that none of the Prophets vvhich vvent before him, did preach of ſuch high points as hee did, nor yet any one of them did liue ſo ſincerely as hee did. Saint *Auguſtine* vpon thoſe words, *Sciebat enim quod per inuidiam tradidiſſent eum* ſayth, The enuy conceiued againſt good life, is more dangerous than that vvhich is bred by reaſon of our vvealth: for if hee bee a naughtie man vvhich is poſſeſſed of this vvealth, hee vvill endeuour himſelfe rather to encreaſe his ſubſtance, than amend his life. Let vs compare then the enuie vvhich *Iacobs* ſonnes bare vnto their brother *Ioſeph*, vvith the enuie vvhich they did beare vnto Chriſt, and vvee ſhall ſee how vvell the figure dooth anſwere vnto the thing figured, and the ſpirit vnto the letter, ſeeing that the one vvas ſold by enuie into Ægipt, and the other alſo through enuie crucified. *Ioſeph* did miſlike his brothers doings, and therefore they did enuie him; and Chriſt did not like the Iewes doings, and therefore they did hate him: and they did perſecute *Ioſeph* becauſe hee did accuſe them before their father; and ennied Chriſt becauſe hee did reprehend them before the people. The Iewes malice towards Chriſt vvas greater than *Ioſephs* brothers againſt him; for *Ioſeph*

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was onely sold, but innocent Iesus was not onely sold, but also crucified. *Iosephs* brothers could not giue him one faire word, neither could the Iewes heare Christs doctrine with patience: and therefore if his diuine prouidence should not haue kept him from their fury, they had taken Christs life long before away from him. *Nolunt audire te, quia nolunt audire me filij hominis, quia omnis Israel est attrita fronte, & duro corde*, said God vnto the Prophet *Ezechiel*: as if hee should say, Bee not angry O *Ezechiel*, bee not angry, if thou perceiue that thou doest no good with thy speech, and hast no credite among them: for seeing that they doe not beleeue me, it is not to bee maruelled though they doe not heare thee: for the house of Israel is growne now vnto that madnesse, that it hath neither conscience in her soule, nor shame in her face. These are the words of the eternall Father, directed vnto his blessed son, letting him vnderstand by them what small fruit hee should reape by his doctrine, and what smal credite they would giue vnto his speech; & the reason is, because that all those which were of the house of Israel were inwardly without a good spirit, and outwardly without shame. According vnto this speech of the Prophet such Prelates as gouern & preach do toile & labor exceedingly, whe the subiects which heare thē, are a people without any conscience, & of lesse shame. For besides that they do no good among thē, there is also great danger to liue among them. *Ezechiel* did very well couple small conscience with small shame, and small shame with a small conscience, because that you shall neuer or very sildome see a shamelesse man, but hee is without conscience, nor a man without conscience but is also shameless. Wickednesse for wickednesse, and sinne for sin, A Christian can haue no greater sinnes than to bee obstinate in heart, and without shame in his face, because that hell is full of none but of such as are of an obstinate heart and impudent countenance. The man which is of a tender and soft heart, and shamefast in his behauiour, is easily amended, and doth now and then sinne by stealth; but he who is hard harted & shameless in condition,

doth

doth late or neuer amend his sinne, because he careth not for being counted a sinner. When Christ said, *Gaudete & exultate, quia nomina vestra scripta sunt in cœlis*, he gaue vs licence to be glad of nothing, but only that we were good Christians, and registred in the booke of Saints; and likewise that wee should be sorry of nothing so much, as to be naughty Christians, and blotted out of the booke of life: for he was borne in an euill houre, who doth not endeuour to amend his life, and doth not care at all to sinne. We speake all this to proue that the Iewes were of a shameleſſe forehead and hard hearted, seeing that *Pilate* did know plainely, that they did accuse Christ through enuy and malice, which hee gathered by the shameleſſe speeches which they vsed against Christ, and the false proofes which they alledged against him. *Factaeſt fames magna in Samaria, ita vt caput asini venundaretur octoginta argenteis*, 4 Reg. 6. The Scripture rehearseth this, to shew the great misery and distreſſe that Samaria was in, as if it would say, When Samaria was at warres with the Arabians, being beſieged and afflicted with famine, an asse head was worth foureſcore rials, and a certaine measure of Pigeons dung fiue rials, so that they had no meat to eat but asses, and nothing to dreſſe it with but Pigeons dung. Although the flesh of an asse bee lothsome to eat, and Pigeons dung filthy to burne, yet notwithstanding wee will draw some mystery of this figure, to aduance Christs honour by it, because there is no word in holy Scripture which hath not some secret hidden vnder it. In this figure of the asse is represented the great warre that Christ found in mans nature. What other thing was the warre which Samaria had with the king of Arabia, but the displeasure & anger which God had against the Synagogue? What was the great dearth & famine which they endured, but the exceeding want which they had of good doctrine? What did it meane that an asses head was sold so deerely, but only that a good man was little worth, & a naughty man highly esteemed? By the Pigeons dung wherewith they did dreſſe the asses head, is meant nothing else but the

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Mosaicall ceremonies with the which they did offer vp their sacrifices. There fell nothing vnto the Synagogues lot but the dregs, and the wine vnto the church; to the Synagogue the barke, and vnto the church the fruit; the thorne vnto the Synagogue, and the rose vnto the church; the Pigeons dung to the Synagogue, and to vs the Pigeon. The warre betwixt God and mans nature, was farre more cruell, than that which was betwixt the city of Samaria and the king of Arabia, because men did nothing but fight with God with their sinnes, and God did nothing vnto man but inflict punishment vpon him. If they aske the sonne of God why hee came into this world, and took humane flesh vpon him, he will answer them, that his comming was to relieue this famine, and appease this warre, in testimony whereof the Angels in heauen did sing, when Christ was borne, Peace, Peace; seeing that I am a meane betweene you, there must be no more anger left. Whē the sonne of God came into the world, the warre ceased, and when he began to preach, the famine began to cease, because that this famine, which humane nature was afflicted with, was not caused for want of corporall food, but for want of vertuous mē. The want of victuals dured in Samaria but the space of one yeare, but the want of vertuous men continued in the Synagogue from the time of the valerous Machabeans vntill the comming of Christ: for from that time vntill Christs comming, they had no Prophet to giue them light, no captaine to defend them, no Priest to teach them, nor any other famous man to reioice in. Who did euer find a greater dearth in the world than that which Christ found among the Iewes? Seeing that he found the princely sceptre broken, the priesthood at an end, the Temple robbed, the city peruerted, and her libertie lost? There was a great dearth in the Synagogue, considering that there was not in her one person of account. For he did not chuse the twelue Apostles for his companions because they were holy, but because hee meant to make them holy. There was a great famine in Samaria, seeing the gouernour was *Pilate*, who was a Tyrant, the bishop was *Caiphas*, who

who was a prophane person, the Pharisies were counsellers, who were Hypocrites, the Preachers were Sadduces, who were Heretikes, and their gouernours were Romanes, who were Gentiles and Pagans. How was it possible that there should bee any good in a Commonwealth, which was gouerned by such naughty gouernours? As in the vnfortunate Samaria they had no kine nor calues left, so also the Synagogues Patriarkes and Prophets were at an end, and that which was worst of all was, that as Samaria was constrained to feed vpon asses heads, so the Synagogue was forced to bee gouerned by naughty and wicked men. Wee doe not say much in saying that they were gouerned by wicked men: for wee might with good reason call them asses, seeing they had no discretion to know that vvhich was good, nor wisedome to eschew that vvhich vvas naught. Doest thou not thinke that *Pilate* the iudge vvas a very asse, seeing hee confessed before them all, that hee found no cause to put Christ to death, and yet *Tradidit illum voluntati eorum*? Thou doest confesse, *Pilate*, that Christ was vvithout fault: and yet doest thou condemne him to die? Was not the High-priest *Cayphas* a very asse, to say that Christ blasphemed, because hee said that hee would come to iudge the vvorld? Art thou iudge of the vvorld which is not thine, and vvilt thou not let him iudge the vvorld vvho hath created it? Was not, thinkest thou, King *Herod* a great asse for clothing Christ in fooles apparrell, because Christ vvould not giue him an answere, seeing that for that act hee should rather haue accounted him wise than otherwise? Wherein could the sonne of God haue better showne his discretion and patience, than in not answering vnto any iniury, and in not misgouerning himselfe in any word? Was not all the vvhole congregation and counsell of the Iewes, a very asse in thy opinion, in that they did crie for libertie for *Barrabas*, and procured that Christ should die? The Synagogue did not buy *Barrabas* life so good cheape, as Samaria did the asses head, because the asses head was bought for money, but *Barrabas* life did

did cost Christ his bloud. It was not worth so much, and yet they gaue more in Samaria for an asses head, than they did for Christs bloud in Ierusalem, seeing they gaue but thirty peeces of money for Christ, and foure score for the asses head. To speake morally then; men buy the asses head deerely, when they chuse for the gouernour of a Commonwealth, or Prelate, a simple and vndiscreet man; because that in all canonicall elections, the learned is to bee preferred before the simple, and the wise before the vndiscreet. There must needs be a great famine in that monastery, in which they chuse for their head, such a one as is light in behauiour, base in linage, a foole in his iudgement, & an asse in his conscience. The Prophet did not say in vaine, *Cum sancto sanctus eris, & cum peruerso peruerteris*; For a wise man can bring vp but wise men, a wicked man nothing but wicked men, and an asse none but asses. O thou whosoeuer thou art who doest hear or read this, doe not thinke that we call those asses who haue but small or no learning, but those which haue no conscience, nor no bringing vp: for he is often fitter to gouern who hath great experience & discretion, than hee who is full of knowledge & folly. We do not call him an asse who is ignorant in Logick, & Philosophy, and Diuinity, because that in Vniuersities men learn rather to dispute than gouerne, make Sillogismes, than rule subiects. When a Prelate is vnpleasant in his conuersation, hard in charity, variable in his opinion, slacke in iustice, negligent in praier, these we call asses, and vnworthy of such a calling; for, for my owne part, I had rather my Prelate should be experienced in gouernement, than skilfull in learning and knowledge.

CHAP. XII.

Christ complaineth vnto his Father, that all other martyrs had their paines and troubles inflicted vpon them at diuers times, and he his all at once.

Egressus est frater eius, in cuius manu erat coccinum, quem appellauit Zaram, Genesis 38 cha. Gen 38 30.
As if he would say, *Thamar* brought foorth two children at one birth, and both aliue; of the which, the one they called afterward *Zaram*, which was the last of the two, and was borne with a scarlet thred tied at his finger: which for a certaine was a strange thing to behold, and deepely to be considered of. If wee will curiously seeke out the meaning of this figure, we shall find that it containeth a deepe mysterie, pertaining directly vnto our purpose, because it sheweth how soone our redemption began in Christ. That two children haue been borne at one birth wee haue seene often, and that one should be borne before the other we haue also heard: but that the one should haue his finger tied and not the other, is a thing that hath neuer been seene nor hard of; and therefore by how much the thing is more rare, by so much it is the fuller of mystery and secret. Deepely then expounding this figure, who were the two children born at one birth, but only the humane & diuine nature, which saued the world? The two children whose names were *Phares* and *Zaram* did know no other mother but *Thamar*, and the diuine and humane nature did acknowledge no other father but God: for as it is an easie matter for a father to haue many childrē, so it is a hard & impossible thing for Christ to haue many fathers. Although those two children were very naturall, and neere brothers the one to the other, and of one belly, yet they were neuer so vnited together, as the diuine and humane nature was vnited in Christ, because these two were neuer seperated in Christ in his life, nor seuered at his death vpon the crosse. And as one of these two children was borne before the other, so the redeemer of the world was first God before hee was man, and was first born of his Father, according to his diuinity, than he was of his mother, according to his humanity. We know well that of the two brothers *Phares* and *Zaram*, the one was born after the other: but the diuine birth was so farre before the other,

ther, that we find no beginning of it, because it was *Ab aterno*. Of these two brothers the first of thē was borne in health, pure and cleane, and without any marke at all, to giue vs to vnderstand, that Christs first birth, which was his diuinity, did returne againe as whole, faire, and clean to heauen, as it came from heauen; because it is the natural condition of the diuine essence, that how much the straiter his power is ioined vnto it, so much the stranger and further it is from all kind of suffering. What did it mean that the other brother was born with a coloured thred tied about his finger, but that Christ should shed his bloud for the redemption of all the world? O good Iesus, O redemption of my soule! thou doest see well, that to come out of thy mothers wombe with thy finger tied, is nothing else but to come into the world condemned to death. *Zaram* onely, who was the figure, and the sonne of God, who was the thing figured, were those who had their finger tied with a coloured thred, because he and no other was to die for the world, and redeeme vs out of sinne. What other meaning had the thred of scarlet, sauing onely the shedding of his precious bloud? The difference betwixt thee, O my sweet Iesus, and other condemned persons is this, that they are tied in a hempen cord, and thou in a thred of scarlet, and they about the necke, and thou about the finger, and they are lead to be hanged, and thou to be crucified. A thiefe is led away bound with a great rope, because he is drawne to death by force, but the sonne of God is tied with a small fine thred, because hee dieth not by force, but of his owne free will: for if it were not his good pleasure so to doe, neither the Angels, nor men, nor the diuels were able to put him to death. O high mystery, O diuine Sacrament! who euer saw or heard, that before a child were borne, or knew what sinne was, yet that he should come out of his mothers wombe already condemned? What mercy can be compared vnto this, that before his mother should giue him milke to sucke, his owne father threatened him that he should die crucified? *Elegit suspendium anima mea, & ossa mea mortem, & nequaquam vltra iam viuam*, saith *Iob* chap. 7.

And

And he spake them when his children were dead, and his body plagued, and his goods lost, and himself vpon the dunghill; and it is as if hee would say: My paines and dolours doe so narrowly beset mee about, and my griefe is come to that bitternesse, that my soule hath chosen to be hanged, and my life to come at an end, because I am a weary to suffer any longer, and doe loath my life. Such pittifull complaints as these are, and such tender vvordes, cannot proceed but from an afflicted and grieued heart, and from a manwhich desireth death. Because it is the property of one which is distressed, to complaine vnto all those which comfort him, & fill himselfe with weeping with all those which come to visite him. What else would holy *Iob* say, when he sayth, *Elegit suspendium anima mea, & ossa mea mortem*, but that his soule desired to bee hanged, and his bones chuse death, and his life to bee at an end? O holy man, thou hast nothing left thee but thy soule, and wouldest thou haue it hanged, nothing left but thy bones, and doest thou desire to haue them dead, thou hast nothing left but thy life, and vvouldest thou loose it? Thou must vnderstand, my good brother, that *Iob* did not speake these dolefull vvordes in his owne name, but in Christs name, vnto vvhome this speech dooth most properly belong. Because that from the beginning of the vvorld vntill this day, there vvas neuer soule so sorrowfull as his, nor neuer body so martyred as his vvas. Saint *Chrisostome* vpon these vvords of the Apostle, *Fidelis deus, qui non permittit nos tentari vltra id quod possumus*, sayth thus: Our Lord is very faithfull and pittifull, because hee tempteth no man aboue that vvhich hee is able to suffer, nor suffereth no man to haue greater paine than he is able to beare, the sonne of God excepted onely, vpon vvhome the Father laid in the iudgement of men, torment and paine not able to bee indured, and withall innumerable temptations. What vvilt thou require more in this case, but that God the Father laid martyrdome vpon Saints by ownces, but vpon his blessed sonne by great loads and burdens. What

great distresse vvas his soule in, thinke you, and vvhat griefe did oppresse his heart, vvhen hee sighed for the gallowes, and his body desired his graue? When did thy soule desire to bee hanged, but vvhen thou diddest crucifie thy blessed humanity vpon the crosse; & when did thy bones couet death but vvhen thou diddest loose thy life for the elects sake? When the Scripture sayth *Elegit*, Hee did chuse, it is signified that thou diddest die willingly for vs: and when he saith *Suspendium*, his death was signified, and withall his determination which he had to redeeme the world, and that our redemption should be hanged vpon the tree. And vvhen he sayth, *Ossa mea*, the multitude of people is set forth which were at his death, as well the good as the bad, the quicke as the dead: the good, to see themselues redeemed by him, and the bad to see themselues reuenged of him. All humane pains are brought vnto three principall heads, that is, to the trouble and trauell of the body, to the griefe and sorrow of the mind, and to the losse of life. These vexations are woont to happen at diuerse times, and also be deuided and laid vpon diuerse persons, and hee who hath griefe of body feeleth no sorrow of mind, and if hee haue anguish of mind yet not so great that it should take his life from him, because our Lord is so pittiful that hee dooth not looke vnto the multitude of our offences, but vnto the vveakenesse of our forces. God was more pittifull vvith all mankind than vvith his owne only sonne, considering that hee gaue other men their troubles and paines by peeces, and vnto his sonne all at once. For hee gaue him sorrow and griefe of mind, seeing hee sayth, My soule hath chosen to bee hanged: and hee gaue him the paines of the body, seeing hee sayth, that his bones desired death: and hee tooke away his life considering that hee sayth, *Iam non viuam*. What vnspeakable sorrow, and what sea of tempest should tosse and vexe that blessed soule vvhen hee said, My soule hath chosen to bee hanged, that is, that it vvould bee a comfort vnto him to bee crucified! What cruell griefe should crush

his

his bones when hee said, and my bones death, thinking it an ease to see his bones in their graue, rather than to suffer such intollerable torment? What a iest did they make of his doctrine, and how little did they regard his person, seeing hee sayth, I will liue no longer, that is, that hee would forsake vs, because wee are incorrigible, and because wee doe not deserue his company, hee will not bestow his grace among vs. This speech may otherwise bee very well vnderstood, because the time which hee did suffer and die in did take from him all that might mittigate his paine, and comfort his heart. No other Martyr could euer say, My soule hath chosen hanging, because there was none of them which wanted comfort in their sorrows, and helpe in their pains; and aboue all, this was a great comfort to them to thinke for how good a maister they suffered, and what a great reward they expected for their martyrdome. That which did comfort Martyrs in their Martyrdome, did discomfort Christ in his pasion. For if hee did die, it was for a lost and peruerse nation, and the reward hee looked for was perpetuall ingratitude; because there was neuer so great a matter performed, as when Christ died because wee should liue, and yet there was neuer deed so vngratefully requited, as his death was by vs. Saint *Bernard* sayth, O good Iesus, O my soules ioy, Art thou not content to loose thy life for my life, but that thy sorrow and griefe should continue also vntill they take thy soule from thee vpon the crosse? If the sonne of God had said only, *Tristis est anima mea*, it had beene tollerable: but to say, *vsque ad mortẽ*, it is a thing not to be any way indured: For it was only he and no other, in whom the paine ended at the same time that his soule departed from him. *Cyprian* saith, That by this speech, *vsque ad mortem*, the son of God dooth bind himselfe to die sorrowfully and comfortles, taking no ease at all in his pasion, because there was no portion of the inferiour part, which griefe did not wholly possesse,

nor any bone in all his bodie vvhich vvas not bruſed and broken with griefe and paine. Chriſt ſayth, *Eleg it ſuſpendium anima mea*, becauſe that as all the time that hee liued in this vvorld, hee kept the glory of his ſoule in ſuſpence, becauſe it ſhould not fall vpon his body; ſo at the time of his paſsion hee did keepe his reaſon in ſuſpence, becauſe it ſhould not comfort his ſoule. For if Chriſt vvould haue giuen his glorious ſoule licenſe to impart ſome ſmall ſparkle of her glory vnto the body, hee had neuer been comfortleſſe; and if hee would haue giuen licenſe vnto his reaſon to haue comforted him in his paſsion, hee ſhould neuer haue felt his paſsion ſo ſharpe and bitter. But becauſe our redemption ſhould bee more copious and aboundant, hee would admit no comfort nor conſolation at all. *Ne fortitudo lapidum fortitudo mea, nec caro mea*, ſayth holy *Iob*; As if hee vvould ſay, O great God, doe not puniſh mee ſo rigorouſly, nor ſhew thy ſelfe ſo cruell againſt mee, becauſe my heart is not ſo hard as a ſtone to feele no paine, nor my fleſh as hard as copper, that no torments are able to hurt it. Hee who ſpake theſe words, did craue aid for his griefe, and fauour for his anguiſh, ſeeing hee did confeſſe that his heart vvas not able to beare them, nor his ſtrength able to ſuſtaine them. There are ſome men ſo ſenceleſſe that they feele no kind of tribulation no more than if their hearts vvere made of ſtone, and contrary there are ſome of ſo tender a nature, that if a man doe but touch their coat, they crie out that they may bee heard vnto heauen, in ſo much that the firſt like vnto beaſts feele nothing, and the other like impatient men neuer ceaſe crying. When the holy man ſayth, That his heart vvas not like a heart of ſtone, hee meant that hee did feele all tribulation and anguiſh, euen vnto the heart: and vvhen hee ſaid that his fleſh vvas not made of copper or braſſe, his meaning was, that although he did feele all tribulation, yet hee did neuer complaine of it; in ſo much that if hee did feele it as a man, yet hee

did

did dissemble it like a wise man. S. *Gregory* in his Morals saith, *Iob* doth very wisely vnder these vvords shew vs the manner how bad men and good men doe suffer their anguish, and hee compareth those which feele no tribulation vnto a stone, and those which complaine on them alwaies, vnto sounding copper: for indeed hee who feeleth no griefe at all, is like vnto a stone, and to feele it and hold his peace is the part of him who is wise and discreet. Christs heart vvas not of stone, because hee should not feele, neither was his flesh of copper, to complaine: for hee did feele all paine and anguish more than any man, and did suffer it better than any; for in all the time of his pasion he did neuer complaine vpon any when hee suffered, nor did neuer command a reuenge to bee taken on any when he died.

CHAP. XIII.

How the son complaineth of his Father, because that he had condemned him to die before that Iuaas had sold him.

Quare me posuisti contrarium tibi, & factus sum mihimet ipsi grauis? These words are vttered by holy *Iob*, in the person of the sonne of God, speaking vnto his Father vpon the crosse: & their meaning is this, O my Father, why art thou so contrary vnto me, as if I were thy enemy? doth it not content thee that for my friends sake I am grieuous vnto my selfe, and complaine on my selfe? It is an ordinary thing to see one man complaine vpon another, and to see me complaine vpon my selfe is no new thing, but to complaine on thee and my selfe at once, is a hard case: for although my tongue can count my griefes and tribulations, yet my heart cannot suffer them. If Christ did complaine of *Herod* for mocking him, or of *Pilate* for giuing sentence on him, it was no maruell; but to complaine on his Father, it seemeth that there is no patience able to endure it. For seeing

Iob 7 20.

that hee should haue defended him, it seemeth a very hard part to suffer him to bee crucified. The sonne of God dooth frame two great complaints in these wordes, the one of his eternall Father, the other of himselfe: and therefore it is very conuenient that we declare how the eternall Father did send his sonne to die, and how hee himselfe went to suffer on the crosse: and in so doing, wee shall find that the one did that which hee did, moued therevnto with charity, and the other to suffer that which hee suffered, was mooued with pitty. *Qui proprio filio non pepercit, sed pro omnibus nobis tradidit illum*, saith S. *Paul*: and his meaning is this, The loue which God bare vnto all the world, was so exceeding great, that he would not pardon the death of his owne proper sonne, but would haue him crucified for all. Being, as he was, his naturall sonne, & his only sonne, and so holy a sonne, and so welbeloued a sonne, was it not a thing most wonderfull that hee would suffer him to be crucified? *Dauid* had many sonnes besides *Absalon*, and yet when the captaine *Ioab* had slaine him in field, *Dauid* was almost besides himselfe, and cried out, O my sonne *Absalon*, O my sonne *Absalon*, who will doe mee the fauour to kill me, and restore me thee again? He that gaue such sorrowful words for the death of a sonne, would he not, thinke you, haue powred out farre more pitifull lamentations, if he had been handled, as Christ was crucified? To haue killed a seruant for to saue his sonne, any Father would haue done: but to kill his sonne for to saue his seruant, onely the Father of Christ did, who hauing no other sonne but him, gaue them him as freely to be carried to be crucified, as if they had led him to be crowned. *Damascen* sayth, The eternall Father did well know, that our businesse could not bee brought to passe, but by his sonnes meanes; and he knew also very well, that so old a strife would cost his sonne very deerely, and notwithstanding all this he gaue his full consent that hee should bee condemned to die. And that which most of all did shew his goodnesse, and our wickednesse is, that the diuels, against whome he did plead & striue, did not giue sentence against Christ, but man

for

for whom hee did plead, and whose cause he did defend. *Theophilus* dooth seeme to say, that it importeth more to say, that the father did suffer his sonne to bee crucified, than to say that hee doth suffer sinne: which appeareth by the Apostle, when hee sayth, *Quòd pro nobis omnibus tradidit illum:* and hee sayth not, *Quòd permisit*, but hee sayth that hee did deliuer and giue his sonne to bee crucified. If the father did giue him to be crucified, who was able to defend him? If we doe giue credite vnto the Prophet *Esayas*, the sonne dooth charge no man with his death and passion sauing only his Father, seeing that hee sayth in the Fathers name, *Propter peccata populi mei percussi eum*, as if hee would say, Let no search bee made for the death of my sonne, because I was he who stroke him and wounded him, and crucified him, and buried him, because the sinnes of my people could not be clensed, but with the bloud of my sonne. *Dauid* was of the same opinion in the 88 Psalm, saying, thou hast shortened the daies of his life, & hast thrown his seat vpon the ground. Who was able to cut off his daies, or cast downe his seat, but only he who gaue him life, and honored him with a seat? All this was figured, not onely in *Abraham*, who had drawne his sword to kill his sonne, but also in king *Moab*, who for the liberty of the people, did kill his own sonne from the top of a wall. *Origen* vpon the Apostle sayth, Although it seeme to be a thing against humanity for the father to be a butcher of his owne sonne, and make an anatomy of him, yet it was no cruelty for the father to make his sonne to die for the redemption of the world, but rather a great point of charity; because it was decreed from the beginning that as our hurt came by disobedience, so our bulwarke and defence should bee by obedience. *Theophilus* sayth, God left his sonne in the hands of death, with an intention, that because that if shee did set vpon him without cause, hee should loose the right which he had vpon others: and so it befell vnto him, for because hee ventered vpon him who was iust, hee lost his action against him who was a sinner. S. *Augustine* vpon S. *Matthew* saith; There were at Christs death, first Christs

father, and then the sonne, the Lieutenant *Pilate*, *Iudas* the Disciple, and all the people of the Iews: and as they were all of diuers conditions, so they were of diuers intentions. *Pilate* gaue sentence on him for feare, *Iudas* sold him for couetousnesse, the Iews slew him by malice, the Father deliuered him for charity, and the sonne offered himself to die with pittie: and he sayth further, Doe not say, O you Iewes, doe not say, If hee be the sonne of God, let him come downe from the crosse: for you would haue crucified him long before that time, if his Father had not denied you him, & afterward when he would, and how hee vvould, hee deliuered him vnto you. What did *Pilate* in the death of Christ but sinne, what did *Iudas* in the passion of his Maister but sinne, what did the Iewes in crucifieng Christ but sinne? The passion of Christ our redeemer the Father permitted, the sonne suffered, the holy ghost approued, in so much that wee bee not bound for our redemption vnto those who put him to death for to reuenge their iniuries, but vnto those who suffered it, to redresse our faults. O how much we owe vnto God the Father for his clemency, seeing that because hee would not punish my offence in my selfe, he punished his own sonne for it, not according vnto his innocency, but vnto my great offence, the which his holy sonne did lay vpon his owne shoulders, to the intent to disburden me of it. *Anselmus* in his Meditations saith, Say, O my soule, say with the Prophet, I am he who sinned, I am hee who haue offended thee, I am hee who hath sinned: for the Lambe thy sonne, what hath he done? Let thy fury bee turned against me, O Father, who haue committed the fault, and not against thy sonne who is without spot, and let not the cruell speare of yron pierce his heart, who can doe nothing but loue, and let him enter into my heart who can do nothing but sinne. O fatherly affection, and fauour neuer heard of before! what is there in me to giue thee, or what is there in all the world to serue thee with, seeing that for to seeke out him vvho vvas lost, to redeeme him vvho vvas sold, to vnlose him vvho vvas bound, and deliuer him out of captiuity who was

taken

taken priſoner, thou diddeſt make thy owne ſonne captiue. O infinite goodneſſe, and vnſpeakable clemency! what pittie did conſtraine thee, or vvhat charity did ouercome thee, that to giue light vnto the blind, to heale the lame, put him in the right way who went aſtray, to make cleane the vncleane, to lift him vp who was fallen, and pardon him who had offended, thou wouldſt not pardon thy owne ſonne? What prieſthood can bee compared vnto thy Prieſthood, or what ſacrifice is like vnto thy ſacrifice, ſeeing that in old time they did offer nothing vnto the Prieſt, but ſome liue beaſt for the ſins of the people, and thou diddeſt not offer but thy own proper ſonne? The ſonne then hath great occaſion to complain of his Father, ſaying, Why haſt thou put me contrary vnto thy ſelf, ſeeing that he commanded that ſonne which hee loued beſt, to die for thoſe which moſt of all did hate him.

He followeth this matter in a morall ſence.

FActus ſum mihimet ipſi grauis, ſayth *Iob*, as we haue already ſaid. Although ſaith hee, I complaine of many, yet I complaine of none more than of my ſelfe; and although many things doe wage battaile againſt me, yet I am the greateſt enemy vnto my ſelfe. *Origen* vpon this place ſayth, It is a thing neuer heard of, and a very ſtrange complaint: for although a man bee neuer ſo culpable, yet he deſireth to excuſe himſelfe, and accuſe others. *Irenæus* in a Sermon ſayth, We fall euery day and ſtumble, and ſinne: yet notwithſtanding all theſe faults, no man dooth confeſſe himſelfe to bee naught, nor acknowledge his brother to bee good. *Petrarc* ſayth, That men complaine of the ſea, that it is dangerous, of the aire that it is corrupt, of his friend that he is a diſſembler, of the time that it is troubleſome; and yet I ſee no man (ſayth he) who complaineth of himſelfe: & therefore wee are like vnto young gameſters, which neuer blame their- *Iob 7. 20.*

their owne play, but when they loose do curse the dice. This speech of *Iob* doth containe much matter, and therefore it is conuenient that wee tell you how many sorts of warre there is, seeing he saith, that he maketh war against himselfe. There is therefore one kind of vvarre which is called a roiall warre, another called ciuill warre, another more than ciuill vvarre, another personall, and another cordiall or of the heart. Of all which warres I will tell you what we haue read, and what we thinke. It is called a royall war, because it is made by one king against another, or by one kingdome against another: as the warre betwixt *Darius* and *Alexander*, *Troianus* and *Decebalus*, Rome and Carthage, the which two prowd cities, although they had no kings, yet they were heads of kingdomes. There is another kind of warre called ciuill warre, which is betwixt neighbour and neighbour, or when a cittie deuideth it selfe, and fighteth the one against the other; as in Carthage betwixt the *Hannones* and *Hasdrubales*, and in Rome betwixt *Scilla* and *Marius*, and afterward betwixt *Cæsar* and *Pompey*, all which ended their liues before they ended their quarrell. There is another warre called more than ciuill warre, as betwixt the sonne and the father, brother and brother, vncle and cousin, as betwixt *Dauid* and his sonne *Absalon*, who purposed to take away the kingdome from his father, although hee atchieued not his enterprise, but in the end was hanged vpon an oke. It was more than a ciuil warre that was betwixt the *Aiaces* the Greekes, *Bries* the Licaonians, *Athenones* the Troians, *Fabritiues* the Romanes. This is the most dangerous kind of warre that is, because those hatreds which are conceiued betwixt kinsmen, by so much the more are more deadly, by how much they are neerer tied in kindred. There is another kind of war which is called personall or a combat, vvhen two valiant men doe fight a combate for the auerring of some vveighty and important affaire, vvhere for to saue their honour they loose sometime their life and honour both. This kind of combate the valiant *Dauid* fought against the Giant *Goliat*, the one armed and the other

other vvithout armes : yet in the end *Dauid* did ouercome *Golias* and killed him with his ſling , and cut off his head vvith his owne ſword . There is another kind of vvarre more ſtranger than thoſe vvee haue ſpoken of , vvhich is called the vvarre of the heart or entrals , which is begun in the heart, fought in the heart, and alſo ended in the heart. In this ſorrowfull vvarre, ſighes are the darts they caſt, tears the weapons they fight with , the bowels the field vvhere the battaile is fought, and thoſe vvho fight are the hearts, and he who can weepe beſt, is accounted the beſt ſouldiour . *Factus ſum mihimet ipſi grauis* , becauſe there, there fighteth one againſt the other, and both againſt him, loue and feare, ſlouth and courage, talking and ſilence, anger and patience. O what great reaſon *Iob* had to ſay, *Factus ſum mihimet ipſi grauis*, ſeeing that not in the corners, but in the very middeſt of our hearts , theſt and almes deeds doe fight and ſtriue the one againſt the other . And reaſon and ſenſuality, care and ſluggiſhneſſe, ſtrife and quietneſſe, anger and patience, couetouſneſſe and liberality , pardon and reuenge. O vnhappy battaile and dangerous combate , vvhere I am made *Mihimet ipſi grauis* , ſeeing vvee fight heere not in company , but alone, not openly but ſecretly, not vvith ſwords but vvith thoughts , and there is nothing ſeene but all is felt . And that vvhich is vvorſt of all is, that to ouercome vvee muſt ſometimes ſuffer our ſelues to bee ouercome . Where but in this more than ciuill vvarre, in vvhat fight but in this , in vvhat ſtrife but in this , did all the holy and vertuous men end their liues? Who then will ſay that it is not very true that, *Factus ſum mihimet ipſi grauis*, ſeeing that we are ſo much the better accepted of God, by how much wee are contrary vnto our ſelues . The Apoſtle complained of this vvarre, when hee ſaid . *O infelix homo ! quis me liberabit de corpore mortis huius* ? his meaning was , O vnfortunate and ſorrowfull man as I am ! vvhen vvill the day come, vvherein I may ſee my ſelfe free, and as it vvere exempted from my ſelfe, to the end that

I may doe that which I would doe, and not as now, to desire that which I ought not. Saint *Augustine* speaketh of this ciuill warre in his Confessions, when he said; *Factus sum mihimet ipsi grauis*, seeing that I am bound and fettered, not with yrons and chains, but with my owne sensuality: but I gaue my vvill voluntarily vnto the Diuell, and of my vvill he maketh now that which I will not. *Anselmus* in his Meditations sayth, I am made grieuous and painfull vnto my selfe, because there is no man so contrary vnto mee, and so against mee, as I am to my selfe, and I am like a foole besides my selfe, in so much that liuing within my selfe, yet I goe wandring abroad out of my selfe. *Isidorus* in his book *De summo bono* sayth, I am made grieuous vnto my selfe, and for that cause my iudgement is so darkened, my memory so weakened, my thoughts so changed, that I know not what I vvould haue althoughit be giuen me, nor I know not whereof I should complaine although I bee demanded. Doest thou not thinke that my iudgement is sore troubled, & that I am an alien from my selfe, seeing that I doe oftentimes, by desiring to know that of my selfe that I know of others, enquire of my selfe for my selfe? *Barnard* sayth in a Sermon, Am not I, good Iesus, grieuous and painful vnto my selfe, seeing that if hunger doe make mee faint and weake, eating doth also loath mee, if cold doe weary me, the heat doth also molest me, if solitarinesse doe make mee sad, company doth also importune me, in so much that I am pleased and contented vvith nothing, and am alwaies discontented with my selfe? How can I bee pleased with my owne doings, seeing that if I do behaue my selfe once like a wise man, I doe behaue my selfe an hundred times like an vndiscreet man? S. *Ambrose* in an Epistle to *Theodosius* sayth, Because I am grieuous and painefull vnto my selfe, I doe withdraw my selfe from the company of men, because they should not change and disguise mee, I flie from the diuell because hee should not entrap me, I forsake the world because hee should not damne mee, I renounce wealth and riches, because they should not corrupt mee, I refuse all honour and dignities, because

cauſe they ſhould not make mee prowd. But alas alas, notwithſtanding all this, and although I ſuffer very much, yet my bodie is neuer at reſt, my mind is very vnquiet, by reaſon vvhereof I grow vvorſer and vvorſer euery day in vertues, and plunge my ſelfe more and more into the world. Whoſoeuer hee vvere vvho made theſe verſes, hee made them moſt grauely:

In warre that I am vnder taking,
Againſt my ſelfe my force doth ſpend me:
Since with my ſelfe warre I am making,
O from my ſelfe then God defend me.

When ſuch graue and wiſe men doe complaine on themſelues, wee haue ſmall reaſon to truſt to our ſelues, becauſe a wiſe man ſhould diſtruſt none more than himſelfe. I will iuſtly ſay, *Factus ſum mihimet ipſi grauis*: for if I bee in the kings diſpleaſure I forſake his countrey; if I am purſued by iuſtice, I flie from it; if I be troubled with a naughty neighbour, I remoue into another ſtreet: but hauing my owne proper wil to my enemy, how ſhould I poſsibly flie from my ſelfe? Who will not ſay, I am made grieuous vnto my ſelfe, ſeeing that within my owne heart I harbour loue and hatred, contentment and diſcontment, my will and my nill, my liking & diſliking, my ioies and my griefes, and alſo my delight and my ſorrow? For my owne part, I ſay and confeſſe, that I am grieuous vnto my ſelfe, conſidering that I vvillingly would that I had no ſuch vvill: for pride doth puffe mee vp, enuy dooth conſume mee, gluttony doth waſt mee, anger cauſeth mee hatred, incontinency dooth diſquiet mee, in ſo much that if I doe abſtaine from ſinne, it is not becauſe I haue not a vvill vnto it, but becauſe I am vveary and can ſinne no more. O how true it is, *Quòd factus ſum mihimet ipſi grauis*! for if I bee ſicke, it is becauſe I haue eaten too much, if I bee poore it is becauſe I tooke my pleaſure too much, if I

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bee impriſoned it is becauſe I haue ſtolne, if I bee ſad it is for that I loued, if I bee aſhamed it is for ſomewhat that I haue cõmitted,& if I be diſcontẽted it is through my own choiſe; and if I haue committed an errour in my owne choiſe, whom ſhould I blame but my ſelfe? If the truth bee well examined, there is no man who ought to be more grieued with any man than with himſelfe: for as of one part we doe nothing elſe but complaine of the troubles and trauels which we ſuffer, ſo on the other part we our ſelues doe continually ſeeke them. If it be true that I am grieuous vnto my ſelfe, with whome ſhall I haue a good peace, if I my ſelfe doe make warre againſt my ſelfe? Who ſhall deale with me that I bee not grieuous and troubleſome, ſeeing that I my ſelfe cannot bee content vvith my ſelfe? By what meanes can I poſsibly ſet my neighbours at one, if my ſenſuality and reaſon doe bandy one againſt the other? Who vntill this day hath euer had more cruell enemies againſt him, than I haue now of my owne thoughts and deſires, conſidering that they draw me to that which is good afeared and amazed, and vnto that which is vvicked vvith great confidence and boldneſſe? I doe conclude then and ſay, that conſidering the time which I loſe, and the ſmall profite which I make, the care I haue in ſinning, and careleſſenes I haue in amending, the great goodneſſe I receiue at God his hands, and how little I ſerue him, the euill which I doe, and the good which I hinder, I am greatly aſhamed to liue, & very ſore afraid to die.

The end of the fourth word which Chriſt our redeemer ſpake vpon the Croſſe.

Here beginneth the fift of the seuen words, which the sonne of God spake vpon the Crosse, to wit, *Sitio*, that is, I am a thirst.

CHAP. I.

Why the sonne of God did bid all those which were a thirst come vnto him, and yet said vpon the crosse that he himselfe was a thirst.

Sciens Iesus quia omnia consummata sunt, vt consummaretur Scriptura, dicit Sitio: These are one of the seuen words which Christ spake vpon the crosse, which S. *Iohn* rehearseth in the 19 chapter: as if he would say, The sonne of God knowing that all that touched the redemption of all the world was now finished, hauing an intention that all the scripture should be accomplished, he spake the fift word, saying *Sitio*, that is, I am a thirst. Christ did well know that it was written in the Psalme, *In siti mea potauerunt me aceto*, seeing that to fulfill the Scripture he suffered that great thirst, to the end that all the mysteries should bee accomplished vvhich were prophecied of his death. The Prophets had prophecied ma- John 19 28.

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ny things in Christs name which hee should doe when hee came into the world; among the which they had prophecied that he should suffer very great thirst: and therefore to say that he had thirst to fulfill the Scripture, was to say, that hee did suffer that torment to vngage his vvord. Christ did deale like a friend with all the Prophets and holy men of old time, considering that to the cost of his life, and great trauell of his holy person, he did accomplish and fulfill all that which they had laid downe in Scripture, to the great credite of the Prophets, and great glory of holy writ, and with the great trauell of his owne person. Christ said preaching that there was no tittle, no point, nor sentence of holy Scripture, vvhich should not be fulfilled according vnto the letter. The first mystery of the incarnation, *Ecce virgo concipiet*, was fulfilled litterally, seeing himselfe vvas a virgine, and borne of a virgine: and also the last mystery of his passion, was accomplished litterally, *Dederunt in escam meam fel, & in siti mea potauerunt me aceto*, Seeing that they gaue him vpon the crosse gaule and vineger to drinke. What did Christ meane when he said, that to fulfill the Scripture hee had such great thirst, but that hee might now freely depart and goe out of this vvorld, seeing that all the redemption was ended, and the Scripture accomplished? The simple Reader ought not to imagine, that the sonne of God would not haue come into the world, nor redeemed the world, nor endured this torment and thirst, if it had not been written in the Prophets: for hee must learne, that the Scriptures are tied vnto Christ, and not Christ vnto the Scriptures; because that they should not haue been written, if hee should not haue been borne and crucified; and yet he should haue been borne and crucified, although the scripture had not spoken it. Venerable *Beed* sayth, Seeing that all Christs actions are great, and those of his death and passion most great, it is much to be noted, and to be wondered at, why it was the pleasure of the sonne of God, that his thirst should be his last work, and that he would depart out of this life with great thirst. S. *Augustine* sayth, The last griefe and paine which

which Christ suffered was his thirst, the last complaint which hee made vvas of his thirst, and the last request vvhich hee made vvas for a cup of vvater, and the last torment vvhich he endured vvas of the gaule, vineger and mire vvhich hee dranke, because that immediately after that hee had tasted of that cup he gaue vp his ghost vnto his Father. Seeing therfore that this thirst is the last torment, the last request, the last complaint, and the last vvorke that Christ did in this vvorld, it is conuenient that vvee tell vvho hee is vvho suffereth this thirst, vvhere hee dooth suffer it, for vvhome hee doth suffer it, and at vvhat time he doth suffer it. Hee vvho suffereth is Christ, the place vvhere is vpon the crosse, I am hee for vvhose sake hee suffered it, the time vvas vntill death, insomuch that with the same great thirst vvhich hee endured, his soule vvas drawne and pulled out of his body. The high mysteries of the crosse of Christ may vvell bee compared vnto the eating of Pine-apples, and their kernels, the vvhich the oftener they be cast into the fire and taken out, the more kernels they yeeld to eat, and more huske to burn. That which happeneth vnto the labourer vvith those Pines and kernels, dooth happen vnto vs in these diuine mysteries, in the vvhich the more vvee thinke vpon the passion and crosse, the more secrets vvee discouer, and the more mysteries vvee find. *Cyprian* sayth, That vvhich men dispose of a little before their death, is alwaies of greater importance, than that vvhich vve deale vvith in our life time, because it is done vvith greater heed, prouided for with deeper consideration, ordered vvith better discretion, rated and determined vvith better conscience. No man did euer dispose better of his life and soule, than Christ did of his owne person and the church, because hee disposed of them vvith more care than *Iacob*, vvth more pittie than *Isaac*, with more discretion than *Iosue*, vvith greater wisedome than *Dauid*, and greater bounty and liberality than *Salamon*. *Mulier da mihi bibere*, said Christ to the Samaritane vvoman, As if hee vvould say, Giue mee a cup of vvater, good

woman, because thou seest that I am weary of the way, and very thirsty. When Christ said vnto the woman, *Da mihi bibere*, and also when he said vpon the crosse, I am a thirst, it was a signe that he had been a thirst many daies, and also many yeares, and very desirous to quench his thirst with water. That which Christ sayth in the 7 of Saint *Iohn*, seemeth to bee very contrary vnto this, If any man bee a thirst, let him come vnto mee. Vpon a solemne day of Easter, Christ cried publikely in the market place, If any man bee a thirst let him come vnto mee. O high mystery and deepe secret! who is able to vnderstand that which Christ sayth in this place, seeing that sometime hee asketh the Samaritane woman for a little water, and on the crosse hee sayth that he dieth with thirst, and yet on the other side hee maketh open proclamation, that all vvhich bee thirsty should come vnto him? How can these two speeches hang together, Woman giue mee some drinke, and this, If any man bee a thirst, let him come vnto mee? Doest thou inuite men to come to drinke at thy Tauerne, and hast thou not a cup of water for to quench thy owne thirst? For the better vnderstanding of this, it is to bee noted, that God doth take some things of vs, and yet there are some things which God doth giue vnto vs; which is easily perceiued, in that hee tooke flesh of vs when hee would become man, and yet if wee vvill become pure and holy, hee must impart his grace vnto vs. This being so, vvhen Christ sayth, If any man bee a thirst let him come vnto mee, hee doth giue vs to vnderstand, that hee is the fountaine of grace, of the vvhich vvee should all drinke of: and vvhen hee sayth, Woman giue mee some drinke, he doth let vs also vnderstand, that there are some things in vs of the which hee would bee serued vvithall. When the sonne of God sayth, If any man bee thirsty let him come vnto mee, to vvhat vvater, thinkest thou, doth he inuite thee, but vnto the water of his grace and of his glory? And when hee sayth vnto the Samaritane woman, giue me drinke, what water thinkest thou did he ask,

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but onely patience and obedience? Christ doth inuite vs to drinke of his great goodnesse and fauours, and hee craueth of vs of the water of the pooles of our poore seruice, saying *Da mihi bibere*, in so much that to shew the great loue which hee doth beare vnto his creatures, hee saineth that hee hath need of their seruices. S. *Barnard* vpon those wordes of the Psalme, *Sitiuit anima mea ad deum fontem viuum* sayth, O what a great difference there is betwixt the thirst of the good and the bad, because the bad thirst after nothing but wickednesse, and the good after vertues, the bad after temporall things, and the good after spirituall, the one after sinne, and the other after amendment, so that all the thirst of the wicked is after sinne, and the thirst of the good after saluation. *Basil* vpon the Psalme sayth, The Prophet vvould neuer haue said, My soule hath thirsted after God a liuely spring, if hee could haue found the fountayne of glory in this vvorld, and the vvater of grace in this life. But alasse of how many vvaters soeuer wee drinke of, and how many waters soeuer wee seeke for, wee shall neuer meet with the water of life, vntill vvee come to enioy the diuine essence. *Hugo de sancto victore* vpon the Psalme sayth, All the thinges of this life are drie fountaines, and dead waters; & conrary, all things of glory are fresh fountaines and water of life: for there and not here vvee shall liue all contented, and not thirst at all. All which liue in this vvorld, liue in hunger and thirst, because all the vices vvhich wee like of doe hurt and not profite, make vs sorrowfull and not ioifull, vveary and not recreate vs, loath and not fill vs. What vicious man is there in the world, who the more he doth giue himselfe to vice, is not the more thirsty after them? Let not the Deuill deceaue thee, my brother, in saying I vvill now cloy and glut my selfe vvith vice: for the more thou doest eat and drinke and bee merry, although thou doe seeme to bee fully satisfied, yet thou art not so, but onely a vveary. Saint *Barnard* vpon the Passion of our

Lord sayth, What dooth it meane that the sonne of God went out of this vvorld dead with thirst, but onely that there is nothing in this world that can quench the thirst of our soule? *Anselmus* sayth, How is it possible, O my good Iesus, how is it possible that I should liue in the vvorld contented and fully satisfied, seeing that thou diddest depart out of it hungry and thirsty? S. *Ierome* vpon S. *Luke* saith, All that the vvorld doth giue vs to quench our thirst withall, is but vineger, and all that hee giueth vs to mittigate our hunger is but gaule, the which thinges being vvell prooued doe take away our life, and not our thirst. *Robertus* vpon Saint *Iohn* sayth, That for the son of God to die vvith thirst, is to let vs vnderstand, that haue we neuer so many dignities, let vs heap vp neuer so much riches, and let vs proue neuer so many vices, and let vs cocker our selues all we can, yet we shal depart with as great thirst out of this world, as if we had not liued but one moment in it. In this sorrowful life there is nothing but is thirsty: the flesh doth thirst after daintie cherishing, the soule doth thirst after longer life, the heart dooth thirst for more strength, the Deuill to deceiue vs, and Christ doth thirst after our saluation. Which of all these doe not liue in hunger and thirst? What doth our flesh but complaine in euery part, that we keepe it naked, that we keepe it hungry, weary, discontented, and dead with thirst? What sinfull soule did euer depart out of this vvretched life, so beset vvith griefe, or loaden vvith yeares, vvhich vvould not haue giuen all that hee had beene worth to haue liued one yeare longer? What humane heart is there on earth, which watcheth not to get more, and breaketh not his sleep to be worth more? Why dooth the Deuill vvatch but to keepe his own, and beguile the good? Why are there so many sorts of vices in the vvorld, and so many entisements, but to quench the thirst vvhich it hath, to make vs all vaine, vvorldly, and light? Why did the sonne of God come into the world, preach the Gospell, liue in paine, and die vpon the crosse, but onely for the great thirst

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which he had to saue the world? Loe then, we haue prooued how the flesh, the heart, the soule, the world, the diuell, and Christ, are all hungry and desire thee O my soule: and that which cannot bee spoken without teares is, that onely Christ doth thirst after thy saluation, and all the other after thy perdition. O my soule, if thou haddest as great a thirst to amend thy selfe, as Christ hath to saue thee, or if thou haddest as great a thirst to amend thy selfe as these thy enemies haue to deceiue thee, I doe promise thee that thou wouldest not liue as thou doest so carelessly, nor yet behaue thy selfe so riotously. The good doe inherite the thirst of our blessed Sauiour Iesus Christ, and the wicked doe inherite the thirst of the diuell. And what is the thirst which the good doe inherite, but to be peacemakers, humble, chast, sober, and very charitable? And what is the thirst which the wicked doe inherite of the deuill, but to bee more mighty, and rich, and more vicious? O what great difference there is betwixt these two thirsts! for the thirst of the good and vertuous goeth to bee quenched at the fountaine of life, which is glory; & the thirst of the wicked goeth to bee quenched at the dead waters of paine and punishment; in so much that such as our thirst is in this world, such shall bee the water which wee shall drinke of in the other. O how wel the Prophet said, My soule did thirst after the liuing God, because that all the water which our Lord doth giue vs to drinke is of the liuely fountaine, which is cleare vnto the eie, and fresh to recreat, sauerous to prouide of, and wholesome to tast of, delicate in disgesting, and most precious to keepe. The water which the world giueth his followers to drinke of, is deep to reach vnto, troubled to see vnto, vnsauery to drinke, puddle in tast, and stinking to keepe. Let vs conclude then that the seruant of God is alwaies thirsty and desirous of God, who as hee who is very thirsty doth seeke drinke with all diligence, so he who is desirous of God doth seeke all the waies and meanes he can to serue and obey him.

CHAP. II.

How the Crowes gaue the Prophet Helias meat; and how the Iewes gaue Christ neither meat nor drinke.

King 17 4.

Recede hinc, & vade contra orientem, & absconde te in torrentem Carith, & ibi de torrente vines: nam coruis præcepi vt pascant te: God spake these words vnto *Helias* Reg. 3. chap. 17, as if he would say; It is my will and pleasure, O *Helias*, that thou liue no more in this land, but that thou shouldest goe out of it, and thou shalt goe towards the East, and hide thy selfe in the brook Carith, where thou shalt haue no need to fear hunger, because I wil cõmand the crows to bring thee meat and bread euery day, and there thou hast water inough for thy drinking. When our Lord did command *Helias* to goe out of Samaria, there was a great famine ouer all the land, and he was also persecuted by the wicked queen *Iezabel:* and yet hauing an intention to succour his Propher, he appointed him a place far off, where he should hide himselfe, and prouided him all kind of victuals for him to eat. *Helias* being gone to the brooke Carith, there hee lay hidden a long time, feeding only vpon that which the crows gaue him, and drinking of the water which ran in the stream. And after a few months were past, and the Queens persecution was ceased, and the famine amended, *Helias* returned to the people, and the crowes were seene no more. Before we doe come vnto these mysteries, it is here to bee noted, what great care our Lord hath ouer his seruants, and how he is neuer careless of his friends, because his naturall condition is neuer to bee vnmindfull of those which doe not forget to serue him. *Cum ipso sum, eripiam eum, & glorificabo eum,* saith the Psalmist in the name of our Lord: and his meaning is, I my self, and no other, will

will bee alwaies with him in his troubles, and I will bring him safe out of them, and he shall escape out of them with honor and glory. If wee doe well vnderstand Christ, hee promiseth three thinges vnto such as suffer persecution and tribulation for his seruice: The first is, that hee will bee at their side in all troubles and vexations: the second, that they shall neuer lose their life, nor endanger their conscience for any trouble, be it neuer so strong: the third, that hee will deliuer them out of that trouble with great fame and glory. If such great profite be gotten by persecution, why doth any man follow the pleasures and delights of the world? What tribulation is there in this world so hard and dangerous, which is not ouercomed with the helpe of Christ? O how happy is that soule which is tempted for the seruice of God, and is persecuted for the loue of him! seeing he hath giuen his word and his credit that he will not suffer any to fall in his temptation, nor forsake any man in his tribulation. Note gentle Reader, that Christ doth not say, I am with them *In gaudio & exultatione*, in mirth and ioy, but *In tribulatione*, in tribulation: for as in this life he knew nothing but how to shed tears, suffer temptations, endure trauaile, so he hath compassion of none but of such as weep, and are persecuted and tempted; in so much that as the diuell is the captaine and ring-leader of all which liue in pompe and iolitie, so Christ is the head of all that are afflicted and in tribulation. Saint *Barnard* sayth, If this that is said, *Cum ipso sum in tribulatione*, be not performed in thee, thinke with thy self that thou doest not suffer that tribulation for Christ, but for thy friend and thy selfe; and therfore in that case let him help and succour thee for whome thou doest suffer that danger. If thou doe not make reckoning of Christ, nor thinke on him, nor suffer for his sake, what hath Christ to doe with thy pains and trauaile? If thou do suffer for the flesh, let the flesh help thee, if thou suffer for the world, let the world deliuer thee, if thou suffer for thy friend, let thy friend giue thee aid, if thou doe suffer for Christ, to Christ commend thy selfe: for if thou doe serue others, what reason is it that thou shouldst ask

fauour of him. Saint *Basil* sayth, What friend had God at any time whom hee forgot, or in what tribulation did hee euer see him when hee helped him not? *Gregory* in his Register sayth, Hee who did not forget *Noe* in the floud, nor *Abraham* in Chaldea, nor *Lot* in Sodome, nor *Isaac* in Palestine, nor *Iacob* in Assyria, nor *Daniel* in Babilon, doest thou think that he will forget thee in thy affliction and tribulation? *Remigius* sayth, If this promise of *Cum ipso sum in tribulatione*, bee not kept with thee, thinke that our Lord dooth it, either for thy greater profite, or his owne seruice: for the greater the tribulation is which thou endurest, the more thou doest merite for thy soule: and if it be not for this cause, it is because thou shalt fall into some greater danger, from the which our Lord doth keepe his holy hand and diuine succour to deliuer thee. And because that the curious Reader may not thinke that wee swarue from our purpose, it is to bee noted, that the Prophet *Helias* (whose figure we handled) was beset with three grieuous persecutions, that is, with the warre which was in Iury, with the famine which was ouer all the land, and with *Iezabels* hatred. He durst not preach for feare of the Queene, hee durst not goe abroad for feare of the warre, hee durst not hide himselfe for feare of famine and hunger; in so much that this holy Prophet was so much without hope of remedy, that he knew not whether hee should haue his throat cut openly, or whether he should die for hunger secretly. Our Lord therefore to fulfill his promise, *Cum ipso sum in tribulatione*, tooke him out of Iury, vnwitting to the souldiors, and did hide him in Carith, where no man could see him, and sent him meat by crowes to feed on, and did prouide him a streame of water to drinke of. Wee may gather by this example what a good Lord wee haue, and what care hee hath ouer vs if wee serue him, seeing that hee doth pay vs for all wee doe, and succour vs for all that we suffer for him. To come now vnto the purpose, all this figure was fulfilled in Christ at the foot of the letter: for as *Helias* was persecuted by *Iezabel*, so was Christ of the Synagogue, and Christ found as great a famine of good

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men, as *Helias* did in Samaria of victuals. *Hugo de sancto victore*, sayth vpon those words of *Ieremy*, *Parvuli petierunt panem*, The bread which the little ones cried for to eat, and the lamentation which *Ieremy* made because there was no man to giue it him, was not vnderstood of the materiall bread which was woont to bee in the arke, but of spirituall bread, wherewith the soules are fed: and to say that there was no man found to giue it them, was as much as to say, that there was no good man left to preach vnto them. *Chrisostome* in an Homily sayth, In Commonwealths well gouerned, the want of a good man is greater than the famine of bread and wine, because we haue seene that God hath sent a famine for the demerits of one man alone, and after abundance for one good mans sake alone. *Ambrose* sayth, Famine, warre, and pestilence, are much to bee feared in naughty Commonwealths, and where there are no good persons: for although our Lord doth suffer them to come for a time, yet he doth not consent that they should long time endure. What goodnesse haue Commonwealths in them, if they haue no good men in thē? And what want they, if they doe not want good men? Saint *Augustine* in his Confessions sayth, When I hear a knill rung for the dead, my soule is presently driuen into a perplexity, whether I should weepe first for the good which die, or the bad which liue, because there is as great reason that we should weepe for the life of the bad, as for the death of the good. Now that we haue prooued, that the want & famine of good men is more dangerous in a city than a dearth of victuals, who doth doubt but that the scarsenesse which Christ found in the Synagogue was greater than that which *Helias* found in Palestine? What good thing, or what good man could there be in the Synagogue, where the Viceroy *Pilate* was a Tyrant, the famous high Priest *Caiphas* a Symoniacle, & the maisters the Pharisies Hypocrites, and the counsellours the Sadduces Heretikes, and their kings and Prophets all ended? The sonne of God did kill this hunger, when hee gaue the world a church for a Synagogue, Apostles for Prophets, a

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law of loue for a law of feare, a new Testament for an old, the spirit for the letter, the truth for the figure, and his holy grace for our old offence. What would haue become of vs, if Christ had not left so many good men in his church? Hee left vs many Martyrs, many confessours, many virgines, many doctors; in so much that when Christ died, although hee left not the vvorld many bookes to read in, yet hee left vs many Saints to follow. The figure sayth further, that *Helias* went to hide himselfe in the water-brooke of Carith, which was a figure, that the sonne of God should come to take flesh, and hide himselfe in the entralls of the Virgines wombe: and as it was figured in *Helias*, so it was accomplished in Christ, because that vnder his humanity vvhich hee tooke vpon him, hee did hide his diuinity which hee carried with him. When the Prophet *Esayas* said, *Verè tu es deus absconditus*, hee knew well that God would hide himselfe for a time, and remoue himselfe from their eies, seeing that the catholicke Church did acknowledge him, and the vnhappy Synagogue was vngratefull vnto him. *Recede hinc & abscondete in torrentem Carith*: the eternall Father spake these words vnto his precious sonne, as if hee had said vnto him, Goe my sonne, goe and hide thy selfe in the world, because thou maist redeeme the world: Where thou shalt hide thy power because thou maist suffer, thou shalt hide thy wisedome, because they may mock thee, thou shalt hide thy prudence, because they may take thee to bee vnwise, thou shalt hide thy iustice, because they are to iudge thee like a blasphemer, and thou shalt hide thy strength, because thou maist the better die. O how well this was fulfilled in Christ, hide thy selfe in the water-brooke of Carith! for if he should not haue hidden his great power before *Pilate*, who would haue been able to take his life from him? If the son of God should not haue hidden his eternal wisedome, durst the Pharisies haue mocked at his doctrine as they did? If Christ should not haue hidden the rigour of his iustice, who would

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haue beene able to doe iuſtice vpon him? If Chriſt ſhould not haue hidden his inexpugnable ſtrength, how ſhould it haue beene poſsible for any man to draw his life out of his body? The Prophet *Zachary* ſpake vnto this purpoſe, *Ibi abſcondita eſt potentia eius*, As if hee would haue ſaid: Thou maiſt not looke, O Synagogue, thou maiſt not looke for a Meſsias which will bee mighty but weake, not rich but poor, not in health but ſicke: do not imagine that he ſhould be honourable but throwne downe; doe not proclaime him for to bee a great Lord but a ſeruant; hee ſhall not bee a warriour, but a man of peace; and hee ſhall not goe much openly, but for the moſt part in hucker mucker. Seeing that *Eſaias* ſayth, thou art truly a hidden God, and alſo *Zacharias* that his power is hidden, why dooth the Synagogue looke that the Meſsias ſhould come openly, conſidering that their Prophets ſaid that hee was to come ſecretly? *Origen* in his Periarchon ſayth, Becauſe the ſonne of God came not to fight with viſible men, but with inuiſible ſinnes and enemies, there was no neceſsity that he ſhould come fighting, but preaching, it was not needful that hee ſhould wander ouer all the world, but only publiſh his Goſpell among them all, and if the arrogant Iewes did not reach vnto the knowledge thereof, it was not becauſe they could not, but becauſe they would not. *Theophilus* ſayth: ſpeaking with the church the Prophet *Dauid* ſayth, *Deus noſter manifeſte veniet*; and ſpeaking vvith the Synagogue, the Propht *Eſay* ſayth, *Vere tu es deus abſconditus*, and therevpon it happeneth, that the vnhappie Iſraelites, although they were learned in knowledge, yet of no credite in conſcience, and ſo they deſerued not to know him, becauſe they vvould not beleeue him. The figure goeth further and ſayth, that the place where *Helias* went to hide himſelfe, vvas at water-brookes of Carith, which is as much to ſay as, a thing cut in ſunder, or parted in the middle, which had bin once whole. The water-brooke where Chriſt did hide himſelfe, was the depth and vehemency of his paſsion, where our good Lord entered diuing and

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ducking as in a dirty and dangerous riuer, where hee remained drowned and dead in the water of his passion : and the sonne of God parted himselfe in two, when his soule went into hell, and his body remained in the graue, and when those parts which made him a man were dissolued, although they were neuer seuered from the Hypostaticall vnion, seeing that he was aswell God in hell and in the graue, as hee is this day in heauen. He was so hidden in the brooke of his passion, that there was no part of his diuinity seene, and the beauty of his humanity scarsely perceiued: and because our blessed Redeemer would suffer his enemies to be reuenged on him, hee did suspend for that time, the operation of those miracles which might haue hindered his passion. The figure sayth further, that the Prophet *Helias* being in the brooke secret and close, crowes of the fields brought him his dinner in the forenoon, and his supper at night, so that the birds gaue him to eat, and the water to drink. If this mystery were not a figure and foretelling of some other great mystery, it were to bee thought, that as God did send the Prophet *Daniel* meat by *Abachuch* the Prophet, so hee would haue sent *Helias* meat by some other Prophet, or holy man. If by *Helias* Christ be figured, by *Iezabel* the Synagogue, by the persecution his passion, and by the brooke the crosse, and by the water his bloud, and by his hiding himselfe his death, why should not the crowes signifie the Iews? Seeing there were Eagles inowe in the aire, and Pigeons plenty in the world, what great ability did God see in the crow, that he should make him steward vnto *Helias* his faithfull friend? What was the meaning that God did commit *Helias* to the crowes, but that hee should also commit his sonne into the hands of the Iewes? The qualities of a Crow are, to bee in colour blacke, in flying slow, in his flesh hard, in smelling quicke, in eating rauenous, and in condition vngratefull. And because the rauen or crow is an vngratefull bird, the Prouerbe is, that if thou bring vp a Crow, hee will pecke out thy eie. The people of the Iewes were an vngratefull Crow vnto Christ, seeing that for a recompence that he tooke flesh

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of them, and taught them so long time, although they did not pecke out his eies, yet they crucified all his members on the crosse. What bad thing is there in the crow, that is not also in the Iewes? They are blacke in faith, slow in iudgement, hard in beliefe, cruell in condition, ready to malice, and most couetous. What meaneth this, O my Father, what meaneth this? After that thy sonne had liued thirty three whole yeares, doest thou command him to be cast vnto Crowes? Certainly the Crowes which we see with our eies, are not so cruell as the Iewes which wee speake off, because the Crowes doe eat of nothing vntill it be dead, but the wicked Iewes did venter vpon Christ when hee was yet aliue. O that *Helias* did farre better with his Crowes, than the good Iesus with the Iewes, because *Helias* Crowes did giue him bread and flesh to eat, but Christs crowes gaue him nothing but vineger and gaule to tast. Let the conclusion of all our speech be, that it was better with *Helias* in his banishment and water-brooke, thā with Christ on the Mount of Caluary, because *Helias* went out aliue from the water, and Christ remained dead on the Mount of Caluary, and *Helias* did neuer know what hunger was, but the sonne of God did neuer kill his hunger, nor quench his thirst.

CHAP. III.

How the hangmen dranke the wine which was brought vnto him, and the other theeues, and did suffer Christ to die with thirst.

Super vestimentis pignoratis accubuerunt iuxta altare, & vinum damnatorum bibebant in domo dei sui. Osei. 2. God spake these words complaining on the Israelits, as if hee would say, My people of Israel are come to such mad and shameleſſe behauiour,

hauiour, that within the Temple, and hard at the altar they dranke the wine which was prepared for the condemned, and they lay downe and leaned vpon the garments which were laid to pledge. It is an vsuall thing and common in tauerns, that drunkards doe cast themselues downe to sleepe vpon other mens apparrell, and if it bee in hote Summer, to sleepe vpon the benches of the Temple. If there were no greater matter contained vnder this complaint and rebuke, and if the sence were not of greater weight than the letter, and the thing figured worthier than the figure, it was no new thing, nor rare fault, to drinke of another mans wine, or cast himselfe vpon some cloke laid to pledge, or to sleepe in the holy Temple. That which God speaketh here, and that which our Lord complaineth of, reacheth further than it seemeth for, and dooth draw vs vnto a deeper mystery than outwardly it appeareth: for if we marke it well, God did neuer speake vnto the Synagogue, but it did redound afterward to some mystery in the church. First the Prophet in this place maketh mention of certain garments: secondly, that those garments were a pawne and pledge: thirdly, that they were laid neere vnto an altar: fourthly, that drunkards lay vpon them: fiftly, that they dranke there much wine: sixtly, that that wine was the wine of condemned persons: and then that they dranke within the holy Temple. What one of these words dooth want his mystery, or what circumstance is there not worthy of deepe consideration? In the selfesame sort that this was prophecied by *Osee*, it was fulfilled by Christ: for wine being brought for Christ to drinke of, and also the other theeues, the Iewes did not onely not giue it them, but did themselues drinke it, & then being very dronk, they took Christs clothes, and cast them on the ground, and sate vpon them. When the Prophet sayth, that they dranke the wine, & lay down vpon the garments hard by the altar, hee sayth most truly: for the first church that euer was in the world was the Mount of Caluary, the first altar was the crosse, the first sacrifice offered vp for the redemption of man, was his own body to be crucified

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on good Friday, vpon the same altar of the crosse the first faithfull were the Virgine and Saint *Iohn*, with the other Apostles and secret disciples. In that holy Temple, and by that sacred altar, who were they which leaned & were cast down vpon the garments, but onely the vnhappy and vnfortunate Iewes? Thinke it is a great mystery, that the Prophet did not see those of his Synagogue sitting, but leaning neere vnto the altar, to let vs vnderstand, that they be neither open Christians, nor conceiled Iewes: for Christians they could not bee, because they will not beleeue in Christ; and if they will bee Iewes they haue no Temple where to Iudaize. *Robertus* sayth, Vntill this day the Iewes are not prostrate before the altar, which is Christ, to beleeue him, nor yet on their knees to worship him, nor on foot to defend him, nor embracing him in signe of loue, but leaning to offend him, because their intention is to tread his holy garments vnder feet, and keepe off Iesus Christ from them with their elbowes. Taking this propheſie in another sence, it is to bee noted, that oftentimes in Scripture by good garments are vnderstood good works, and by torne garments naughty workes; and therevpon it is, that as the body is clad and fostered with a new garment, so the soule is decked and garnished with holy workes. And because that the curious Reader may not thinke that we speak at random, we will proue our saying by Scripture. What was the meaning that Saint *Iohn* saw Christ *Vestitum ponere*, which was to see him with a long garment, but to see him loaden with vertues from the head to the foot? Hee that went to the wedding not hauing his nuptiall garment, but because hee was vncomely clothed, was carried to prison: who is represented vnto vs, but hee, who although he doe lead an euill life, yet dooth dare to enioy Christian liberty? When God doth command in the Apocalips, *Omni tempore vestimenta tua sint candida*, let thy garments be white alwaies, what doth he signifie, but that we should be all cleane and vertuous? When the Scripture saith, that *Iacob* made his sonne *Ioseph*, *Tunicam polymitam*, that is, an embrodered garment downe to the ground,

ground. What was the meaning that his garment did reach so low, but that the sonne of God should be perfite in all vertues? What did it signifie that the Iewes did cast clothes vnder the asse feet to goe ouer, and the Apostle put them vpon the asse which Christ rode vpon, but that he misliked all that the Synagogue did, and approoued all that the church did? S. *Augustine* sayth, Because in holy writ, by the garments which wee weare are vnderstood the works which wee doe, wee may truly say, that no man goeth well clothed but the vertuous man, nor no man with a torne coat but the wicked and naughty sinner. Christ did vse but two garments in this world, the one next his skin, which was without seame, the other an vpper garment which serued him for a cloke & coat; in so much that Christ did shew the perfection of his pouerty not only in his diet, but also in the simplenesse of his apparell. *Barnard* sayth, The sonne of God did teach vs not onely to liue, but also to apparell our selues, because his holy garments were few in number, vild in colour, small of price, good in profite, but cleane in vse. *Hylarius* sayth, Although the garments which the sonne of God ware were but few, vild & torne, yet the Scripture dooth much esteeme of them, not for the value vvhich they are vvorth, but for the great mysteries which they did signifie. *Origen* in an Homily sayth, What vvere the garments vvhich the sonne of God vvent alwaies clad vvith, but his diuine and humane nature, wherof he was made? His coat without seame, and in which there neuer entred needle nor scissers, was his diuine nature in great purity glorious from the beginning, in the which there was no beginning, nor shall bee no end; for that nature is now as it was from the beginning, and shall be for euer as it is at this instant. By the other coat vvhich vvas sowne and cut, is vnderstood Christs sacred humanity, vvhich vvas formed by the Holyghost, and borne of the Virgine *Mary*, and therefore Christs vvearing of these two coats doth signifie, that hee and no other is God and man, and the sonne vvhich vvas incarnate. Before that Christ tooke flesh, hee had but one coat to couer him-

ſelfe withall, which was his diuinity : but after that hee came into the vvorld, he put on another coat, vvhich vvas his humanity, and by that means he did lend vs his coat to make vs holy, and vvee did lend him ours to make him a man. Saint *Chriſoſtome* ſayth, The one of Chriſts coats, to wit, that vvhich vvas vvithout ſeame, continued vvhole and vntorne in his paſsion, but his vppermoſt garment vvas rent and torne, to giue vs to vnderſtand, that although his enemies had power to lay hands vpon his ſacred humanity, yet they had none at all to touch his diuinity. *Damaſcen* ſayth, One of Chriſts coats fell vvhole and entire vnto the knights, and the other torne and ragged vnto the hangmen, and that becauſe vvee ſhould vnderſtand, that to the catholicke church there fell the entire and whole coat, ſeeing that ſhee dooth fully beleeue that Chriſt is both God and man, and vnto the Synagogue there happened his torn coat, ſeeing they beleeue that hee is no more than a bare man. Saint *Auguſtine* ſayth, By Chriſts two garments are vnderſtood both his bodies, that is, his true body made and compacted of his holy members, and his myſticall body, which are all good Chriſtians: and becauſe thou maieſt perceaue, my brother, how much thou art bound vnto Chriſt, know thou, that hee did eſteeme better of his myſticall body, vvhich are Chriſtians, than of his owne true body which vvas made of his owne members. What vvas his meaning that hee ſuffered them to take away and teare in pieces the one of his coats, and yet neuer touch the other, but only that hee is more grieued when any man doth ſpeake euill of his church, than to haue laid hands vpon his owne proper perſon? *Remigius* ſayth, O how whole, and entire hee did leaue vs the vnſowne coat of his church! and yet naughty Chriſtians and perfideous Heretikes, doe rent his coat into as many pieces, as they doe raiſe diſſentions, and ſtirre vp hereſies in the church. It was Chriſts holy vvill to die not only without a coat, but alſo not to haue one thred of a coat vpon him, which hee did ſuffer to the

great preiudice of his grauity, and losse of his credite. Who was euer, or vvho euer shall bee so graue in his doctrine, as the sonne of God vvas, and so honest in his person? And seeing that *Esayas* sayth, that hee was offered vp because hee would, it is to bee beleeued, that seeing they could not crucifie him, if he himselfe vvould not, so they could neither haue stripped him naked vnlesse he had consented vnto it. Wherof it followeth in a good consequence, that if hee would die for our redemption, that hee did let himselfe bee stripped for our comfort. What did it signifie that the sonne of God did put off all his garments, but that hee did dispossesse himselfe of all his good workes? I and thou, thou and I, my brother, haue great need to die clothed and clad, to wit, vvith our owne faith and good vvorks, and also bee helped by others. For as for holy Iesus, as hee came out of the vvombe of his mother vnited vnto the diuine essence, so hee had no necessity of his owne vvorkes, to saue himselfe, nor of other mens merits to pardon vs. *Cyrillus* vpon S. *Iohn* sayth, Of as much as the sonne of God did merite praying on the mountaine, preaching among the people, healing the diseased in hospitals, by suffering among his enemies, and dying vpon the crosse, I say hee did spoile and make himselfe naked of all that, and put it vpon vs; insomuch that wee are heires of his bloud with which he redeemed vs, and successors of all the merits which hee heaped together. O glorious inheritance, and happie wealth, which thou good Iesus diddest leaue to the parishioners of thy church! seeing that by the meanes thereof, vvee are made sonnes of the Father, brothers of the sonne, puples of the Holy ghost, companions to the Angels, parishioners of the church, and heires of thy glory. O vvhat great difference there is betwixt the inheritance of heauen, and an inheritance in the world! Worldlings leaue their children store of goods and reuenues, and much debate and strife to defend them, and many enemies to persecute them: but our good Lord in lieue of great wealth did leaue vs his grace, and in

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steed of enemies did leaue vs his merites. What should haue become of all the sinners of the world, if as Christ died spoiled and depriued of his goods, so hee would haue died clothed vvith all his merits? What should become vnto prowd men, if hee would not haue left them his humilitie, and vvhat of cruell men if hee would not haue left them his charitie? What end should angry men come to, if he should not haue left them his patience, and vvhat vvere it of all sinners, if hee should not haue left them his clemency? *Cyprian* sayth, If Christ would haue ascended to heauen vvith all that which hee merited in this world, and not impart it among vs, and as it were vnclothed himselfe of them as of certaine garments, there should not haue been in the world at this day a church to preach in, nor Priest to bee ordained, nor Sacrament to bee administred. *Cyrillus* sayth to this purpose, If the sonne of God would haue merited for himselfe alone, and died for himselfe alone, wee might haue said with reason, that hee had come into the vvorld, and tooke flesh vpon him for himselfe, and not for vs. But let such blasphemy bee farre from our tongues and thoughts, and farre from our heart, because our good Lord died not for himselfe, but for vs, nor did not merite for himselfe, but for vs. *Hugo de sancto victore* sayth, Because that the great Redeemer of the world did leaue vs his garments for reliques, and his merites for Treasures, the Church his spouse hath at this day, Sacraments to giue, sacrifices of a contrite heart to offer, sweet doctrine to preach, and rewards to promise for amendment of life.

CHAP. IIII.

He followeth the authority of the Prophet Osee, and speaketh of the garments which Christ left in pledge.

Psal 22 18.

PArtiti sunt vestimenta mea, & super ea miserunt sortem, said Christ in the 21 Psalme, complaining vnto his Father on the crosse, as if hee would say, O my good Father, thou wast not content only, that they should spoile me of my garments, and turne me naked to my great shame, but also that the hangmen should deuide my coat, and the souldiours cast lots vpon him. We must see in this place, how many coats there were, and whose they were, and among whome they were deuided, because all our saluation dooth consist in being excluded or admitted vnto that deuision. There were but two garments in all, and Christ was the maister of them, and they were deuided betwixt hangmen and souldiours, the place where was by the crosse, and the manner how was by lots. These two garments were deuided betwixt the Gentlemen which kept and guarded Christ, and the hangmē which crucified Christ, insomuch that according vnto the merite or demerite of euery one of them, they receiued their part of the garment. *Theophilus* saith, Who are meant by these gentlemen and knights, but the vertuous and iust; and who by the hangmen but sinners and naughty men? O infinit goodnesse, O clemency neuer seene before! such as thine was O good Iesus vpon the altar of the crosse, where thou diddest barre no man of the inheritance of thy sweatings, and deuiding of thy merits, depriue no man, exclude no man, nor disinherite no man, but there fell aswel one part to the hangmen which lifted thee vp vpon the crosse, as to *Nichodemus* who tooke

tooke thee down from the same. *Isichius* vpon *Leuiticus* saith, As the sonne of God was the Redeemer of all men, so his pleasure was, that his garments should be deuided for all, and that none should be excluded from the generall redemption; which he did presently himselfe declare, seeing that he saued the theefe who was a Iew, and conuerted the Centurion who was a Gentile. O what great hope wee haue to be saued, and what great confidence that Christ will pardon vs! for seeing that hee hath distributed part of his merites and garments among butcherly hangmen, it is to be beleeued, that hee will giue with a better will vnto his chosen friends. The difference in deuiding his garments was this, that those cruell hangmen did immediately deuide and teare in pieces his garment as it was giuen them, and the Gentlemen kept it whole as it fell vnto them, in so much that in the handling of the garments, the persons qualities might easily haue been knowne. That which the Iewes did in those daies, the selfe same doe Christians at this day: for those which are good doe keepe all that Christ commanded them, and those which are wicked, keep no more than please them: insomuch that the good and vertuous Christian doth keepe Christs garment entire & whole, by endeuouring himselfe to keepe the commandements; and the wicked and peruerse doe keepe it rent and torne, and be content with the bare name of Christians. S. *Ierome* sayth, If thou do see thy self, my brother, prowd in presumption, enuious in ambition, angry in impaciency, a glutton in eating, & couetous in giuing, tell me I pray thee, what doest thou hold of a Christian, and what doest thou want of a Pagan? What greater disaster and losse could happē vnto thy soule, or what like euill fall vpon thy body, than of all the distribution and deuiding of Christs coats and merites, there should fall nothing to thy lot but the name of a Christian? Doest thou not know that they call thee a Christian in a mockery, if thou do not follow Christ, as they call him white *Iohn*, who is all blacke? O how vnhappy they be, vnto whome there fell nothing but a shred of Christs garment, that is, to brag that hee

hath heard the Gospell preached, and that hee was baptised like a Christian. For Christ is not content only with that, but his pleasure is, that as he gaue vs all his garments freely, so he will that wee serue him with all our might and forces. With the hangmen there fell a shred of Christs garment vnto him who keepeth but one commandement onely, and vnto him his whole coat which keepeth all that Christ commandeth: for Christ said not vnto the young man, who asked him what he should doe to goe to heauen, Keep the commandement, but keep, & obserue the commandements. There fell a shred or ragge of Christs garment vnto him, who thinketh to obserue the Gospell onely by wishing well; and vnto him it fell whole and entire, who serueth him with workes and deeds, and not with desires: for as Saint *Barnard* sayth, The heauens are repleniſhed with good workes, and hell is full of good desires. S. *Augustine* sayth, As of children which doe equally inherite their fathers goods, some doe encrease their portion, & some waste and consume it; so is it in the church of God: for although all were inheritours of the garments & merits of the son of God, yet some doe dissipate and tear them to their own perdition, and some conserue and keep them to their saluation. The authority alledged before sayth, *Super vestimentis pignoratis accubuerunt*, as if hee would say, The Gentiles sat down vpon the garments which were laid to gage, and the Iews leaned also vpon them. For the Prophet to lay downe as a great fault and offence, that the Synagogue durst bee so bold as to leane vpon certaine garments which were laid to pawne, it must be expounded with great diligence, and read with great heed, because that in Scripture the newer and more vnusuall a tearme is, the greater mystery it doth contain. It is requisite for vs to declare what these garments are, and why they were laid to pawne, and when they were laid to pawn, and also vnto whome, because that all these circumstances doe greatly beautifie the mystery, and lead vs to the secret. For the better vnderstanding of this new prophesie, *Super vestimentis pignoratis, &c*, Wee must handle another place which is as new

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as this, the newneſſe whereof vvil bring vs to the knowledge of the other. The new ſpeech is this, *Ecce noua facio omnia*; Which vvords Saint *Iohn* in the Apocalips heard Chriſt ſpeak. Behold & mark vvel all you vvhich be of my Church, how I doe not that which others haue done, nor vndertake that vvhich others haue vndertaken, nor teach that vvhich others haue taught, nor liue as others haue liued, becauſe that in my life and family there is no corrupt & rotten thing, but all ſound and whole, nor any old thing but all new. This is ſuch a new kind of ſpeech, that no man euer ſpake the like vntill the ſonne of God came: and to ſay the truth, vnleſſe it vvere he who had created all things, who was able to renue all things? For if all the Angels, and all men are not able to make a flie, how ſhould they be able to make a new vvorld? *Rupertus* ſayth, O how well Chriſt ſayth, in ſaying, Behold I make all new! for beginning in himſelfe, he was a new man, he had a new ſoule, tooke new fleſh, gaue new light, taught new doctrine, liued a new life, and promiſed new glory. Was hee not a new man, ſeeing that no man but hee was both God and man? Who but hee had a new ſoule, ſeeing that his and no others vvas vnited to the diuine perſon? tooke he not new fleſh, ſeeing that none but he vvas of a mother and a virgine? Who but he gaue the vvorld a new law, ſeeing that he vvas the firſt vvhich preached the Goſpell? did he not alſo promiſe a new reward vnto his elect, ſeeing none before him promiſed the kingdome of heauen? *Si volueritis & audieritis me, bona terræ comedetis*, ſaid God, *Eſay* 1, as if hee ſhould ſay, If you vvill beleeue me, & keep my cõmandements, I vvill giue you victory againſt your enemies, I vvill giue you health to your bodies, I vvill giue you corne in your fields, and I vvill giue you peace in your kingdomes. This is that thẽ that God promiſed them, & all the reward vvhich he gaue thẽ for their trauails, inſomuch that the reward and glory of the Synagogue neuer vvent out of the kingdome of Paleſtine. The ſonne of God dooth not deale vvith vs vvhich are Chriſtians, as his Father did vvith the Iewes, ſeeing that he ſaith *Mat-*

thew 10. *Qui fecerit & docuerit hic vocabitur in regno cælorum*, As if he would say, The Christian who shall keepe my commandements, and the preacher which shall set forth my law, his name shall be written among those which are predestinated, and he shall be placed in the kingdome of heauen. Saint *Augustine* saith in a Sermon, As the sonne of God did command vs to keepe new precepts, so he did promise vs new rewards for it, and as hee gaue great commandements, so hee gaue great rewards: wherevpon it is, that vntil hee came into the world, no man commanded that which hee commanded, nor no man promised that which he promised. Christ said not in vaine, *Ecce noua facio omnia*, but because hee instituted the Sacrament, which was a hard thing to reach vnto, and commanded vs to beleeue the blessed Trinity, which is a high matter to vnderstand, willed vs to beleeue him both God & man, which is a new thing to bee receiued, charged vs to loue our enemies, which is a hard matter to doe, and commanded vs to keepe his law only, which was a new thing in the world to doe. S. *Thomas* in his book against the Gentiles sayth, That as the sonne of God did not command those of the old law to beleeue great things, so he did not promise them but small things, and because hee commanded his chosen Christians to beleeue hard things, and performe things which were not easily done, he promised that they should possesse and enioy very high rewards. To come then vnto the text of *Vestimenta pignoratis, &c.* It is to bee noted, that as the seruice of the iust was to bee done here vpon earth, and the reward which they are to receiue to be giuen aboue in heauen; because wee should not thinke that hee mocked vs, in deferring our paiment to the other world, his pleasure was to leaue vs a good gage and pledge in this world, vntill he should reward vs for our good life in heauen. The pledges which Christ left vs in this world were his precious garments, his holy works, and his most holy Sacraments. Why did Christ, thinkest thou, leaue vs so many pledges in this life, but because hee will vnpawne them afterward aboue in his glory? In his glory aboue all

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thoſe pledges ſhall bee taken away and haue an end, becauſe that in heauen we ſhall need to hope for nothing, becauſe we ſhall ſee that with our eies, which now we deſire; nor we ſhall haue nothing to beleeue, becauſe there ſhall be nothing hidden; wee ſhall haue no cauſe to feare, becauſe there ſhall bee no death: wee ſhall need to aske for nothing, becauſe life is there euerlaſting; neither ſhal we deſire any thing, ſeeing that glory is there perpetuall. O how happie be all Chriſtian people, ſeeing they haue not only Chriſts garments for a pledge and hoſtage, but alſo Chriſt himſelfe remaining with vs, vnder the viſible ſigns of the Sacrament, vntil he giue himſelfe vnto vs in heauen glorified! Let no man maruell to heare vs ſay, that we haue Chriſt for a pledge & pawne, for that which his Father promiſed vs, ſeeing that the Apoſtle ſaith alſo that we haue the Holy ghoſt for a pledge, for that which the ſon commanded vs, *Ipſe eſt pignus hæreditatis meæ*, as if he would ſay, God the eternal Father hath giuen vs the gifts of the holy Ghoſt, and all the garments and merites of his ſonne for a pledge of that which hee hath promiſed vs; and this no longer but vntill hee will carry vs to his eternall glory, and giue vs the fruition of his diuine eſſence. What Chriſtian is there who will bee afraid to looſe himſelfe, and not haue a hope to ſaue himſelfe, hauing as wee haue for an aſſurance of our ſaluation, as Chriſts robes in pawne, and the gifts of the Holy ghoſt in hoſtage? *Super veſtimentis pignoratis* all holymen doe leane, when they ioine their workes with Chriſts workes: for all that we doe is little worth vnleſſe we tie it vnto Chriſts merits. It is to be weighed, that the Prophet *Oſee* did not ſee the garments by themſelues, and elbowes by themſelues, but garments with elbowes, and elbowes with garments, to giue vs to vnderſtand, that we cannot merite with our own works, and that Chriſt wil not alwaies ſaue vs by himſelfe; by reaſon whereof, it is neceſſary, that wee faſten our armes vpon his workes, and that he ſticke his workes vpon our elbows armes.

CHAP.

CHAP. V.

Where is brought a figure of Tobias, and declared to the purpose.

Exentera hunc piscem, & cor eius & fel & iecur repone tibi, Tobias 6 chap. The Angell *Raphael* spake these words vnto young *Tobias*, as if hee would say; Crie not, nor bee not afraid of this fish, but take him out of the water, flay him, cut him in the middle, and take out his heart, his gaule, and liuer, and keepe it all for thy selfe, because it is all very medicinable to cure a sicke man. The story of *Tobias* is very well knowne to the learned in Scripture. When he sent his young sonne *Tobias* to Rages a towne of the Medes, for the recouering of tenne markes of siluer which he had lent his friend *Gabelus*, when hee was captiue in Babilon, and when yong *Tobias* came to the riuer Tygris, to wash his feet, there came foorth a very great fish to the banck side toward him, with such boldnesse, as if hee would haue eaten and swallowed him vp, before that hee could flie from him. When the Angell saw the fiercenesse of this fish, and the great feare that the youth was stroke into, hee began to encourage him, saying: Feare not the fish, because the fish ought rather to be afraid of thee, and therefore it is necessary that thou do by him that which he would haue done to thee, because another cannot recouer health before this fish bee killed. *Tobias* tooke heart by the encouragement of the Angell, and fastening on the fish by the gilles, drew him out of the water, and stripped him, and tooke out his heart, and his gaule, and his liuer, as the Angell his master had commanded him to doe. Now that *Tobias* tear was past, when the fish was dead and drawne, he said vnto his Angell: Tell mee brother *Azarias*, to what purpose thou diddest command mee to keepe

keepe the fiſhes heart, gaule, and liuer, and diddeſt not bid me eat at all of him. To this the Angell anſwered, Thou muſt vnderſtand, my ſonne *Tobias*, that this thy iourney, and this chance which hath befaln vnto thee, wanteth not a great myſtery, as hereafter it ſhall appeare. But for the preſent, let it ſuffice thee to know, that the meat of this fiſh is good for trauailers to eat of, and the heart good to caſt out diuels, and the gaule good to heale the blind, and the liuer ſoueraine for to cure other externall diſeaſes. There are preſented vnto vs many deepe myſteries in this figure, if it may pleaſe God to giue mee the knowledge to expound them: for in it is ſet foorth the wonderfull death which the ſonne of God ſuffered, and the inſpeakeable fruit and benefite vvhich vvee receiue by it. Here is to bee vnderſtood, who *Tobias* is vvhich taketh the iourney, what the fiſh is which put him into a fright, what garbiſh he tooke from him, what skin he ſtripped him of, what is the fleſh which hee broiled, what is the heart which hee tooke out of him, what the liuer, and vvhat the gaule which hee kept. Although wee ſpeake but a word on euery word, yet this ſeemeth to bee a figure full of great ſecrets. To come then to the point, who is *Tobias* who goeth to recouer his fathers goods, but onely all mankind, who goeth euery day a iourney, to recouer the grace which his father *Adam* loſt? *Dum ſumus in ſeculo, peregrinamur ad dominum*, ſayth the Apoſtle, As long as vvee liue in this mortall vvorld, no man can ſay that hee hath a dwelling place, or neighbour, but onely, that hee is a pilgrime and a way-faring man, and the end of our iourney and pilgrimage is, to ſeeke for the grace vvhich our firſt father loſt vs, and the glory which our eternall father promiſed vs. Then wee ſay a man is a pilgrime when he maketh no abode any where, but goeth on, and ſtaieth no longer in a place than hee can get neceſſaries for his iourney. If vvee aske a man what hee doth, it is an ordinary anſwere to ſay, that hee either plaieth, or doth his buſineſſe, or ſome ſuch like, which in truth is not ſo, but his better anſwere is to ſay, that he waſteth

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and consumeth himselfe, and that he is a dying; for a mans life goeth away in playing and labouring. *Seneca* sayth, Doth not thy life, thinkest thou, goe away, seeing that euery houre thy life is an houre shorter, and euery day a day shorter? Saint *Augustine* vpon the Apostles words sayth, If a man be asked how old he is, or what yeares hee hath, he is wont to answere either thirty, or fortie, or such like; which is cleane contrary vnto that which hee should answere: for hee should not say he hath so many yeares, but that he wanteth so many yeares: for if he haue any years at all, it bee those which hee looketh for; for as for those which are past, they are now none of his. The Philosoper saith, that *De tempore non habemus nisi Nunc*, Whereby hee meaneth, that wee haue no time but the present moment, because that the time past is already gone, and the time to come is vncertain. *Cicero de senectute* sayth, What hath a man that hath liued an hundred yeares, but only time lost, a grieued heart, a weary body, smal help, a loathing life, a vading credite, and death at his gates? O how well the Apostle sayth, As long as wee bee in this world, *Peregrinamur ad dominum*, seeing that by how much the more wee increase in age, so much the more vvee decrease in life. And to say the truth, to die young, or to die old, is nothing else but to come to our Inne betimes or late. *Remigius* sayth, The Apostle doth call vs pilgrimes and strangers with great reason, because he seeth, that we haue no goods in this world, which are proper to our selues: for if euery man would leaue that which were another bodies, for a certaine he should be left very naked. For sayth *Alchimus* the Philosopher, if the sheep should take thy garments from thee, the kine thy shoes, the worms thy silke, the earth thy linnen, the vines thy wine, the corne thy bread, the trees their fruit, the fountaynes their waters; tell mee I pray thee, of thy selfe, and by thy selfe, what shouldst thou haue, what shouldest thou be worth or what shouldest thou bee able to doe? *Horace* sayth to this purpose, Be not prowd like a lion, nor exasperate thy selfe like an ounce: for if euery one would take from thy house & per-

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ſon that which is his, there would be no liuing creature more baſe thã thou, ſeeing that thou haſt neither induſtry to maintaine thy ſelfe, nor weapons to defend thy ſelfe. Wee haue ſaid all this, to proue that if *Tobias* was a pilgrime, wee are alſo pilgrimes. But alas alas, hee is accompanied with the good Angel who keepeth him, and we compaſſed with a thouſand enemies vvhich beſiege vs. Doe not wee, trow you, take our voiage beſet with a thouſand perils, and hindered with as many troubles, conſidering that the deuill doth tempt vs, the fleſh moleſt and prouoke vs, the world deceiue vs, friends faile vs, our heart ſorroweth, our health decaieth, and our life daily ſhorteneth? The figure ſayth, that as *Tobias* went on his iourney, the fiſh came to the bancke to ſwallow him vp, whereof in the end hee receiued more profite than feare, inſomuch that by the ſame fiſh, of vvhich hee thought hee ſhould haue beene deuoured, his father receiued remedy. What was that great fiſh, of which *Tobias* thought he ſhould haue been deuoured, but only the ſonne of the eternall God vvhen he came to redeeme the vvorld? The fiſh vvas bred in the bottome of the riuer, and the ſonne of God was borne in the boſome of the eternall Father; and how deepe ſoeuer the riuer Tygris vvas, yet the ſea of the diuine eſſence is farre more deeper. *Auguſtine* in his booke of the Trinity ſayth, Wilt thou ſee how much more deeper the eternity of the Father and of his ſonne is, than the ſea? For it is poſsible to empty the ſea for all his greatneſſe, but for the ſecrets of the holy Trinity, it is impoſsible fully to vnderſtand. The fiſhe comming out of the vvater droue young *Tobias* into a great feare, but Chriſt cauſed a greater feare when hee came into the vvorld, ſeeing the Angels bowed themſelues, the kings adored him, the ſtarres vvere changed, the Iewes were mooued, and the deuils vvere afeard. The feare vvhich the fiſh put *Tobias* in, continued but halfe an houre, but the fear which Chriſt put the vvorld in, dureth vntill this day: for being afeard and amazed, the Iews and Pagans cannot yet perſuade themſelues, that Chriſt ſhould be the God whõ they ſhould beleeue

beleeue in, and the Lord which shall iudge them. When that fish went out of the riuer to the bancke, of two which were there present, the one which was the Angel knew him, & the other, which was *Tobias* was afeard: and euen so in like maner when the sonne of God came downe from heauen vnto the earth, the Synagogue was scandalized, and the church receiued him, in so much that according vnto old *Simeons* prophecie, this diuine fish came to the shore of the world, for the resurrection of the good, and the scandale of the wicked. *Præparauit dominus piscem grandem vt deglutiret Ionam*, sayth the holy Scripture, *Ionæ* 2. As if hee would say, At the very instant when the cruell Marriners did cast the Prophet *Ionas* into the bottome of the sea, immediately our Lord prepared a great fish, which swallowed him aliue, and which kept him in his bowels safe and sound. As before wee met with *Tobias* and his fish, so now wee haue lighte vpon *Ionas* and his fish, whereof the one was greatly afeard, and the other swallowed vp, by reason whereof wee must seeke out some secret in them, and discouer some mystery in the expounding of them. Whose figure doth *Ionas* represent, but onely the good and godly, and who were the Marriners which threw him into the sea but onely wicked men? Then the Marriners doe cast *Ionas* into the sea, when the wicked doe persecute and cast downe the good, because there is no greater torment to a naughty man, than to heare a good man praised in his presence. Of all those which were in that ship onely *Ionas* was a holy and vertuous man, as it doth plainly appeare, because there was no one which spake against the throwing of him into the sea, but were all of one opinion in that fact: for albeit naughty men bee sometime at variance among themselues, yet in doing of mischiefe they easily agree in one. O in what greater danger good mens fame and credite is in, among the wicked, than their liues and goods in the deepe seas! which is plainly seene in that, that men did cast the holy Prophet *Ionas* from them, and the waters did receiue him into them. *Origen* vpon holy *Iob* sayth, What should become of the good,

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if God had no care ouer them? What would not naughty men venter to doe with their smal shame & lesse conscience, if their power should stretch as far as their malice? If thou wilt see, my brother, the care that God hath to keepe thee, if thou haue a care to serue him, thou shalt see it in the holy Prophet *Ionas*, in that our Lord had prepared long before a fish to saue him, than the Marriners had determined to drowne him. The fish which did saue the Propher *Ionas*, did not put him by him, nor on him, nor vnder him, but within him, and so kept him so warily in his entrals, that neither the fish durst kill him, nor the waters drowne him. O that thy goodnesse is infinit, & thy charity very great, my good Iesus, seeing that thou doest acquit all those which the world doth condemne, loue those which the world hateth, receiue those which he casteth off, foster those which he suffereth to perish, and giuest honour vnto all those which the world doth dishonour. *Aymon* vpon *Ionas* saith, The Prophet *Ionas* slept in the lowest part of the ship, & the Marriners did cast him into the bottome of the sea, & the Whale kept him in the secretest part of his bowels; I mean by this, that Christ dooth put vs in the daintiest part of his bowels: for it is his propertie to keepe those in his hart, which loue him from the hart. S. *Ierome* saith, If thou doe put Christ in thy eies to looke vpon him, he doth put thee in his to looke vpon thee; If thou place him in thy eares to heare him, he doth place thee in his to heare thee; if thou haue him in thy tongue to praise him, he hath thee in his to honour thee; if thou put him in thy heart to loue him, hee doth put thee in his to loue thee; insomuch that where thou doest put Christ, Christ doth also in the same place put thee. Vpon those words of the Psalme, *Iacta cogitatũ tuũ in domino*, S. *Basil* saith, Yeeld thy selfe, my brother, yeeld thy selfe to the will of God, goe whither he will direct thee, do that which he commandeth thee, giue him that which he asketh of thee, beleeue him in that which he telleth thee: for as hee preserued the Prophet *Ionas* in the Whales belly, so hee will preserue thee in the dangers of this life. By this which happe-

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ned vnto the Prophet *Ionas*, it is very euident, that thre is nothing firm & stable but that which God doth sustain, nor nothing sure but that which God doth keep, seeing that that holy Prophet was drie among the waters, found comfort in danger, a remedy against death, and profite in his enemy. Did he not find a remedy against death, and profite in his enemy, seeing the water did not only not drowne him, nor the huge and great fish kill him, but was in the Whales belly with as great contentment and delight, as a Prince is in his roiall pallace? We haue spoken all this, because no man should omit to doe his duty, or goe with the truth, as farre as hee can, for feare of temptation, or ielousie of naughty persons; because our Lord who deliuered *Tobias* that the fish should not deuour him, and *Ionas* from the sea that it should not drowne him, will also deliuer thee from temptations which follow thee, & from the enemies which persecute thee.

CHAP. VI.

Here the Author followeth the figure which hee touched before, which is declared well to the purpose: and there is brought also a propheſie of Ieremy.

APprehende branchium eius, & trahe eum ad te: quod cum feciſſet, traxit eum in ſiccum, *Tobias* 6. chapter, These are the wordes which the Angel *Raphael* spake vnto yong *Tobias*, as if he would say; I haue told thee already, that thou shouldest not feare this fish, but rather as he came vnto thee, so thou shouldest goe and meet him, and apprehend him by the head, and pull out his gilles, all which I would not tell thee, vnlesse I thought it conuenient for thee. Although *Tobias* did not then know the Angel for to be an Angel, but thought him to bee another man like himselfe, yet notwithstanding he gaue credit vnto his speech, and accepted of his counsell, so that *Tobias* did immediately kill and panch the fish vpon the sand, which thought to eat him

him in the vvater. We doe in this place aduertise the curious Reader, that he shall not be able to vnderstand this chapter, if he doe not read the chapter afore going, because this figure of *Tobias* vvas there begun, and from thence is cited. To continue then this figure, the text sayth, that *Tobias* did sit vpon the fish, and tooke him by the finnes neer vnto the head, and by the gilles in the throat, and drew him to the sand, & there did cut off his head and strip him, and tooke out his heart & liuer, and kept his gaule for himselfe, and did eat part of him, and salted the rest for his iourney. Who is *Tobias* but the Iudaicall people? What was the fierce sea but the passion of Christ? And vvhat vvas the great fish but the same Christ? And vvhat vvas the sand vvhere the fish was panched, but the high Mount of Caluary where Christ vvas put to death? *Tobias* did great iustice vpon that vnhappie fish, vvhen hee panched him on the sands; but the Synagogue did farre greater cruelties vpon Christ vvhen they tooke Christs life away on the Mount of Caluary: for if *Tobias* did kill the fish, it vvas because the Angell vvhich kept him did so command him, but if the Synagogue did put Christ to death, it was done of meere enuy and malice. For the better vnderstanding of this place, it is here to bee noted, that it was done by a continuall miracle, that Christ did neuer suffer his most holy soule to communicate and impart her glory vnto his body, because that if he had not hindered that, his body had not ben passible at all. It was for no other cause but *Propter nostram salutē*, that our great Redeemer suffered the death vpon the crosse as if he had been a sinner. *Candolfus* sayth, Christ sometimes gaue place, that the glory of his soule should redound and fall vpon the members of his body, as it happened in the hill Thabor, by reason vvhereof his precious flesh vvas so tender in suffering, and so passing desirous to returne to the fruition of the same glory, that the absence and delay of that diuine and heauenly comfort did bring Christ most grieuous torment. Vpon those vvords of the Psalme, *Abyssus abyssum*

inuocat. Saint *Basil* sayth, for as much as the soule of the sonne of God vvas full of glory, and his precious body loaden with grieuous paine and anguish, O how oftentimes the depth of his trauailes and griefes did feruently desire and sigh after the depth of his comfort and consolation, the vvhich his eternall Father vvould not impart vnto him vntill hee had ended the redemption of the vvorld. O great goodnesse, O infinite charity! who but thou, O my good Iesus, vvas hungry vvith bread in his hand, thirsty vvith vvater in his mouth, naked vvith garments in his chests, sad and afflicted with glory in his soule? Vpon those vvords, *Tristis est anima mea*. S. *Barnard* sayth, It is no maruell if my soule bee sorrowfull, and full of anguish, because the houre of my glory and felicity is not yet come: but in thee O good Iesus, why should thy flesh bee so wearied? And why should thy soule be comfortlesse, seeing that thou carriest with thee all the glory which is in heauen or in earth. *Vbertinus* vpon this place sayth, The Redeemer of the world being in the agony of death, and very neere the end of his life, remembring himselfe of that heauenly comfort and diuine influence, vvhich from the glory of his soule was woont to bee imparted to his precious body, spake this word *Sitio*, as if he would say, O how great the thirst is vvhich I suffer in this last houre, and terrible agony, to vvit, of that influence and heauenly comfort, which was woont to bee imparted from my owne soule vnto my owne flesh, because this death and passion which my owne Father doth lay vpon this my weake flesh, is not onely grieuous, but doth also exceed all other humane punishment. The great thirst that Christ suffered vpon the crosse, and the cooling vvater which hee desired, was not the water of the fountain of the hill Lybanus, nor yet that which ran in the riuer Silo, but that heauenly consolation which the glory of his soule vvas vvont to cause in him, for that other humane thirst could not so much grieue him, considering how neere hee vvas to the end of his life. Wee haue

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vſed all this diſcourſe to extoll the word of the figure which ſayth, *Et traxit piſcem in ſiccum*, It is to bee vnderſtood, that young *Tobias* did kill the fiſh vpon the ſand, vvhich would haue killed him in the water. When, thinkeſt thou, did *Tobias* draw the fiſh vpon drie land, but vvhen the eternall Father did leaue his bleſſed ſonne vpon the croſſe without any humane conſolation? O how drie was that drie tree vpon which the heauenly fiſh hanged, vvho hauing been brought vp in the deepe ſea of the diuine eſſence, had not there ſo much as one drop of water to drinke. What can be pitied more in this life, than for a fiſh hauing been brought vp in the water, yet afterward to die for vvant of vvater? *Tobias* fiſh was hard by the vvater ſide, and yet died vvith thirſt, and Chriſts fleſh vvas coupeled with his holy ſoule, and died alſo vvith thirſt, becauſe the eternall Father to giue vs drinke of his water of heauen, killed his owne onely ſonne with thirſt, and brought him to die vpon the ſands of this world. If *Tobias* ſhould not haue drawne the fiſh to the land, hee could not haue maſtered him: if Chriſt had not become man, neither could he haue died, for howſoeuer it be naturall for vs to die, yet it is much more naturall for God alwaies to liue. What meaneth it that the ſelfe ſame fiſh of whome *Tobias* thought he ſhould haue been deuoured, lay dead afterward at his feet, but that, that God which all the powers of heauen did feare and tremble at, we ſee now meek & gentle, & hanged vpon the tree? When God was nothing but God, & in his own diuine eſſence being, all the world did feare him and tremble, but after that hee came vpon our ſandie humanity, & ſet foot vpon the drineſſe of this world, hee who before made others afeard, was himſelfe afraid, and he who before did throw downe others, fell himſelfe, and he who before enriched others became poore, and he who gaue all comfort wept himſelfe, and hee who killed before died. *Deſertum faciam mare eius & ſiccabo venum eius*, ſaid God by the Prophet *Ieremy*, chap. 51. as if he would ſay, I will make all his ſea as drie and without vvater, as

desart and solitary mountains are woont to bee, and I will cut off all the vaines and streames of his depth, because there shal flow no water at any end. These words must curiously be expounded: for God to say, that the sea shall bee as drie as a solitary mountaine, and that hee will cut off all the vaines of his course throughout all the world, seemeth to bee a new speech, and a thing that was neuer seene to be beleeued. Leauing the letter, & speaking according vnto the sence of these words, the eternal Father doth forewarne his precious sonne, that he wil not onely deale with him like one which will not heare him, nor giue him any comfort, but also, that he will cut off all occasions, whereby hee may any way receiue comfort; in so much that to make the sea become a desart, is to make of God a true man, and to cut off the vaines of the sea, is to cut off all heauenly consolation. What other thing was that deepe sea, but onely the diuine essence? And what else was it to make a drie desart of the raging sea, but to make him who was the eternal God a true mã? God said by the mouth of his Prophet, *Desertum faciam mare eius*, speaking of his son; and as he did prophecie, so he did accomplish it: for when he hanged vpon the altar of the crosse, he neuer made answere to any petition which hee made him, nor yet to quench his thirst gaue him so much as one cup of water. What a strange thing is this, O eternall Father, what a strange thing is this? For thy bastard & abortiue childrē thou didst drawwater out of the liuely rock, & for thy lawful son hast thou not so much as one drop? Whē *Agar* & her son *Ismael* were ready to perish with thirst in the mountaines of Bersabee neere vnto the Mount Lybanus, vsing thy infinite power thou didst make of the dry desart great abundãce of water; & why thē dost thou make vnto thy son of an abundant sea a dry desart? thou didst send meat to the Prophet *Daniel* when he was cast vnto the Lyons, although no man did demand it at thy hands, & wilt thou not giue thy precious son a little water at such great entreaty? Cõsidering that whē the famine was at Samaria, thou didst cõmand the Crowes to carry the Prophet *Helias* food,

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and the riuer Carith to giue him drinke, why doeſt thou not helpe thy owne ſonne, whom thou haſt ingendred of thy owne ſubſtance, with a little water, in this his extream thirſt? Conſidering that thou diddeſt turn the ſower waters of Marath to be ſweet, becauſe thoſe curſed people ſhould drinke of them, why wilt thou giue thy precious ſonne neither of the ſweet nor ſowre? O what great encreaſing of torments to Chriſt are framed in the figure of *Tobias*, ioined with the propheſie of *Ieremy*, ſeeing the one did draw the fiſh to the drie land, and the other made a deſart of the ſea! for vpon that drie tree of the croſſe, Chriſt was exceeding drie, ſeeing hee could not obtain a little water to drink of, and hee was alſo in a great deſart, ſeeing that hee found not ſo much as one friend to comfort himſelfe with. The fourth myſtery which the figure containeth is, that *Tobias* did open the fiſh, and took out his gaule and his heart; both which did him & his afterwards great good, the one for his owne marriage, and the other to cure his fathers blindneſſe. It is greatly to be noted, that in all that fiſh, *Tobias* found nothing which was not worthy of the keeping, commodious and profitable in curing & ſauerous in eating. The beſt that euer hath been, or ſhall be in the world, was the Creator and Redeemer of the world, whoſe words were holy, whoſe doctrine was profitable, whoſe workes were maruellous, and whoſe bowels were moſt louing. What did *Tobias* vnto that fiſh, that the Iewes did not vnto Chriſt? If the fiſh was drawne out of the riuer, ſo was Chriſt from the people; if the fiſh was put vpon drie land, ſo was Chriſt carried vnto the Mount of Caluary; if the fiſh was ſtripped, ſo was Chriſt whipped; if the fiſhes throat was cut, Chriſt was alſo crucified; if the fiſh was opened, ſo was Chriſt pierced with a ſpeare; if the fiſh was caſt into the fire, ſo was Chriſt alſo caſt into the ſepulchre. This which wee haue ſaid is but a little in reſpect of that which wee will ſay, and that is, that the holy catholike Church hath drawne out this bleſſed fiſhes gaule, with the which hee cureth vs, and heart with the which hee loueth vs, and liuer with the which he pardoneth vs, & bowels

els with which hee dooth cherish vs. O good Iesus, O my soules health, who hath euer had or who euer shall haue a more louinge heart than thou to loue vs, or so sound a liuer to pardon vs, or so profitable a gaule to cure vs, or such tender bowels to cherish vs? What wilt thou denie me now, or what wilt thou not now giue mee, O my good Iesus, seeing that for to shew thy clemency and mercy vpon me, thou art hanged vpon a drie tree, made a dead fish, opened, drawne and bowelled for my sake? What loue can bee compared vnto thy loue, seeing that for that which touched me, and not for any thing that belonged to thee, thou diddest consent that they should open thy heart, and diddest permit them to rend and teare thy bowels? What am I able to giue thee, O good Iesus, what can I giue thee, vnlesse it be my heart which is filthy for thine which is cleane, my rotten liuer for thy vvhole one, my bitter gaule for thy sweet one, and my wicked and hurtful bowels for thy most louing ones? Which are the greatest relickes which are this day in heauen or earth, but the heart, liuer, and bowels, which Christ left vnto his church? O how happy should he be who should haue such relickes in his custodie! for hauing thy heart in custodie, how couldest thou chuse but loue me, and hauing thy bowels in keeping, how wouldest thou but pardon me? How is it possible, O my good Iesus, how is it possible that there should bee any euill thing in thee, vvhen as the church hath thy precious gaule for a relicke? Since the beginning of the vvorld there hath neuer been any such thing seene or heard, that is, that among the relickes vvhich the church dooth account for the best, the gaule is one of the most precious, because that vvithout that bitter gaule, neither the world could haue beene redeemed, nor the Prince thereof haue beene ouercome. What is the gaule which the church keepeth in her treasure, but only the bitter passion which Christ suffered? The richest iewell which the Synagogue had, was the Manna vvhich came from heauen, & the greatest treasure which the church hath, is the gaule and passion of Christ. Betwixt vvhich two

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vvhat great difference there is, it is easily perceiued, because that the profite & cõmodity of our gaule doth continue vntil this day, & will continue for euer; but the memory of that old Manna is already lost. O glorious gaule, O happy gaul, which thou good Lord diddest leaue vnto thy catholick church! for if it did kill thee, it did make mee whole, if it gaue thee paine it gaue me glory, if it was gaule vnto thee, it was hony to me, & if thou diddest end thy life vvith it, yet my soule vvas redeemed vvith it. Christs passiõ vvas bitter gaule vnto Christ, and yet Christs death vvas a sweet gaule for the redeeming of all the vvorld: for if vnto him there fell trauell & pain, yet vnto vs there fell rest & quietnesse, if it fell to his lot to suffer, yet it fell to vs to reioice & be glad, if the soure fell vnto him, the sweet fell vnto vs, in so much that hee chose the gaule for himselfe, and left the hony for vs. *Iurauit patribus dare terram fluentem lacte & melle*, said the Prophet *Moises* Exod. 13; As if he vvould say, You shall well remember, O yee children of Israel, how you did agree vvith our Lord, & he vvith you, & that both of you by oth, that you should neuer serue any other Lord but him, and that he would giue you a land vvhich should flow milke and hony. Notwithstanding this oth, the children of Israel were such naughty periures, that our Lord determined not to giue them a land which should flow hony, but which should bring them forth gaule, seeing hee made it barren for to sow in, rugged and rough to trauell in, vnhealthfull to dwell in, vveake in defence, drie to drinke in, and very poore to maintaine it selfe. God did make a farre better agreement vvith his Church, than vvith the Synagogue: for hee did not send vs a land vvhich should bring forth honey but gaule, and therefore hee commanded vs to doe vvorkes vvhich should bee very vnpleasant and vnsauoury vnto sensualitie, although very conformable and very profitable. Christ did drinke bitter gaules, and gaue vs of the same to drinke: for vvhen hee vvas poore, he commanded vs to bee poore also, hee vvas persecuted, and commanded vs to suffer persecution, hee pardoned his iniu-

ries, and commanded vs to pardon ours; he suffered death being without fault, and charged vs to suffer it being in fault: all which things are as vnsauoury and bitter to accomplish, as hony is sweet in eating. O what bitter gaules our Sauiour dooth command vs to eat, when he sayth, The way is streit which leadeth vnto life! but he turneth these bitter gaules into sweet hony-combes, when hee sayth, My yoke is sweet: for if the way vnto heauen be bitter, yet it is made very sweet, by going in Christs company. The yoke of the world doth make vs beleeue that he is of hony, and yet he is but of gaule; and contrariwise the yoke of Christ dooth threaten vs, that hee is of hony: for immediately as wee bow our heads to carry him, Christ putteth himselfe on the other side to helpe vs.

CHAP. VII.

Of a new thirst which King Dauid had, which was a thirst not to drinke, but to saue himselfe.

Sitiuit anima mea, ad deum fontem viuum. Psalme 41. These words king *Dauid* vttered, shewing a new thirst which hee had, and thereupon maketh a new petition, as if hee would say; O what a great thirst my sorrowfull soule endureth, and how shee desireth to drinke of the fountaine of the water of life: for if she cannot obtaine to drinke of it, she can doe no lesse but die with thirst. The renowned king *Dauid* in very tender words, doth shew vs a new kind of thirst, and a manner of drinking which was neuer before seene, and a quality of a water which was neuer discouered before, & a name of a fountaine neuer before heard of. First he sayth, that hee endureth thirst, secondly, that the thirst is in his soule, thirdly, that his thirst is of the water of the fountaine, fourthly, that

that the fountaine is of water of life; and lastly, it is called a diuine fountaine. It is necessary, that wee first examine, what thirst *Dauid* speaketh of, and what water he desireth to drink of: for as there are many kinds of waters, and many sorts of such as are thirsty, so there is also many kinds of thirste, and many things wherewith to quench the same. If *Euripides* doe not deceiue vs, corporall thirst is caused of the heat of the liuer, or of the inflaming of choler, or of eating salt things, so that indeed true thirst is nothing else but ouermuch heat, and want of moisture. With this corporall thirst the people of Israel was troubled in the wildernesse, and *Dauid* when he desired the water of Bethleem, and the captaine *Sisara* when hee fled from the battaile, and also *Sampson* when there gushed out water vnto him out of an asses iawe bone. King *Artaxerxes* also was troubled with this thirst, when flying from the battaile, he was glad of water at a poore mans hands. And this thirst is very common and wearisome, and costly, if it bee to be quenched with wine, and dangerous vnto those which giue themselues to drinke too much of it. The thirst which the poore Israelites suffered in the wildernesse, and the water which they drank out of the rock, did cost them very deerly; for at the same time they dranke and wept. It did cost the poore captaine *Sisarah* very deerely also, when hee did aske the Propheteſſe *Debora* for drinke: for at the same time shee gaue him a cup of milke to drinke, and put a pegge in his temples to kill him with. When great king *Dauid* thirsted after the water of the cesterne neere vnto Bethleem, although his seruants did bring him of it, hee would not drinke of it, nor durst not tast it. This materiall thirst, which doth weary and molest vs daily, is such, that there is no wine in the world, which can wholly quench it, nor any water that can so coale it, but it will come againe. Which is easily perceiued; for if we drinke at dinner, wee drinke better at supper, and the more a man doth drinke, the more he may, and although we kill our hirst for a time, yet it is not fully taken away. To come then vnto our purpose, is this the thirst which the Prophet speaketh

keth of, and whereof hee complaineth? This should not bee his thirst, this should not be his anxiety, nor yet his complaint, nor that which he so feruently desired: for being as he was, so mighty and great a king, hee wanted neither noble wines to drinke of, nor dainty waters to recreate himself withal. There were three cesterns of water in Ierusalem; the one at the gate called Salmaria, where all those of the citie dranke of, the other hard by the Mount Sion, where those drank which were out of the city, & the other at the gate of the Temple, where the flesh which was sacrificed was washed. Seeing then that there were so many cesternes in Ierusalem, who could hinder *Dauid* of them, or let him for drinking of that cold water? If he would not drinke of these waters, because they were standing, had he not the riuer Iordane hard by? Had he not hard by the floud Cedron, which came from the Mount Lybanus? If he desired water of the well, in Syon he had it; if fountaine water, in Bethleem he had it; if wine made of grapes, in Larude he had it; if liquor made of dates, it was brought out of Egypt: so that if his thirst had been like vnto ours, hee had more meanes to quench it, than that thirst which hee suffered. This is not the thirst which molested him, nor the griefe which troubled him: for if the thirst which hee endured had proceeded frō the heat of the liuer, or of eating of salt meats, it is not to bee thought that hee would haue enregistred it in holy Psalms. O renowned Prince and mighty king, wilt thou not tell what thy thirst was of? If you will know after what I thirsted, where my griefe lay, and what the paine was which I endured, I let you vnderstand, *Quòd sitiuit anima mea ad deum fontem viuum*; and the meaning this, O sorrowfull man that I am and comfortlesse, seeing that the thirst which I endure proceedeth not of a corrupted liuer, for mine is sound & whole, nor of burnt choller, for there is no such thing in me: my thirst is then not that which the body suffereth, but that which my sorrowfull soule endureth. The thirst which I suffer, and the drinesse which I abide is so hard to bee extinguished, that no liuing creature is able to take it from me, nor any

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water to quench it. O happy is the soule which thirsteth after nothing, but after our Lord! for looke what the thirst is which the soule hath, such is the water which she seeketh to mittigate it with. O that this is a diuine sentence which the Prophet doth vtter vnto vs in this place! whereby wee are plainly taught, that the thirst of the soule is farre different from the thirst of the body, and that the thirst of the spirit is one, and that of the flesh another, that of the iust man one, and that of the sinner another, and the heauenly thirst one, and the humane another. Whereby is the thirst of the body quenched, but by drinking? And with what is the thirst of the soule slackened, but by contemplation? And with what is the thirst of the spirit killed, but by seruing God? And with what is the thirst of the world eased, but by following the world? And what doth the iust thirst after, but grace in this world, and glory in the other? And what thirst hath the wicked, but to procure all meanes hee can the cockering of himselfe? The humane thirst is of humane thinges, and the heauenly thirst is of heauenly things; and therevpon it is, that what our intention is which we haue in our hearts, such is the thirst which wee suffer in this world. If our principall intent be to be greater in the world, all our thirst is to climbe higher, if to bee richer, then our thirst is in gathering goods together, insomuch that such as our thoughts are, such are the liues we lead. Tell me, I pray thee, what doth the prowd man hunt after, but to bee of great authority, what doth the enuious man shoot at, but to throw downe another, what doth the furious man intend, but how to reuenge vpon his enemy, what dooth the glutton follow but dainties for the belly? This is the thirst which the wicked doe suffer; and that which cannot bee spoken without teares is, that their life is sooner at an end, than the thirst of their wickednesse is quenched. S. *Augustine* vpon the Psalms sayth, In great sinners and obstinate hearts, although the prowd man doe die, yet pride dieth not, although the enuious man die, yet enuy dieth not, although the couetous man die, yet couetousnesse dieth not, although

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the carnall man doe die, yet his carnality dieth not, insomuch that the vicious man is dead, before that his vice is at an end. Why, thinkest thou, doe wee say that the vicious man is dead before his vice is at an end, but because that if the time, in the which he sinned, bee ended and past, yet his desire of further sinning is not ended. S. *Ierom* saith, In damned & vnfortunate persons, their torments are therefore infinit, because their desires of sinning were also infinit, because our Lord doth make greater reckoning of that which the hart doth desire, thā of that vvhich the hands doe worke. S. *Basil* vpon the Psalmes sayth, O how much more dangerous is the thirst which a naughtie mans heart dooth suffer, than that vvhich the body doth endure! because this is assuaged vvith a cup of cold water, but the thirst of the heart is mittigated by adding sinne vnto sinne; and therevpon it is, that if the thirsty man take pleasure in drinking, the great sinner taketh farre more in offending. Let mee bee no more credited, if I vvere not told of one vvhich had not left onely one vice vntried, nor let passe one day wherein hee had not sinned. What shall vvee thinke of him, but that if hee had alwaies liued, hee vvould alwaies haue sinned? What a remediles thirst should he haue after sinne, and vvhat a friend should he be of vvicked persons, vvho left no sinne vvhich he proued not, nor no day vvherin he offended not? The rich couetous man which vvas in hell, did not complaine of the fire vvhich did burne him, nor of the cold vvhich pinched him, nor of the hunger vvhich hee endured, but of the great thirst which tormented him, and therefore asked no other fauour of *Abraham*, but that hee would coole and refresh his tongue with a drop of vvater: it was the iust iudgement of God, that seeing hee had no other thirst in this world, but of wealth, authority, and power, and treasure, that hee should haue an excessiue thirst in the other, not of wealth and authoritie, but of a bare cup of water. Loe thus you haue seene it proued, how the punishment followeth the offence, and how one thirst succeedeth another. But alas alas, the thirst of this world hath an end, but

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the thirst of the other world shall dure alwaies without end.

CHAP. VIII.

God complaineth that we forsake him for vile & base things: and doth compare vs vnto old pooles.

ME dereliquerunt fontem aquæ viuæ, & foderunt sibi cisternas dissipatas, quæ continere aquas non valent. These words God spake by the Prophet *Ieremy* in the second chapter, as if hee would say, My people of Israel haue run into two great incõueniences; that is, they haue forsaken me, who am the fountaine of the liuely water, and haue made for themselues to drinke in, cesternes and pooles which cannot hold water in them. Although the Apostle doe say, that our Lord is profound in his iudgements, yet in those thinges which touch the profite of his creatures, he is plaine and easie: for if hee bee well pleased, he doth presently shew it, and if he be angry, he doth immediately complaine. When *Abraham* had ended the sacrifice of his sonne *Isaac*, our Lord did immediately thanke him for it, and when king *Dauid* had ended his adultery with *Bersabee*, he complained out of hand: for our Lord is so farre without dissimulation and malice, that he doth neither faine himselfe to bee content, nor deme himselfe to bee angry. What more would wee haue God to doe for vs, than like a good Lord, bee thankfull for that which wee doe in his seruice, and like a good friend admonish vs of that which we should doe for him, and like a pittifull Father correct vs when we doe any thing against him? Our Lord then doth here complaine, not only for that we doe forsake and leaue him, but also for what vile and base things we doe it, whereby we shew how little we doe account of him, and how greatly wee doe iniury him, seeing that no man doth vse to change his master,

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vnlesse it be for his further profite. If it were so, that as we do leaue one man for another, so wee should leaue one God to dwell vvith a better, it were a thing to be borne vvithall, but seeing that there is but one true God, how is it possible to meet vvith a better God, or yet any so good? What other thing is it to forsake God for the creature, but to leaue the kernell for the shell, the fruit for the rinde, the rose for the thorne, the floure for the bran, and the fountaine for the streame? Therefore like an angry Lord, and a man greatly iniuried, God complaineth and sayth, *Me dereliquerunt fontem aquæ viuæ*, for there can be no greater madnesse in the world, than to leaue the Creator for the creature, the Lord for the seruant, the iust for the sinner, and the righteous for the vniust, and that vvhich is euerlasting for that vvhich is transitory. Our Lord in this place as it vvere iesting and mocking vs, doth call all our workes cesternes which cannot hold water, that is, that wee are cesternes or pooles vvhich let out all vvaters, because vve be not vvell glewed and fastened. O how our Lord hath shamed vs in these words, and embased vs in saying by the Prophet *Ieremy*, that all our vvorkes are nothing but old broken cesternes, and puddles wherein there is nothing commonly but reeds and duckeweed, dirt & mire, stinking vvaer, and venomous adders. Our Lord doth compare vs vvith great reason vnto that vvhich hee dooth name, and doth scorne and mocke vs fitly by it, because the sinnes vvhich are in our soules, are farre vvorser than those filthes which are found in standing puddels. What is there in an old puddle, that is not in my soule? What are all my vvorkes but a little mire, vvhose property is to trouble the water, & hold them fast vvhich enter into it. O how vnhappie we be, seeing wee sticke so fast in worldly things, that wee cannot get out, and so bemire our selues in vaine things, that wee can neuer make our selues cleane, insomuch that there escapeth no man vvhich is not either defiled with sinne, or wet vvith infamie. Our workes are also compared vnto duckweed in standing puddles, vvhose propertie is, to fill the vvater, and giue it an

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euill fauour. O wretched and vnhappy that I am, seeing I doe no more good in the catholick church thã that weed doth in the water, which is easily seene, seeing I offend and hurt others with my euill example, and that which is worst of all, I possesse the roome of a good one. Thou and I, I and thou, my brother, wherein doe we serue God, or wherein doe we benefite the church, vnlesse it be in furthering the bad, and persecuting the good, and cherishing and pampering our bodies, and in eating the bread of the little ones? Doest not thou eat the bread of the little ones, when as if a Moore or a Pagan had receiued so many fauors as thou hast at Gods hands, he would haue serued him more than thou hast done, and offended him much lesse? What doth the duckweed serue for in pooles, but to hide and succour frogges, and in what doe I serue Christ in, but because all kind of sinne should rest in my heart? What sinne did euer knocke at my dore, vnto which I haue not presently opened? Woe be vnto me, woe be vnto me, what doe I say that I answered presently, when sin called at my doore, seeing that very oft before it doth call at my doore, I goe vp and downe seeking it from house to house? Our workes are also like vnto standing puddle, whose property is to be troubled and thicke to looke into, and very stinking to drinke. When our Lord sayth by the Prophet *Esaias*, *Auferte malum cogitationum vestrarum ab oculis meis*, how should he not detest our workes, seeing he saith, that all that we doe thinke of doth stinke? *Anselmus* sayth, If we will haue God accept of that which wee doe, it is necessary that all that bee cleane which wee thinke of, for God doth not so much looke vnto that which vve be, as vnto that vvhich vvee would bee if vve could. O my soule, O my heart, what is in me that hath a good fauour, and what is in thee vvhich doth not stinke? Dooth not my body stinke with the euill vvorkes vvhich I doe, my flesh vvith sloth, my mouth with lies, my life vvith couetousnesse, and my heart vvith malice. S. *Barnard* sayth, According vnto the time vvhich I haue liued, and according vnto the small profite vvhich I haue done, I am partly weary

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of my life, and partly afeard to die: for if I behold my flesh, it is now stinking with yeares, and if I looke vnto my conditions, they are also rusty with age. All my workes are so vnpleasant and corrupt, and my conditions so stinking, that it is more tollerable to smell a dead carkasse with my nose, than vnto thee O my God, to smell this filthy heart of mine. Our workes are also like vnto the frogges which are bred in puddies, whose property is to make the water loathsome, and offend our eares with their croaking. S. *Barnard* vpon the Canticles sayth, Looke how beautifull a thing it is to see a soule when shee is in the state of grace, so deformed a thing it is to see her when she is darkened with sinne; for in the one estate God is neuer satisfied in looking vpon her, and in the other he will neuer hear her. The properties of frogs are these, they are euil fauoured to looke vpon, loathsome to touch, vnpleasant to heare, and monstrous to eat of: for if it be well marked, they haue no scales like a fish, nor feathers like a bird. *Origen* talking of the frogs of Egypt sayth, A frog and worse than a frog is that soule, which in the fountain of his goodnesse doth not bath her selfe; because we may well say of such a soule, that she is euill fauoured in respect of her sinne, loathsome in respect of her punishment, and not to be suffered in respect of her infamie. The quality of the frog is to croake night & day, & it is the condition of a naughty man alwaies to complain, because it is one of the infelicities which naughty mē endure in this life, that they complaine of all things, and liue discontented with thēselues. It is also to be weighed, that how well soeuer the stones of a poole bee ioined, yet the water dooth woose betweene them vnlesse they bee well mortered together, because that the propertie of the water is to moisten that which it toucheth, and seeke alwaies where it may find a place to issue out. What thinkest thou is the clay and morter with the which a holy soule is fastened together, but only Gods holy grace? *Irenæus* in an Homily saith, What dooth it auaile vs to haue in the poole of our soule, the vertue of humility, the goodnesse of patience, the wealth of almesgiuing,

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and the perfection of abstinence, if there want the clay and pitch of charity to keepe them togither? S. *Ambrose* vpon *Beati immaculati* sayth, Let vs not cast away our selues, and grieue because our Lord wil not impart his graces vnto vs, but because we know not how to keepe them when we haue thē, because there is required greater vertue to keepe that which is gotten, than to recouer that which was lost. O what great reason our Lord hath to say and complaine of all the good turnes that he doth vs, and of all the fauours which he doth bestow vpon vs! for we cast them al into an old puddle, where we haue nothing but the dirt of couetousnesse, the frogges of vainglory, the reeds and duckeweeds of hypocrisie, and the tod-poole of lechery.

CHAP. IX.

How the sonne of God did not refuse to drinke gaule and vineger, although he knew it would kill him.

Quis poterit gustare, quod gustatum adfert mortem? Holy *Iob* spake these words in his sixt chapter, As if he would say, What man is hee which so much hateth himselfe, or who hath so corrupt a tast, or who is so weary of his life, that he dare drinke or tast of any liquor which hee knoweth will presently make him yeeld vp the ghost? These words are full of matter, and containe deep mysteries in them. For as they were prophecied by holy *Iob*, so they were fulfilled by the sonne of God, when as on the altar of the crosse hee tasted a cup of such bitter poyson, that in tasting of it his life went presently out of his body. The Philosopher in his second booke *De generatione* sayth, That the life of a reasonable man dooth consist in the perfection of the radicall or naturall moisture, and in the conseruation of natural heat; and that is the only reason why natue

doth desire meat and drinke of vs; for by eating and drinking that humor is alwaies preserued. Wee see oftentimes men of ninty or a hundred years die, and yet neuer complaine of any griefe, and the reason is, because that that naturall moisture was ended in them, and their naturall heat was extinguished in them, and therefore we may say of such that their life did rather end, thā that they died. Now that we must eat & drink of necessity, & which of these two is most agreeable vnto nature, and which lesse grieuous? If *Aristotle* doe not deceiue vs in his booke *De secretis secretorum*, this question was debated before *Alexander* the great, and in his presence throughly disputed on, because that at the table of that mighty prince no man was admitted to speake but his captains which sustained his warres, or Philosophers which gouerned his house. The conclusion which those learned men gaue was, that it was farre more pleasing and agreeable vnto mans nature to drinke than to eat, and their reason was, because that drinke doth assuage the thirst, which is a very troublesome & offensiue thing to suffer, and that it hath neither need of a knife to cut it, nor teeth to chew it. *Vltimum refugium naturæ est potus*, said the Philosopher, as if he should say, The last refuge that nature doth giue to sustaine vs withal, is the strength to drink, which is easily perceiued in those which are sicke, whereof we see some, partly by reason of their long infirmity, partly by reason of their old age, lose their sight, some their hearing, some their smelling, some their eating, and yet none lose their drinking. What old man haue wee seene in our daies in the world who hath not beene able to drinke a cup of wine? *Dioscorus* an old Phisitian sayth, that of what age or condition a man be, he is easilier comforted with drink than meat. And therefore seeing that is more necessary for me to drinke than to eat, in times past when meats at certaine times were forbid, they did not limit their cups in drinking: for looke how much a man is recreated and refreshed when hee drinketh at his pleasure, so much hee is tormented and afflicted when

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endureth thirſt; and therevpon the Philoſopher ſayth in his booke *De ſomno & vigilia*, That there is no torment equall vnto that, when a man is denied his drinke, and kept from ſleepe. *Plutarch* ſayth, That the great tyrant *Dennis* gaue his enemies no other torment, but much ſalt meat to eat, and no drinke to drinke, and made them labour hard, and not permit them to ſleepe. *Cicero* in an Epiſtle ſayth, That nature is a great enemy to three things, that is, of griefe and ſorrow, becauſe it waſteth the bones, of great weakeneſſe, and of great thirſt, with the which choller is enflamed. To come then vnto our purpoſe, if to ſuffer thirſt and want ſleepe be two great torments, who was more tormented with theſe than Chriſt was? For if we talke of his ſleepe, we know well that he had not ſlept from the laſt night which hee ſlept in Bethania, and if we talke when he dranke from the time that hee celebrated his laſt ſupper, he neuer drunke drop of water. *Barnard* ſayth, Conſidering the hunger which hee had ſuffered, the torments which were giuen him, the bloud which they drew from him, the iourney which hee went, doeſt thou not think that my good Ieſus had great cauſe to want ſleepe, and bee very thirſtie? *Caſſiodorus* ſayth, Why wilt thou, O my good Lord, why wilt thou haue mee to occupy my pen in ſhewing how thirſtie thou waſt vpon the croſſe, and how much ſleepe thou diddeſt want, conſidering that there vvas no kind of puniſhment vvhich vvas not experimented vpon thee? *Anſelmus* ſayth, Who but thou, O my good Ieſus, who but thou, diddeſt ſuffer in the manger cold, in Egypt baniſhment, on the way wearineſſe, in the palace ſcorning and mocking, on the croſſe thirſt, in thy honour infamie, and in thy perſon death? There vvere as *Barnard* ſayth fiue torments, which did moſt of all afflict Chriſt vpon the croſſe, that is to ſay, the ſtripes of the whip which did open his ſhoulders, the nailes which pierced his hands, the thornes which tore his Temples, the ſpettle which the hangmen did ſpet at him, and the thirſt vvhich did burne his bowels. Wee muſt take great compaſion of

the thirst which Christ suffered vpon the crosse, and wee are to wonder at the remedy which they gaue him for it: for in steed of water they gaue him gaule mingled vvith mirrhe, and in steed of wine pure vineger. If wee maruell that Christ tooke these cruell drinkes, wee are much more to maruell to see that Christ himselfe with his owne mouth did aske for them: for if he had not said *Sitio*, I am a thirst, no man durst haue giuen him gaule and wine mingled with mirre. *Chrisostom* sayth, Christ saw those cups of gaule and vineger from the crosse in the Iewes hands, and he knew very well that their desire was to giue him of that drinke, and yet notwithstanding he said alowd *Sitio*, I am a thirst, to the end that they might haue time and place to reach him that drinke. *Hilarius* sayth, When the maker of the world said vnto the Iewes *Sitio*, it was to tell them plainely, that they should giue it him with their owne hands, although hee knew well what they would giue him, because that the great thirst which hee had, and the gaule and vineger which the Synagogue gaue him did signifie a greater matter, and enduced vs vnto a greater mystery than any man thought of. As it vvere in a maze and astonied with that that Christ did, holy *Iob* spake that vvhich hee spake vvhen hee said, *Quis poterit gustare, quod gustatum adfert mortem?* The meaning of these words is this: What man is there in such a desperate taking, or so farre out of loue vvith himselfe, which dare tast of a drinke vvith the vvhich hee knoweth that hee shall die presently? The sonne of God did so immediately after die vpon the crosse, that in ending his draught of gaule and vineger, hee began out of hand to yeeld vp his ghost. If old *Hystoriographers* doe not deceiue vs, *Socrates* among the Athenienses, *Midonius* among the Lacedemonians, *Arius* among the Thebanes, *Escarrus* among the Romanes, by drinking of poyson ended their liues, not because that their desire vvas to drinke of that poyson, but because their enemies through force caused them to doe it. God forbid that my penne should vvrite such blasphemy of

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my good Iesus, vnto whome no man offered gaule and vineger, no man entreated him vnto it, no man forced him to take it, but he of his owne will said *Sitio*, I am a thirst and drie: for if hee would haue dissembled his thirst, and held his tongue, they would neuer haue giuen him that deteſtable drinke. *Isidorus* sayth, What man, or what Angel is able to reach vnto this secret, that is, that the sonne of God being then to giue vp his last breath, yet should say, that hee thirsted after a cup of water? Why doest thou say so late *Sitio*, and aske either for wine or water? for seeing that thou art euen at the last farewell of thy life, it cannot otherwise be, but as thou art a drinking, thy soule must depart from thee. It had been a far lesser trouble and griefe, to haue endured thirst halfe a quarter of an houre which Christ had to liue, than haue suffered the thornes which boared through his head, and all the rest of the torments which he had passed through that day, but that his pleasure was to suffer them all, and complaine of his thirst only, becausethe thornes were onely a torment, but his thirst signified a mystery vnto his Church. There is a mystery in Christs being a thirst, there is a mystery in that that he manifested it, there is a mystery in that they gaue him wine mingled with mire, and another in that they mixed it with gaule, there is a mystery in that they offered it him in a reed, and giuing him it with Isope containeth a mystery, and in that he tasted of it and did not drinke it there is also a mystery contained. If it be diligently looked into, the mystery of the Sacrament where Christ communicated with his disciples excepted, and the Sermon with the which he did comfort thē, and the praier which he made when hee did sweat bloud also excepted, there is no mystery written with so many circumstances, as this of the thirst which Christ suffered, & whereof he complained. And therefore marke with great heed all that the holy Scripture writeth of Christs thirstines; becausethat with how many more circumstances a thing is vttered in Scripture, to so many more weightier considerations it dooth inuite vs.

CHAP. X.

How the Synagogue could giue Christ nothing to drinke but rotten dregs.

49. 6. PArum est mihi vt suscites fæces Israel: dedi te in lucem gentium, vt sis salus mea vsque ad extremũ terræ, Esay 48. These wordes are vttered by the eternall Father, speaking with his only sonne, when he sent him into the world, and they are as if hee would say: being my onely begotten sonne, & taking vpon thee so hard an enterprise, as is the redeeming of the world, thou shouldst be content to restore the house of *Iacob* only, and the dregs of Israel, because the end why I send thee into the world is, to giue light vnto al the Gentiles, and redeeme all the whole world. There are brought in in that communication, the Father which speaketh, the sonne vnto whom he speaketh, the Synagogue of whom he speaketh, and the end why hee is sent, and also the great importance of the iourney, seeing that by the meanes thereof hee will lighten the blindnesse of the Gentiles, and streine the dregs of the Iewes. And when he sayth, *Vt sis salus mea*, our Lord doth highly extoll the loue which hee beareth vs, seeing that as whē one man doth commend an important affaire vnto another, the Father saith here vnto his son, that it toucheth his owne safety and life, that a full & generall redemption be made of all men, not excluding any one at all. When the father sayth vnto his sonne, *Dedi te in lucem gentium vt sis salus mea*, what will he say, but that it is most agreeable vnto his clemency, & that he holdeth it for a point of his honour, that all enter in and be comprehended vnder his generall redemption, the wine and the dregs, the good and the bad, the Gentile and the Iew, the quicke and the dead. The Father who

who dooth commend vnto his ſonne the grounds and dregs, dooth hee not more earneſtly commend cleane and holy things? In Gods ſhop, the lees which hee caſteth abroad are better than all the wine that the diuell keepeth together. I meane, that one whom our Lord hath humbled and brought low, is better than all thoſe which the diuell hath lifted vp. And becauſe that our Lords calling of the Iewes lees and dregs of Iſrael, ſeemeth to be a ſcandalous & iniurious ſpeech, it is neceſſary for vs to declare how theſe dregs tooke their foundation: for it is not poſsible for vs to expound the holy Scripture as we ſhould, vnleſſe wee doe firſt vnderſtand the letter. For the better vnderſtāding of this which the Prophet *Eſay* ſaith, that which *Boetius* ſaith in his firſt booke of Comfort maketh much for our purpoſe, that is, *Quod infæliciſsimum genus infortunij eſt, hominem fuiſſe fælicem*, and his meaning is, that there is no greater diſaſter or infelicity in the world, thā for a man to haue been on the top of felicity, and then to be thrown down; becauſe ſuch one doth nothing els but ſigh after the honor which he hath loſt, & neuer ceaſeth bewailing the infamy which he hath gottē. Whē holy *Iob* thought with himſelfe, & called to mind the time when he was rich and of great eſtimation, and very healthfull of body, and then ſaw himſelfe vpon a dunghill vviping wormes off his owne body, vvhat griefe of mind ſhould oppreſſe him, and vvhat a ſea of thoughts vveary him? When our Lord degraded and put out of their kingdomes *Nabuchodonoſor* and *Antiochus*, if wee looke vvell vnto it, wee ſhall perceaue, that the teares which they wept, and the griefes which they complained on, were rather to thinke of the honours which they had loſt, than of the puniſhment which they preſently endured. *Cleopatra* queen of Egypt, *Brias* captaine of the Greeks, and ſtout *Hannibal* of the Carthaginenſes, and the Conſul *Cato* among the Romans, ſlew themſelues with their owne hands after that aduerſe fortune had taken away their honours. What will not a ſhamefaſt man doe, what will hee not ſuffer, what will hee not ſettle him-

himselfe vnto, after hee seeth himselfe disgraced and fallen from his honour? *Seneca* in his booke of Clemency saith, If all men were of my opinion, there should bee more compassion taken on him who falleth from his estate, than of him who loseth his wits: because that he who is become a foole, dooth not remember that euer hee was wise; but the disgraced man and he who is trodde̅ down, doth alwaies bewaile his infortunate mishap. To come the̅ vnto our purpose, there was neuer nation so much made of at Gods hands, as the people of Israel was, because hee called them his louing sonne, his peculiar people, his chosen vineyard, his enclosed orchard, and Commonwealth whom he most of all affected. He went for their sakes into Egypt, he opened them the red sea, he gaue them Manna from heauen, hee gaue them Angels to keepe them, Priests to guide them, dukes to defend them, countries to inhabite, and great riches to ioy in. What did hee not giue them if they asked it, and what did he denie them if they requested it, seeing that in the day time he made them a shadow of a cloud, and in the night gaue them light with a pillar of fire? All these priuiledges dured no longer thā *Abraham*, *Isaac* and *Iacob* liued, and the rest of the fathers, and with thē all familiarity died. *Tertullian* sayth, That as long as there were holy men among the Iewes, they were welbeloued of God; but when the people of Israel went worser and worser, our Lord did forget them, and had no care at all ouer them. For as the church sayth, *Sicut te colimus, ita nos visita*, Is it much that God should be careless in doing of vs good, if we grow cold in his seruice? S. *Augustine* sayth in an Homilie, When the sonne of God came into the world to take flesh vpon him, the Synagogue had fallen into decay long before, which they shall easily see to bee true, who will diligently read the Scriptures. For the Prophet *Malachias* doth call her soot, *Ieremy* drosse, *Baruch* a putrified worm, *Ezechiel* a moth, *Amos* a wild vine, *Abdias* smoke, *Osee* a sinke: for as hee was wont to inuent names to honour thee, so now hee seeketh names of infamy to discredit thee. And like vnto one who

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is angry and discontented, God calleth his people of Israel dregs and sinke, and soot, and smoke: for as the Iewes grew more and more in sinnes, so God punished them more and more, and quipped, and taunted them with new names. What greater iniury could he doe to them, or what greater reproch could hee vse towards them than call them filthy dregs and rotten lees? *Fulgentius* in a Sermon sayth, According vnto the prophecy of *Esayas*, Can you, O you Israelites, denie mee that there is any thing left of your Priesthood, of your royall scepter, of your rich temple, of your ancient kingdome, of your famous people, but the lees which smell, and the dregs which stinke? Christ found very stinking dregs, in al the Iewish Priesthood, seeing we read of it in the books of the Machabees, that they gaue not the roome of the high Bishop vnto him who best deserued it, but vnto him who bought it for most money. The sonne of God found very rotten dregs in the roiall scepter of Iuda, considering that it was vsurped of the Romanes, and tyrannized by Herods. Christ found filthy grounds in all the Scriptures, seeing that the Rabines had falsified them, and interpreted them according vnto their owne meaning. Christ found the Hebrew tongue stained in lees and dregs; and the reason was, because that as the vnfortunate Iewes had been captiues in diuerse parts, so they spake diuerse languages. Was not the Synagogue now become stinking and filthy dregs, seeing that there was no vice in the world which was not found in her? In the Princes Christ found pride, in the Priests enuy, in the Pharisies hypocrisie, in the old men malice, in the young men ignorance, & in the popular and vulgar sort couetousnesse.

CHAP. XI.

How the Synagogue gaue Christ that to drinke that shee her selfe was, that is gaule, and that which she had, that is vineger.

Ecce ignis & ligna : vbi est victima holocausti? Genesis 22. These lamentable speeches passed betwixt the Father and the sonne, the sonne and the Father, in manner of a dialogue, the one asking and the other answering. The case was then this, that when *Abraham* had brought his sonne *Isaac* from among the people, and being gone vp to the hill with his hands bound, the wood set on a heap, and the fire kindled, and the sword drawn to sacrifice his sonne, he said vnto his Father; behold father, here is the wood and the fire made, where is the beast which shall bee sacrificed? To this demand the sorrowfull Father answered this, *Dominus prouidebit sibi victimam holocausti, fili mi*; as if he would say, Take thou no care my sonne, take no care? for the Lord will prouide a sacrifice which shall be more acceptable vnto him, than all the sacrifices of the world. This prophecie, which the Patriark *Abraham* vttereth, is so excellēt & high, that although many haue read it, yet very few vnderstand it: for although it be short in words, yet the mysteries which it containeth are many. What meaneth this, O old *Abraham*, what meaneth this? God doth command thee to kill and burne, and sacrifice and offer thy owne sonne, and doest thou prophecy that our Lord will prouide for a sacrifice farre better than this which thou doest bring? O high mystery & diuine Sacrament! for the holy man hauing his sonne in a readinesse to be sacrificed, the wood prepared to cast him into, the fire made to burne him, the sword drawne to kill him, and a commandement from God to offer him, yet carelesly saith, that the Lord will prouide another sacrifice. *Abraham* dooth not speake here with the Synagogue his mother (for, for her the sacrificing of *Isaac* was prepared; which was the figure of a sacrifice) but he spake with our mother the holy catholicke church, for whom God would prouide another new sacrifice, which was Christ crucified, in whome all the sacrifices of the law were to end, and the Sacraments of the church take their beginning. Because all mē might know that *Abraham* did not

speake

speake of the sacrifice of *Isaacs* sonne, but of the sacrifice of Christ which was to come, our Lord said not, that hee had already prouided a sacrifice, but that he would prouide; neither did he say that he would prouide it for another, but for himselfe; neither that hee would prouide many, but one; neither that he would indifferently prouide for any, but a killed sacrifice laid whole on the altar. *Theophilus* vpon the Apostle sayth, That in all the old Testament, there was no sacrifice so excellent, nor so strange, nor so costly, as that of *Abraham* & *Isaac* his sonne. And seeing that *Abraham* the maker of that sacrifice doth propheciethat there shall bee another sacrifice which shall excell his, why do not you, O you Iewes, receiue Christ as a true sacrifice? Neither did *Abraham* say that he would prouide many sacrifice, but only one: for if we marke it well, it was the poore Synagogue which was loaden with many sacrifices, and beleeued in many Christs, and offered many Holocausts; but the holy church hath but one sacrifice, beleeueth but in one Christ, and doth offer but one Holocaust. Neither doth *Abraham* say that the Lord would prouide a sacrifice for any other but for himselfe, seeing hee sayth, *Dominus prouidebit sibi*: for vntill the very instant and houre that his sonne was crucified on the crosse, he was neuer pleased nor pacified, for the offēce which was done vnto him. Neither did *Abraham* say that he would prouide indifferētly any sacrifice, but specially that sacrifice which was called *Holocaustum*, because that in al other sacrifices there remained alwaies one part for the priest to eat of, & another for him which offered it for to take away. But it was not so in that sacrifice which they called *Holocaustū*, because that in it all the whole beast was quartered & cut in peeces & burnt, & so being made ashes was wholly offered vnto God. Was it not, think you, an Holocaust, & a great Holocāust which Christ offered seeing there was no spot in it whereby it should be cast away, nor any mēber in his body which was not tormented? To come vnto purpose, it is to be noted, that we haue made all this discourse to proue that in the mystery of this word *Sitio* which Christ spake vpō the crosse, the synagogue & her sacrifices were at an

end

end, because that the Iewes did but borrow them vntill our Lord should prouide them a sacrifice, which by *Abraham* he promised vnto all the world. *Isidorus* vpon Genesis sayth, The sacrifice which God promised to send into the world, ought to bee worthy of him vnto whom it was offered, and profitable vnto him who did offer it; which could not bee by dead calues, and the bloud of goats, and vnpleasant liquors, nor yet with bloudy hands. How was it possible that the sacrifices of time past should please the Lord, or profit the sinner which did offer them, seeing their altars did seeme rather butchers shambles, than temples of Priests? *Rabanus* sayth, *Abrahams* sacrifice was profitable vnto himselfe, and hurtfull vnto his sonne, seeing he should there haue lost his life; and because we may know that this is true, the Lord did ordaine that *Abrahams* sword should onely threaten his sonne *Isaac*, and afterward kil the son of God. Our Lord seeing what smal benefite should be gotten by the death of that child, & what griefe it would cause vnto this old Father, although hee gaue him license to draw his sword, yet hee did not consent that it should come neere the child; the which our Lord would neuer haue hindered, if the death of that child could haue ben sufficient to redeeme al the world. God the Father was older than *Abraham*, and loued his sonne better than *Abraham* did his: yet notwithstanding all this, seeing that in that only sacrifice did consist mans saluation, he consented that they should take his life from him. *Eschius* vpon *Leuiticus* sayth, That that which *Abraham* did, was only good vnto himselfe alone, because hee did accomplish that which was commanded him; but when he said that the Lord would prouide a sacrifice vnto himselfe, that was profitable vnto all the world, considering that by that prophecie wee were warranted and made sure, that we should be redeemed by the sonne of God. *Origen* sayth, That it is much to be noted, how that all the sacrifices of the old law did proceed from two things only, that is, from the beasts which they did kill, and the fruit which they plucked from trees. Of their beasts they did offer the head

and

and feet vnto the Lord, the gaule, the flesh, and the entralls, and of trees incense, storax, frut, grapes, aloes, myrrhe, oile, and sweet odours. And God was not content only, that euery man should offer what pleased himselfe, but onely of that which God in the law commanded, that is, of beasts that they should offer the greatest, of fruits the best, of perfumes the sweetest, of mettales the richest, of liquors the most excellente. If we beleeue the Philosopher in his book *De animalibus*, The first thing that is engendred is the heart, and the last the gaule: & when a beast dieth it is contrary; for the first thing that corrupteth is the gaule, and the heart the last thing that dieth. The Commentator sayth, That as the gaule is the last thing that is ingendred in man, so it is also the most filthiest and basest thing that is in him. Of all liquors the wine is the most precious, and contrary no liquor worser than the dregs of soure corrupted wine. Doest thou thinke, my brother, that we haue trauelled in vaine in prouing vnto thee, that the gaule is the worst part of the beast, and putrified dregs the worst of liquors? The end why wee haue spoken all this is, because that when the Redeemer of the world was dead with thirst vpon the altar of the crosse, they gaue him these two thinges to drinke, that is bitter gaule, which is the last and worst part of the beast, and dregs and vineger which is the worst of all liquors. S. *Augustine* vpon S. *Iohn* sayth, The purest, cleerest, and cleanest of the Synagogue was already ended and gone, and turned into vineger and lees, by reason wherof they gaue Christ nothing to drinke but gaule & vineger, giuing vs therby to vnderstand, that they did not giue him only that which they had in the Synagogue, but also that which themselues were. For what was all the Synagogue but soure vineger, and bitter gaule? It was not without a high mystery that they offered that which they did to Christ vpon the crosse: for as the gaule is the last and the vildest thing that is in the beast, so the Synagogue was now at an end, and at the vvorst of all her life, in so much that shee was become nothing els but a gaule of malice, and also vineger of couetousnesse. Saint

Ierome

Ierome sayth, Euen as vineger hath been good wine, because it was gathered of the best of the vine, so the people of the Iews were somtimes good, because they had good mē among them; in so much that there is no other meaning in that they gaue Christ wine mingled with mire, and soure vineger to drinke, but that the people were now corrupted, and scarse one good man left among them. How came this hap among you, O you Iewes, that all the wine of your vessels is become soure vineger, and all the hony of your hiues turned into bitter gaule? Then your wine began to turne into vineger, when you would not receiue Christ for your Redeemer, and then all your hony turned into gaule, when you did defame his doctrine and bereaue him of his life. The Synagogue striketh great pity into my heart, to see that in time past they did offer vnto their God sacrifices, Holocausts, and offerings, and afterward gaule and vineger, and dregs, by which cursed and wicked offering, they took away their makers life, & brought their Commonwealth vnto an end.

CHAP. XII.

How that the thirst that Christ had vpon the crosse, was not so much for drinke, as to desire to suffer more for vs.

EXpergefactus lassus adhuc sitit, & anima eius vacua est, *Esay*, chap. 29, The Prophet *Esay* vttereth these words, speaking in generall of the great trauails and most greiuous thirst which the sonne of God suffered in particular: and it is as if he would say, The great Messias waked out of his sleepe, like vnto a man who had escaped out of a lithargy, or some drousie disease, & whē he beheld the state of his soule, he found that she was empty. For the Prophet to say that the sonne of God slept vpon the crosse, and that after he waked and was weary, and found his heart empty, seemeth a strange and a doubtfull thing vnto pittifull

pittifull eares. For if it be true that hee ſuffered, how was it poſsible that he ſlept; and if he ſlept, how could it be that he ſuffered? What is more ſtrange vnto torment than ſleepe, and what a greater enemy to ſleepe than torment? Conſidering that the ſonne of God hanged vpon the altar of the croſſe, his feet bare, his hands torne, his ſide pierced, his ſinews wreſted, and his bones put out of ioint, how could it bee that he ſhould ſleepe or take any reſt at all? He who ſhould hang vpon the croſſe as Chriſt did, that is, weary, waſted, bloudy, nailed, and one ioint drawn from another, would he not haue greater ability and inclination to complaine, than deſire of ſleepe? The Prophet vttereth foure things in this prophecie, the firſt, that Chriſt did awake out of a ſleepe and dreame which he ſlept, the ſecond, that he awaked aweary, the third, that hee awaked thirſty, the fourth, that hee found his heart empty. Of all theſe foure things, the one doth make vs moſt of all to maruell: for to ſay that Chriſt was aweary I beleeue it, to ſay that he was a thirſt I agree vnto it, and that he wanted all comfort I do alſo admit. But to ſay that he ſlept, there is that which maketh me to wonder, becauſe his eternall Father did not ſend him thither to ſleepe, but to redeem all the world. It is much to bee noted in this place, that the famous *Auguſtine* ſayth againſt *Manichæus*. *Sæpe, imo ſæpiſsimè in ſacris literis circumſtantiæ ſcripturarum declarant Scripturam*, as if he would ſay, It happeneth oftentimes, that when the Scripture is darke and obſcure, that the circumſtances before going and comming after doe declare and explain the ſame Scripture, and one Prophet doth declare another, and one text another. This then being ſo, it is conuenient for vs to find out in Scripture ſome kind of ſleepe, and by that we may conieƈture and geſſe at the manner of ſleeping which the ſon of God ſlept vpon the croſſe, and alſo wee ſhall know, when, how, and wherefore Chriſt did awake out of his ſleepe. *Excitatus eſt tanquam dormiens dominus, & tanquam potens crapulatus vino*, ſayth the Prophet *Dauid*, Pſalm 77. as if he would ſay, Our Lord did awake out of his dreame like a man that is

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sleeping, and hee rose out of that dreame like a man full of power, and like vnto one who had drunke wine. It is a verefied truth in our Christian faith, that God is a pure spirit, and a substance not compounded but simple, which hath no flesh which may putrifie, nor bones which may be broke, nor hunger which may cause him to eat, nor stomack to digest with, nor vapours to ascend and prouoke him to sleepe, nor yeares to make him old. If it bee true that there is no time which can make God old, nor meat which can force him to sleepe, is it not also true, that his sleepe is otherwise to be vnderstood than ours, and that he awaketh in another manner than we doe? When the Philosopher sayth, That sleep is the image of death, what else doth he mean, but that a man which sleepeth, is nothing else but an image of a dead man? Mark well the conditions of a dead man, and thou shalt find the same in one which sleepeth: for he who is in his bed asleepe, and hee who is in his graue can neither speake, nor heare, nor vnderstand those which call vpō them, nor feele those which touch them, nor offend those which abuse them, nor complaine on those which blaspheme them, nor reuenge on those which hurt them. Who will not say that our Lord dooth not sleepe this kind of sleep, seeing we see that in naughty men he doth dissemble their ambition, the blasphemies which they speak, the adulteries which they commit, the incests they go about, and the malice which they thinke? What is sleepe in a man but to haue all his members at rest? And what else is sleeping in our Lord, but the suspending of his vengeance and punishment? The wicked men thinke, that because our Lord doth suffer them to liue in the world, and not punish thē, that therefore he is asleep, & that he hath no care ouer the things of this world, which is an errour without all doubt: for they must know, if they know it not, that that which wee call in a man sleeping, is called in God dissembling. Vpon those words of the Prophet, *Dormitauerunt omnes*, S. *Ambrose* sayth, Our Lord doth winke at the naughtinesse of wicked men, not because he hath a desire that they should sinne, but because he

hopeth

hopeth that they ſhould amend, which if they doe not, the Lord awaketh for their wickednes, and laieth his heauy hand ouer thē. Whē is our Lord ſeen to awake out of his ſleep but whē he laieth his hand ouer the naughty mā, & doth chaſtiſe him for his errour? Euen as whē one will giue another a great blow, the higher he doth lift his hand, the greater ſtroke hee doth giue him, in the ſelf ſame ſort, the longer time our Lord doth ſtay and wait for the wicked, the more rigorouſly and with leſſer pity he doth puniſh him. Whereof, thinkeſt thou, doth it proceed, that God doth awake to puniſh thy ſinne, but becauſe he doth ſee thee ſleepe ſo long time in ſinne? *Iſidorus* ſaith, Wilt thou ſee curious reader, that our Lords caſting himſelfe to ſleepe, is nothing elſe but to diſſemble at our faults, and that to awake is nothing elſe in him but to begin to puniſh thy ſinne; thou maieſt perceiue it by that, that as the Prophet had ſaid, *Excitatus eſt tanquam dormiens*, hee added immediately, *Et percuſſit eos in poſtera eorum*. What other thing doth the Prophet ſay vnto vs by theſe words, but that at the ſelfe ſame time, houre, and moment, that the Lord did awake out of his ſleepe, he did put his rigorous hand ouer the Princes of the Gentiles. Looke well vnto it, my brother, looke well vnto it, and be not deceiued, and if thou think that our Lord is aſleepe, & hath no regard of thy doings, take thou heed for it is the temptation of the diuell, and that none of the leaſt with the which he doth deceiue the world: for thou wilt one day thinke that the Lord is careleſſe, and hee will ſend ſome grieuous puniſhment vpon thee. And thou art now to vnderſtand, that there are ſo many in thy houſe which will awake him, as thou haſt faults and ſinnes in thy ſoule. In the houſe of our Lord, who is the waker of his clemency, but only our amendment, and who is the waker of his iuſtice but only our offence? Vpon thoſe words of the Pſalme, *Ecce non dormitabit*, S. *Barnard* ſayth, As the enemy which dooth impugn Iſrael, *Non dormitabit neque dormiet*, ſo the Lord who defendeth Iſrael, *Neque dormitabit neque dormiet*, and if it ſeeme that his clemency is aſleepe, when he doth fauour vs, it is be-

cause we should liue better, and if it seemeth that hee dooth defer his iustice, it is because we should amend. What should I say more vnto thee, but look what workes thou doest, such wakers of God thou hast. If thou be good, thou doest awake him to doe thee good, if thou bee naught, thou doest awake him to doe thee hurt: because that in the sight of our Lord the fault crieth for punishment, and goodnesse asketh reward. Ioining then mystery vnto mystery, and Sacrament vnto Sacrament, now that wee haue declared how God slept in the old Testament, it is reason that wee declare also how his son did sleepe and awake vpon the crosse, seeing that there is no lesse to be wondered at in the sleeping of the sonne, thā there was to be spoken of in the sleeping of the Father. For to think that the sonne of God did sleepe vpon the crosse, as one that is weary and in health is woont to doe were a vanity, and also an heresie, for giuing him as they did gaule to eat, and vineger to drinke, there were more reason that his stomacke should be ready to ouerturne, rather than his head haue any inclination to sleepe. When *Esay* sayth, *Expergefactus lusus*, hee speaketh not of materiall sleepe, but of spirituall, and if hee say that Christ did awake, his powers within him without doubt did not awake, because they were broken with tormēts but those powers did awake which lie hidden within him. And although the Apostle doe say, *Quòd ex ipso, & in ipso, & per ipsum sunt omnia*, to wit, of him, in him, and by him all things are, yet there are sixe principall things aboue the rest in him. These sixe are, his essence, his power, his wisedome, his humane flesh, his patience, and his clemency, and of these sixe excellences and graces, three of them slept, when the sonne of God suffered, and the other three alwaies watched. His pure and diuine essence slept vpon the crosse, seeing hee did not shew himselfe by it to be an absolute God, for if hee had shewed himselfe to haue been onely God and not man, he could neuer haue died vpon the crosse. His high and eternall wisedome slept vpon the crosse in his passion, seeing that hee neuer answered vnto any iniurious word, were it neuer so

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grieuous against him. *Eſchius* ſayth, Chriſt did ſuffer that to be done by him on the croſſe, that a ſheepe doth by himſelfe in the butchery, for if the ſonne of God ſhould haue ſhowne before *Pilate* and *Herod* any ſparke of his wiſdome, the Iews had neuer been able to haue put him to death. His inſpeakable and incomparable power did alſo ſleep in his paſsion vpon the croſſe, not reuenging at all on his enemies, for if it would haue pleaſed him to haue vſed it, in leſſe than a moment, hell would haue ſwallowed thē all aliue. Now that wee haue told what three powers ſlept with Chriſt on the croſſe, it is alſo conuenient for vs to ſhew what three they were which watched with him the ſame time. His tender fleſh did not ſleep at the time of his paſsion vpon the croſſe, which was not one moment at eaſe, nor an inſtant without torment. How was it poſsible that Chriſt ſhould not bee but awake on the croſſe, ſeeing that there was no vaine in his holy body which did not bleed, nor no part of his fleſh which was not bruſed, and beaten blacke and blew? His incomparable patience did watch and not ſleepe vpon the croſſe, the which our bleſſed Ieſus did neuer loſe, ſeeing that he neuer ſpake iniurious word vnto his enemies, nor neuer ſhewed them an angry countenance? *Auguſtine* ſayth, All deuout perſons ought to follow Chriſt in the vertue of ſuffering, for beſides that the vertue of patience is meritorious before God, ſhee is alſo an occaſion of great quietneſſe in mans life. Chriſts diuine and louing clemency did alſo watch, and not ſleep in his paſsion, the vvhich he did ſhew vvhen hee pardoned his enemies, and praied for his malefactors. O infinite goodneſſe, O inſpeakable pitie, O my good Ieſus, for if vve ſhould grant that all the other vertues ſhould haue ſlept on the croſſe, yet thy clemency vvould neuer haue giuen ouer vvatching, for it is farre eaſier for the ſonne to loſe his light; than for thee not to forgiue and pardon. *Plutarch* in his Apothegms ſayth, That the Emperor *Titus* on a time gaue a great ſigh and ſaid, *Diem amiſimus amici*, as if he vvould ſay, It is not reaſon that this day ſhould be

reckoned among the daies of my life, seeing that I haue done no good, nor vsed any liberality in it. This speech was spread throughout all the world, & much commended of the Philosophers, and worthy of so high a Prince. That which the Emperour *Titus* spake of his franckneſſe, Christ might farre better haue spoken of his infinite clemency, for if the Emperour did let no day passe in the which he did not some good, neither did Christ let slip any houre or moment wherein hee did not pardon some offence. And because the Prophet saith that the sonne of God did not onely sleepe, but also that he did awake, let vs now see how these three powers did awake in Christ, and when, and for what cause. His incomparable & diuine essence did rise and awake when he spake that terrible word at the time that his soule was drawne out of him, and thereupon as it were in a traunce and a maze, the great Centurion said of Christ, That this was the son of the true God. Christ did also awake his high wisdome vpon the crosse whē he spake those seuen wordes in the last houre of his death, in the which there is contained more profound, and deepe science and knowledge, than is in all humane Philosophy or knowledge. Christ did also awake his incomparable power, when hee made the sunne to be darkened, the earth to tremble and quake, the graues to open, and the dead to rise again. Who dooth doubt, but that the sonne of God doth shew in these wonderfull meruels, the highneſſe of his power, the depth of his essence, and the greatneſſe of his wisedome, and the valour of his person? O my good Iesus, O the light of my soule! how vnlike thou art vnto the children of vanity and lightneſſe, who doe shew their essence, and yet are nothing; shew their power, and yet can doe nothing; shew their wisedome, and yet doe know nothing.

CHAP.

CHAP. XIII.

Where he goeth forward with the figure mentioned before.

Adhuc sitit expergefactus, sayth *Esay* in the place before named, as if hee would say, When the redeemer of the world did awake vpō the crosse, hee did awake very drie and thirsty, which was so great a thirst, that it continueth vntill this day: it is most certaine that when a man doth suffer many griefes at one time, that he speaketh of that which griueth him most, and pointeth with his hand where his greatest paine lieth. The anguishes which Christ suffered in his mind were innumerable, and the griefes which hee endured in his body were intollerable, and that which is most of all to be meruelled at is, that his torments being so many and so sharpe as they were, yet he complained of none of them on the crosse, but only of the thirst which he endured. Saint *Barnard* sayth, O good Iesus, O redeemer of my soule, hauing so many things to complaine on, doest thou onely complaine of thirst? Thy shoulders are naked and whipped, thy hands broken, thy head bleeding, thy flesh brused, and yet doest thou complaine on nothing, but of the thirst which troubleth thee, and of want of water? Doest thou complain that thou art thirsty, and not that thou art bloudy? hast thou not greater want of thy bloud, than of water? Seeing the bloud which runneth from thy head, doth bath thy face, & wet thy tongue, why doest thou aske againe for water? For a quarter of an houre that thou hast to liue, doest thou complaine that thou wanteſt water? O that the thirst which I suffer saith Christ, is not to drinke wine or water, but to see your amendment, and carry you with mee to my glory, for

seeing that I am now taking my iourney to heauen, I haue a great thirst to take my elect with mee. The thirst which I haue, & the drinesse which I endure, is not so much to drink any liquor, as to redeem you and saue you, and reconcile you with my Father, and therefore if thou haue no pitty on mee, yet at the least take some on thy selfe. O that I had rather, that thou haddest some pitty on thy selfe, than on mee, because it is a greater griefe to see thee lost, than to see my self suffer. S. *Augustine* sayth, Thou diddest adde vnto all thy anguishes, this word *Sitio*, shewing thereby such a great thirst, and representing outwardly the exceeding loue that thou diddest beare me inwardly, and vnspeakable charity, which caused thee to make but small account of all that thou diddest suffer in respect of that desire which thou haddest to suffer. And he sayth further, O my good Iesus, I know well that thy thirst is not for thy selfe, but for me, and this thy anguish is for no other cause, but for the saluation of my soule: and when thou saiest that thou hast a desire to drinke, that is as much to say, as to suffer more for mee, in so much that the care that thou hast ouer me is so great, that by meanes thereof thou doest wholly forget thy selfe. What meaneth this O redeemer of my soule, what meaneth this? Thy ioints being loosed one from another, thy eies broken, thy mother hauing her farewell, and hauing complained on thy Father, doest thou say anew I am a thirst? What pitty may be compared vnto this, or what goodnesse equall vnto this O redeemer of my soule. Wee see by this word *Sitio*, that death was sufficient to take all thy dolors and griefes from thee, and yet that it was not inough to cut off the loue which thou haddest to redeeme vs. Who is able to say truly, that thy loue did end vpon the crosse, considering that for the loue of thy elect thou diddest yet thirst after more griefes and anguishes? All this Saint *Augustine* spake. *Chrisostome* sayth, When the eternall word said vpon the crosse, I am a thirst, I doe not beleeue that hee did so much aske for water to drinke, as hee did aske for time of his Father to suffer more griefe and tor-

torment. For as the candle when it is going out doth caſt the greateſt light, ſo Chriſt the more his death drew neere, the more his loue and charity doth kindle towards vs. *Remigius* vpon Saint *Matthew* ſayth, Although the diuine prouidence did reduce all the trauailes of his life vnto three yeares, and that alſo hee brought all the torments of the croſſe vnto three houres, yet it is not to bee beleeued, that Chriſt his infinite charity was contented with this ſhort time, and therefore I thinke for my owne part, that the thirſt which hee ſhewed vpon the tree vvas not ſo much to drinke of any water of the riuer, as to declare and make manifeſt his loue vnto the world. *Fulgentius* in a Sermon ſayth, The ſonne of God did thinke, that ſeeing his Father had not giuen him charity by waight, ſo hee ſhould not giue him torment by meaſure, by reaſon whereof hee cried aloud on the croſſe *Sitio*, to let vs vnderſtand by this thirſt, that ſeeing the gifts which hee receiued had no end, that the torments likewiſe which he receiued ſhould not be limitted.

CHAP. XIIII.

Of the cruelty and ingratitude that the Iewes vſed in giuing Chriſt gaule and vineger, and how he ſatiſfied for euery ſinne in particular.

Dederunt in eſcam meam fel, & in ſiti mea potauerunt me aceto, ſayth Chriſt by the Prophet, as if hee would ſay, Being vpon the altar of the croſſe full of torments, loaden vvith griefes, compaſſed with enemies, I had ſcarſely ſpoken the word *Sitio*, but they gaue mee gaule to eat, and vineger to drinke. There is much matter to bee ſpoken vpon this, that is, what drinke they gaue him when they gaue it him, where they gaue it him, why they gaue it

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him, in what they gaue it him, and how quickly they gaue it him. The drinke which they gaue him was gaule and vineger, the place where was vpon the crosse, the time was when hee was yeelding vp the ghost, the cause why was to helpe him to die, they gaue it him in a reed and a spunge, and that presently when he had thirst; so that all these circumstances doe aggrauate the fault in them. Wee find that the diuell made two banquets in this world, the one in the terrestriall paradise vnto our Father, where he gaue him the fruit of the tree to eat; the other to Christ in the desert, where he inuited him to stones of the field, the which might haue ben ground, sifted and so mingled, that they might haue been eaten. The Iewes gaue Christ worser meat, than the diuell offered him in the desart, for they gaue him gaule to eat, and vineger to drinke, which are bitter and soure, horrible in tast, and mortal in eating. For as the Philosopher sayth, The truest loue is the loue of children, the smell of smels is of bread, the sauor of sauors is of salt, the sweetest of all sweetes is of hony, and the bittrest of all bitters is of gaule For what is there vnder heauen sweeter than hony, or more bitter than gaule? For what stomacke is there in the world so strong, who after a cup of gaule and vineger would not either burst or die? *Rabanus* vpon S. *Luke* sayth, If the Iewes had remembred that his Father gaue them fresh water in the desart to drinke of, and bread from heauen to eat of, and that his sonne likewise gaue fiue thousand of them fish their fill, and bread vntill they left off it, they would not haue giuen him gaule to eat and vineger to drinke. *Damascenus* sayth, That it is proper to naughty men to be very sparing in matters of vertue, and in matters of vice very lauish, which doth easily appear in Christ, for he asking for nothing but drink, they gaue him also somewhat to eat. *Anselmus* sayth, That the abundance of malice, and the want of conscience made the Iewes put that bitter gaule to Christs mouth, which other men do loath to touch. The Iewes did also shew the depth of their wicked, naughtinesse in giuing Christ that horrible drinke, being as hee was

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so neere death vpon the crosse, because that all men are wont in that extremity, bee they friends or enemies, to helpe him who is in torment to die well, and no man in that houre dare to trouble or vexe him. *Origen* sayth, That it is a custome among sauage and barbarous men, that such as were enemies in their life time, doe reconcile themselues, and pardon one another in death, Because as *Plato* sayth, Death alone doth end all trauaile and all anger. This generall rule failed only in the Iewes, as men which were more barbarous and inhumane than all other, who at the very time that Christ was yeelding vp his spirit, did spet vpon him, blaspheamed him with their tongues, hated him with their hearts, & tormented him with gaule and vineger. King *Dauid* and king *Saul* were mortal enemies, but when the Philistims had slain *Saul* in the hils of Gelboe, they saw *Dauid* weepe bitterly for him, and caused him to bee buried with great care and diligence. All writers doe affirme, that there were not greater enemies in all Greece than *Demosthenes* the Philosopher, and *Eschines* the Orator, but when *Eschines* vnderstood in Rhodes that *Demosthenes* his enemy was dead in Athens, he did not only weepe many teares for him, but did also bestow sumptuous funerals vpon him. The great hatred and warres which were betwixt *Iulius Cæsar* and *Pompeius* the great, are knowne vnto all the world, yet neuertheless when pittifull *Cæsar* had *Pompeius* head in his hands, hee spake many pittifull words in his fauour, and shed many teares ouer his head. *Cyrillus* vpon S. *Iohn* sayth, That there was neuer read of the like hatred as the Iews bare Christ, seeing that although they saw his breath going out of his body, yet they gaue him gaule to eat, and vineger to drinke, because that as they had tormented his outward members with torments, they might also poyson his inward bowels with griefe and paine. S. *Cyprian* sayth, It is not credible that the wicked Iews had mens hearts in them, but the hearts of some madde dogges, seeing that the more the sonne of God did draw neere vnto death, the more they did waxe cruell, because that the end why

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they gaue him gaule and vineger, was because hee should die sooner and also raging. If as it did please Christ onely to tast of that drinke, it had been his will to haue drunke it all, considering how there was no bloud left in his vaines, and also his weakenesse at that time, it is no doubt but it would haue shortened his life, and put him to a more painfull death. O that this doctor said very well, that they had not mens hearts in them, for otherwise, considering the extremity they saw him in, they could not haue done lesse than haue giuen him some wine to drinke, or water to refresh him, or vsed some words of comfort. O pittifull case, and vnspeakable cruelty, seeing that at the houre of thy death, thou haddest no friend to encourage thee, no drop of water to refresh thee, but onely a little gaule for thy breakefast, and a little vineger to drie thy mouth with. Let not mee vse then any delicate meates, and let all superfluous diet bee farre from mee, for seeing my God and Lord doth neither eat nor drinke but gaule and vineger, from euening to euening, how dare I fare daintely at set meales? How dare I looke for death, seeking a thousand dainties euery houre, and change a thousand meats euery day? Seeing that thou, O my good Iesus, haddest thy mouth poysoned with gaule, and wet with vineger? O sacred mouth, O holy tongue, who is so wicked, as to dare bath that mouth with gaule and vineger, hauing preached with the same so many Sermons, giuen so many holy lessons, taught so many people, and done so many miracles? You should put gaule and vineger, O yee cursed Iewes, vpon this my mouth, which is neuer opened but to deceiue, and vpon my tongue which can doe nothing but lie, for as for that of your Creator and our Redeemer, what sinne was there that hee did not tell you of, and what vertue is there that hee did not teach you? Saint *Barnard* sayth, O what great difference there is betwixt mouth and mouth, tongue and tongue? For mans tongue said vnto *Pilat*, *crucifige eum*, & Christs tongue said vnto his Father, *Nesciunt quid faciunt*. In so much, that the peoples whole drift was to induce *Pilate* to kill him, and Christs whole intention was, to

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perſuade his Father to forgiue them. *Albertinus* ſayth, Should not Chriſt haue had better reaſon to haue giuen the people gaule and vineger, ſeeing they accuſed him openly, thā they to Chriſt, conſidering that with teares hee did excuſe them? *Quid vltra debui vineæ meæ quod non feci?* Said Chriſt to the Prophet *Eſayas*, as if hee would ſay, O my choſen vine, O my deere Synagogue, what diddeſt thou aske of mee that I did not giue thee, or what could I doe for thee that I haue not done? Theſe wordes are deepely to bee conſidered of, ſeeing that by them our Lord dooth call the Synagogue to a reckoning, like vnto one friend which chideth with another, who with intention not to breake off their friendſhip, will trie out where the fault lieth. And to the ſame purpoſe God ſpake by the Prophet *Ieremy*, when hee ſaid, *Iudicium contrahamus tecum*, as if hee would ſay, I will O Iſraell, that thou and I, and I and thou, ſit down to iudge, and take an arbitrator betwixt vs, to the end, that both parts being hard, he may iudge what ſmall reaſon thou haſt to offend me, & what great cauſe I haue to complaine on thee. O infinit goodneſſe, O vnſpeakable clemency of thee my great God, what creature can iuſtly ſay, that thou haſt condemned him without iuſtice, ſeeing thou doeſt firſt ſit downe to verifie thy iuſtice? O vnto how many may God iuſtly ſay at this day, what can I doe more for thee than I haue done, and wherein canſt thou offend me more than thou haſt offended me? O good Ieſus, O light and glory of my ſoule, what ſhouldeſt thou doe more for me than create me, or what couldeſt thou doe more for me than redeeme mee? Thy goodneſſe and my wickednes do ſtriue before thy face, and thy grace and my offence, thy bountie and my vngratefulneſſe, thy mercy and mine obſtinacy, thy pardon and my ſinne: in ſo much, that I neuer ceaſe to ſinne, and thou neuer to diſſemble it. But to ſpeake more particularly, it is to be cōſidered, that our God was not cōtēted to redeem all of vs in general, but he did alſo ſatisfie for our ſins in particular, laying vpon himſelf a particular pain which ſhould anſwere vnto our particular offence. Chriſt ſatisfied for the ſinne of pride when hee tooke mans fleſh vpon him, vnto

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which humility there can no vertue of any Saint be compared, because he made himselfe of God a man, of eternall temporall, of one that was immortall mortal. *Barnard* sayth, That of all those which were proud, *Lucifer* was the greatest, of all gluttons *Adam*, of all Traitors *Iudas*, of all patient men *Iob*; and of all humble men Christ exceeded all. Christ satisfied for fornication by his circumcision, and therevpon it is, that because the sinne of lechery is that sinne, into which men do easiliest and most oftenest fall into, our Lords pleasure was to redeeme it with his precious bloud. Christ satisfied for the sinne of enuy with his incomparable pouerty, which hee so streitly kept, that hee had neither house to dwell in, nor a penny to spend, nor wealth to liue by. S. *Ierome* sayth, That the end of Christs pouerty was, to withdraw from himselfe things necessary, because we should leaue off things superfluous: for if a Christian haue any thing in his house which is superfluous, hee dooth possesse it all as stolne from the poore. Christ satisfied for gluttony by his continuall fasting all his life time, and oftentimes suffering great hunger; which is easily seene, because that after his fast in the desart he was greatly a hungred: and also when he and his disciples did eat eares of corne in the field. S. *Barnard* sayth, Christ had such a great feruour to preach by day, and did contemplate so continually by night, that although hee had meat, yet he did scarse remember to eat it. Christ satisfied for the sinne of anger with his continuall patience, which patience of his was so perfect that hee neuer knew how to reuenge an iniury, nor neuer vse towards any man an iniurious word. *In patientia vestra possedebitis animas vestras*, said Christ to his disciples, *Luke* 21. As if hee would say, The merit and reward of patience is so great that it maketh him vvho hath it, lord ouer his owne soule. Many possesse their eares by not hearing of backbiting, and other possesse their eies, not seeing of vaine things, and others possesse their hands by keeping them from stealing, & others their tongues by keeping them from blasphemy, but of all these which I haue spoken off, doth Christ say that any

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of them doth possesse his soule, but only hee who hath patience? What doth it auaile vs to be lords of our feet, hands, and ears, if the diuell do possesse our soules? What is it to be lord and maister ouer a mans own soule, but wholy to subdue his owne sensuality? *Ambrose* vpon S. *Luke* sayth, He onely hath his will in subiection, who in trauaile and vexation hath great patience. Christ doth say very well, that you shall possesse your soules in your patience. Seeing that patience is the vertue which doth confirme friends, reconcile enemies, cut off passions, and maketh our hearts mild and gentle. Loe then thou seest it proued, how the son of God was not content to redeeme all the world in generall, but that hee did in particular as it were satisfie for euery sinne, disburdening euery man of a particular fault, and casting vpon himselfe a generall paine.

CHAP. XV.

Here there is brought a figure of Dauid, and declared to the purpose.

O *si quis mihi daret potum aquæ de cisterna, quæ est iuxta portum Bethleem.* 2. Reg. 23. king *Dauid* being in the field of the giants, and fighting with the Philistims in summer time, and wearied with the heat of the sunne, and wanting water, gaue a great sigh, and vttered these wordes: O who would giue me now a cup of water of the cestern which is neere vnto the gate of Bethleem, where I was wont to recreate my selfe when I was a young man, and take my fill in drinking of the water. *Dauids* sigh being heard, and his great desire of drinking perceiued, three young men which were his seruants, determined to arme themselues, and goe to Bethelem for water, maugre the enemies, with a resolution to bring 2 Sam. 23

bring some, or die in the place. And as they had sworne so they did accomplish it, and going through the enemies camp striking and killing, the end was, that they shed more bloud in going, than they brought water in comming againe. In the letter of this figure, there are two things to be noted, that is, that good king *Dauid* did not sigh, nor desire sauerous wine to make him drunk with, but for a pot of water to refresh himself with. Whereof we may take an example, that we may better ouercome our inuisible enemies with abstinence than with abundance and plenty. Yet so it was, that notwithstanding the great thirst which *Dauid* had, hee would not drinke one drop of that water, saying that God forbid that hee should drinke of that water which was gotten with the deaths of so many men, and was bought with so much bloud. Euery man may take an example to himself by this, that no man should carry any thing to his house gotten with an euill conscience, or by the preiudice of another, for we see nothing more common than that men for greedinesse of another mans doe not onely lose that which was their own by inheritance, but that also which of other mens they had gotten. Leauing the letter, and comming to the spirituall meaning, it doth well appeare, that Christ is the sonne of *Dauid*, and that *Dauid* is the father of Christ, seeing the one was thirsty in the field, and the other on the Mount of Caluary, the one fighting, & the other suffering, the one compassed with enemies, and the other hanging betweene theeues, the one to drinke a cup of cold water, and the other to redeeme mankind. How farre greater the thirst was which the sonne of God had, than that which *Dauid* had, it is easily seene in that, that *Dauid* did manifest his thirst with words onely, and the sonne of God with words and teares: whereupon wee may inferre, that his true thirst was not so much to drinke water of the cesternes, as to saue sinfull soules. O that the thirst which Christ suffered was of a farre more higher degree than *Dauids* thirst, for *Dauid* did but sigh for water, but the sonne of God did not sigh but did suffer death to redeeme our soules, and *Dauid* did

quench

quench his thirſt with the preiudice of other mens bloud, but the ſonne of God did not kil his, but with his own bloud. Chriſt had not ſo good friends on the Mount of Caluary, as *Dauid* had in his campe, becauſe *Dauids* ſeruants brought him water to refreſh him withall, and Chriſts enemies gaue him gaule & vineger to taſt of. *Super vulnera mea addiderunt dolorem*, ſaid the Prophet *Dauid* ſpeaking in the perſon of Chriſt, as if hee would ſay, The greateſt trauaile and griefe which I feele now is, that beſides the words & dolours which the Iewes gaue me in crucifieng me, ſinners haue now added another dolour vnto my former dolours, which doth grieue me more than all the others did. The dolours which Chriſt ſuffered in his paſsion, his wounds and thornes cauſed them, but the dolour which he now complaineth of, our ſinnes doe cauſe. And he hath great reaſon to complaine more of this than of the others, becauſe the wounds which they gaue him and the nailes and thornes which tormented him dured but one day, but the griefe which our offences doe cauſe in him doe euery houre offend him. Saint *Auguſtine* ſayth, If there were no fault in vs, there ſhould be no wounds in Chriſt, and therevpon it riſeth, that wee wound him more in his entrails with our offences, than the Iewes did with their nailes. But ſome man may ſay that Chriſt dooth not ſo much complaine by the Prophet of his wounds, as of a grief and dolour which they added aboue all dolours, and therefore it is conuenient that we declare what this dolor is, and how farre it reacheth. For the better vnderſtanding of this point we muſt note, that ouer and aboue all the ſinnes which we commit we doe adde a new one vnto them, which is as it were a counterpeiſe againſt euery ſinne, the which cauſeth the ſinne to bee more grieuous and leſſer hope of amendment in vs. What is this new ſinne but the pleaſure which we take to haue ſinned, & the deſire which we haue to ſinne againe? And becauſe wee may not ſeeme to ſpeake at randome, wee will giue of euery one an example. If the prowd man would be content to bee prowd only, it would be but halfe a fault, but alaſſe hee ſayth

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that he is nothing prowd at all, if wee regard his great desart, by reason whereof he desireth to be of greater power and authority and ability to bestow more than hee doth. If the angry and impatient man would be content to chide onely, to braue it, and murmure, it might passe; but alas hee doth adde fault vpō a fault, that is, he hath a very great thirst & a desire to iniury and molest his enemies, take their liues from thē, & also to ransacke and spoile their goods. If the couetous man could be content with that which were necessary, and with somewhat more, it were tollerable; but alasse, like a noughty Christian he heapeth sinne vpon sinne, for besides that hee is not content to saue bread and drinke, yet hee neuer ceaseth day nor night to hoord vp all hee can. If the carnall man would bee content once to attaine his desire, and that which his sensuality requireth, it might be dissembled; but alasse hee hath such a great thirst to enioy all hee seeth, that if it were in his power, he would leaue no virgine vndeflowred, no married woman not diffamed, nor any widdow not deceiued. If the slothfull man would bee content himselfe not to goe in the cold in the Winter, nor into the head in Summer, but would eat without any labour of his owne, and sleepe in his bed without care, we would not much care if he did it; but alasse, hee hath such a great desire of ease, and is such an enemy to labour, that hee desireth nothing, but that his neighbours should take paine, because hee might eat, and that all they should watch because hee might sleepe. If the glutton would be content to eat till he were fill, and sometimes vntill hee belked, wee would not so much regard it; but alasse hee hath such a great desire to eat daily of exquisite meats, and drinke wines of great price, that if it were possible, there should bee no fish in the sea which hee would not eat of, nor no meat on earth which he would not tast. Loe then this is the dolour which Christ complaineth on, when he sayth, *Super vulnera mea addiderunt dolorē*, which did so much grieue him that he felt none more, for Saint *Augustine* sayth, That God doth not looke what we be, but what we desire to bee.

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What greater wickednesse, or what greater naughtinesse can there be in the world, than not to be content to be naught, but to desire to be more naught. *Cassiodorus* sayth, That the offences which wee commit are the wounds which wee giue Christ, and the dolour which we adde vnto these wounds, is the desire which we haue to sinne more and more. This cursed desire and wicked thirst of adding sinne vnto sinne, is also paied for and satisfied for the iust which come vnto our Lord when he said aloud on the crosse, that he had a desire to suffer more, as the wicked had to sinne more. O infinite goodnesse, O vnspeakable clemẽcy, who had euer so great a thirst to enioy our sinnes, as thou my good Iesus haddest to suffer torment? Who vntill this day had euer a desire to become worser and worser, but our Lord had a greater desire to make him better and better? Who had euer a greater thirst to encrease his vices, than Christ had to make vs very vertuous? O my soule, O my heart, doe you not see that your thirst of sinning more and more is cured with his thirst of suffering, and that your thirst of heaping one sinne vpon another, is quenched by Christs thirst of adding one pain vnto another? *Quod facis fac citius*, said Christ to *Iudas* in the night of the last supper, *Ioh.* 13, as if he would say, Seeing that thou wast so shameless as to sell me yesterday, and art determined to deliuer mee this night vnto my enemies, make an end of thy supper and rise from thence, and doe that which thou wilt doe quickly, because that the end of thy perdition shall bee the beginning of my redemption. O sorrowfull speech, O heauy word which Christ spake vnto the vnhappy disciple, because that thereby he is permitted to doe what he would, as though he should giue him licence vtterly to destroy himselfe, and that there should bee no hope of his amendment. What other meaning had those wordes which our holy maister spake vnto the reprobate disciple, that is, Do that which thou hast to doe with speed; but to declare by those words, that he had forsaken him, and that hee will defend him no more with his holy hand? and yet in this lamentable speech,

Christ vsed great clemency toward *Iudas*, for when hee said, Doe speedily that which thou wilt do; it was to say, deliuer me quickly, and die thou quickly : for how much the older thou doest grow in yeares , by so much the more thou wilt grow in offences. God of his mercy keep vs from this licence or permission , for it is a great signe that this man is already foreseene to be damned, whome our Lord doth permit to beginne to be naught presently. Our Lord doth neuer giue this licence to a Christian religious soule, but when the flesh doth moue him, or sensuality disquiet him, he taketh away the occasions of falling, and giues him new desires to strenghthen him with. Woe be vnto him vnto whome our Lord sayth as he did to *Iudas*, *Quod facis fac cito*, that is, that hee may doe that which sensuality doth lead him vnto, & accomplish that which the diuell perswadeth , for the greatest malediction that God doth put vpon any man, is, to suffer to put that in execution which sensuality requireth. *Remigius* sayth, That the diuell is so great a friend vnto his friends , and hath so great care of pleasing thē, that they haue no sooner thought of a sinne, but he doth presently lay open the way to commit it. *Damascen* sayth also, That when a man desireth to be worser than he is, the diuell is by and by so busie, that he doth agree that which did disagree, and ioine that vvhich was farre asunder, openeth that which vvas shut, lighteneth that which vvas darke, maketh that easie vvhich vvas most hard , and giueth that, that vvas not to be hoped for. This being true, as true it is, vvhat vvill not a naughty man doe, vvhat vvill hee not venter on, yea and vvhat vvill hee not attaine vnto, hauing so good a tutor and helpe as the diuell ? If a good man vvould doe any good vvorke, hee findeth a thousand stumbling blockes to hinder him : and contrariwise, if a naughty man vvill commit any naughty fact , hee shall find as many helpes for the performance of it, and the reason is, becausе our Lord doth seeme to forget his, becausе they should merit the more, but the diuell doth alwaies fauour his, becausе he vvill incite them to sinne. Wee haue spoken all this, by reason of

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the gaule and vineger vvhich the Iewes gaue Christ, for it is a vvonder to thinke vvith vvhat speed they sought it out, & vvhat diligence they vsed in giuing him it, for surely if the Scripture did not assure vs of it, it would seeme but a dreame to say that they should haue all thinges so readily & at hand as they gaue him. Is it not a thing much to be vvondered at, that the Iewes being out of the towne, and in open field, as soone as he had said *Sitio*, that they should presently haue at that place, soure vineger, bitter mirrhe, poisoned gaule, vnsauory isope, and a spunge to drinke it in, and a reed to reach it him? If a man should haue gone into the towne to seeke all these sixe things, hee would haue been sixe houres a getting them: For he must haue gone to the butchery for the gaule, to the Apothecary for the mirrhe, to another place for the vineger, to a shop for the spunge, to a garden for Isope, and to the riuer for a reed. But vvhen Christ said vpon the crosse, I am a thirst, they did not stay sixe houres to seek these things, but they did reach them him presently all at once, kept, and hidden ready for him: for if his soule vvould not haue forsaken him vvith the torment of the nailes, shee vvould haue forsaken him by the force of that drinke.

The same leaue that Christ gaue *Iudas*, it seemeth that he gaue it also vnto the Iewes, that is, that they should doe by him vvhat they vvould, and how they vvould, and as speedily as they vvould, vvhich liberty they vsed vvith the aduantage, seeing that in short space they vvatched him with their eies, dogged him vvith their feet, laid hold on him with their hands, blasphemed him vvith their tongues, hated him vvith their hearts, and ended his life vvith their drinkes. The naughty Iewes vvent to the Mount of Caluary, and there vvent also old *Ioseph* and *Nichodemus*, but their intentions were farre different the one from the other, the holy men carried pinsers vvith them to pull out the nailes, ladders to take him downe from the crosse, ointments to annoint him vvith, a sheet to wind him in, and a shrowd to bury him in. *Non sic, impij non sic*, The wicked did not go so, but to go their

stacions on good Friday, and meditate on the Mount of Caluary, they carried vnder their clokes in one pot the vineger, in another bladder the gaule, in a boxe the mirrhe, & in a cloth the Isope, in one hand the spunge, & in another the reed. Tel me I pray thee, what inward minds these wicked Iewes had, seeing they did shew such outward shewes of their pilgrimages. Of these bitter trauails and vnsauoury liquors, we may gather certaine lessons, worthy to be knowne, and profitable to be kept in memory. We must aboue al things take heed that we doe not offer vnto our Lord any liquor which is not pure, cleare, and cleane, or mixed, for here vpon earth men refuse mixed liquors, because they doe corrupt the stomarke. *Cibus simplex est vtilissimus homini, compositus autē pernitiosus*, sayth *Pliny*, as if hee would say, The body is best maintained with vncompound meats, because that compound meats are dangerous for the body. The like condition is to bee obserued in the soule, the which doth detest dissembled manners, & abhorre doubling in conditions, for being as she is a most simple iustice, she cannot endure to bee furred with malice. *Hilarius* sayth, I will say that he doth offer vnto Christ, his vnderstanding mingled with vineger, who occupieth his thought more on another thā God: I wil say that he doth offer his memory mixed with mirrhe, who troubleth his memory with nothing but how he may lead his life without disquietnesse: I will say that hee doth offer his will mingled with gaule, who forgetteth his creature and serueth worldly things: hee dooth offer his heart vnto Christ mingled with bitter Isope, who at the same time will liue at ease, and yet serue our Lord: & he doth offer vnto Christ a good worke put vpon a reed, who dooth it for no other end but for vaine glory: and he offereth Christ his life soken with a spunge, who doth all that he doth of hypocrisie. Finally, we say that those do offer vnto Christ drinks of bitternesse, who in beleefe are Christians, and in workes Pagans.

CHAP.

CHAP. XVI.

That the church of Christ hath great abundance of spirituall waters, which are his grace and the gifts of the holy-ghost: and of the fire which Christ came to put in the world, which is the loue of God; and of the profit that this loue of God doth in the soule.

Haurietis aquas in gaudio, de fontibus saluatoris, Esay 12. chapter. The Prophet *Esay* spake these words, speaking vnto good Christians of the Catholicke church, and of the great good that Christ will doe in her: and they are as if hee would say, When the Messias promised in the law, shall come into the world, all such as were drie and thirsty shall receiue great ioy, with great abundance of waters to refresh and recreate their persons. The Prophet dooth promise foure things in this place, that is, that they shal not draw water but waters, not out of one well or fountaine, but fountaines, not by force but willingly, not out of euery well, but of the fountaine of our Sauiour. *Agar* wanted the fountaine, how much more fountains? the children of Israel found water, but foure: the Patriarke *Iacob* found sweet water, but he had great strife in getting it. They brought king *Dauid* water, but it was of a cesterne, insomuch that the Synagogue was so poore, that shee could not get a cup of cleane water. The catholicke church may hold her selfe very happie and rich, seeing that God hath promised her abundance of waters cleare and cleane, flowing from the fountaine of her Sauior and Redeemer. It is much to bee noted, and also to bee mervelled at, to see that our Redeemer Iesus Christ said vpon the crosse, *Sitio*, and yet saith that hee hath waters and fountains to refresh and quench the thirst of all the world. What Isa 12. 3.

meaneth this O good Iesus, what meaneth this? Hast thou not one drop of water for thy selfe to drinke of, and yet doest thou inuite all the world to drinke of thy fountaines? It doth wel appeare O my good Iesus, that thou hast all that good for me, and keepest all trauailes vnto thy selfe, seeing that of thy sweet water thou doest inuite all men to drinke, but the gaule and vineger thou doest giue no man to tast. What are the fountaines that thou wouldest haue vs drinke of, but thy holy wounds with the which we were redeemed? O sacred fountains, O holy wounds, which are so delectable to behold, and so sweet to tast, that the Angels are desirous to drinke of them, and all creatures are willing to bath themselues in thē. They are fountains which alwaies flow, they are waters which alwaies run, & what do they flow but bloud & water, & whither do they flow but to the Catholick church? Holy Iesus did giue vs much more than *Esay* did promise vs, for *Esay* did promise vs nothing but waters, but he gaue vs afterwards waters of his bowels, & bloud of his vains. O good Iesus, O holy fountaine, from whence but from the fountaine of thy bowels did the water flow to wash our spots, and from whence but from thy precious vaines did the bloud runne to redeeme our offences? It is gathered in scripture, that the waters of Rasim were most swift, the waters of Iordan troubled, the waters of Bethleem were pooles and standing, the waters of Marath were bitter, the waters of Siloe were soure: The waters of thy wounds O my Redeemer, are not of these qualities, for they are safe to saile in, cleane to behold, sweet to tast, and profitable to keepe. What meaneth hee to say that you shall draw waters *In gaudio*, but that as we were redeemed with his great loue and will, so we should serue him with great ioy and mirth? Hee doth draw waters of the fountaines of Christ with ioy and mirth, who doth serue him with good will; and hee doth draw bloud out of Christs wounds with sorrow and griefe, who doth serue him with an euill will, whose seruice is neither acceptable to God, nor profitable vnto him which doth it: for as our Lord

doth

doth giue nothing which hee doth giue, but with ioy and mirth, so he will not that any man serue him, but with pure affection and entire good will. With what great loue the sonne of God hath redeemed vs, and with what a liuely will he wil be serued, wee may gather by his owne doctrine, and see it in his owne louing words. *Ignem veni mittere in terram & quid volo nisi vt accendatur*, *Luke.* 12. This high word no man could say, but hee only who was the word of the eternall Father, and the meaning is this, If thou wilt know why I came downe from heauen, vnderstand thou that it was for no other cause, but to burne and set all the world on fire, and therfore I bring this light with me, because it may burne day & night, and that thou maiest blow it that it goe not out. Christ speaketh to the same purpose in another place, when hee sayth, *Non veni pacem mittere sed gladium*, as if hee should say, Let no man thinke that I came into the world, to giue it peace and quietnesse, but to put a gallowes and a sword in it: the gallowes to doe iustice on the wicked, and the sword to martirize the good. These words are worthy of the noting, and also to be feared of all mortall men, for hauing created the world, what meaneth he to say that hee came into the world but to put it all to fire and bloud? What man is there this day in the world so noble in birth, or so rich in wealth, but if he proclaime publickely, that hee will burne both man and woman, but they wil presently lay hands on him, & bind him hand & foot, or cõdemn him for want of discretiõ? What can be more strãger, or what inuẽtiõ may be like vnto that, for our Lord to tel vs, & also warne vs, that he hath brought nothing else with him but a firebrand to burne, and a sharpe sword to cut our throats? Vpon those wordes, *Non veni mittere pacem sed gladium*, S. *Augustine* sayth, If wee will well vnderstand, that which Christ sayth in this place, we should not only not bee scandalized at it, but also highly thanke him for it: for to say the truth, with that fire he doth seare our dead flesh, and with that knife he doth let out our corrupt bloud. *Beda* vpon the Apostle sayth, What is the fire which Christ brought from heauen into the world but his exceeding great loue?

The quality of this high fire is, to heat and not burne, to giue light and not hurt, to burne and not consume, to putrifie and not waste, to warme and not to grieue. O good Iesus, and light of my soule, what sensuality can ouercome mee, or what tentation can throw mee downe, if at the coales of thy fire I warme my selfe, and giue my selfe light with the flame of thy loue? What can hee doe, what is in him, or what regard is there of him in this life, who doth not warme himselfe at the fire of thy loue? What made S. *Andrew* goe cheerfully and singing to be crucified, but the fire of the loue which burned in him? What made S. *Agnes* goe more ioifully to martyrdome than a new married spouse to bed, but the fire of thy diuine loue which shined in her? What made those stones seeme vnto S. *Steuen* heny combes, but that holy loue which burned in his soule? *Ignis erat & calefaciebat se*. O vvhat a difference there is betwixt the fire which Christ brought downe from heauen, and the fire which *Cayphas* hath in his pallace. For S. *Peter* warming himselfe at it, of a Christian became a Pagan, & S. *Paule* warming himself at Christs fire, of a Pagan became a Christian. God send me of Christs fire, seeing it doth make me know him, and God keep *Cayphas* fire from me, seeing it doth make me denie him. For if S. *Peter* had not warmed himselfe at *Cayphas* fire, the wench would not haue importuned him, nor he denied Christ, nor haue lost the confession of the catholicke faith. The Euangelist sayth that, *Petrus calefaciebat se*, that is, That *Peter* did warm himselfe at the fire, but he sayth not that the fire was able to take his cold from him, and therefore the fire which the world hath for her worldlings is such, that they are but few vvhich warme themselues at it, but many which waxe cold by it. S. *Peter* being from the fire said vnto Christ, *Tecum paratus iam in mortem me*, and by the fire he said, *Non noui hominem*, in so much that being at supper with Christ he did burne, and being at *Cayphas* fire he was a cold. The sonne of God then seeing that there was not below in the world heat which could recreate, nor fire which could burne, nor light vvhich could com-

comfort, nor flame which could giue light, nor any thing which might content, he brought from heauen with him the fire of his holy loue, with the which wee should all be enflamed, all lightened, and all contented. The son of God would neuer haue said, I came to put fire on earth, if hee had seene that there had been the true fire of his loue vpon the earth, but seeing that the fire of the world doth burn and not heat, hurt and giue no light, waste and not burne, grieue and not cheere, burn and not purifie, smoke and not shine, he remembred to bring a fire which should heat all the world. Woe be vnto him which will not warme himselfe at this fire, and woe be to him who will not receiue light at the flames of his loue, because that the only perfection of our saluation dooth consist in offering our selues to God, and in louing him with all our heart. It is much to be noted, that Christ brought at one time fire to burn, & a sword to cut mēs throats, seeing he saith, *Ignem veni mittere in terram*, and also, *Non veni pacem mittere sed gladium*, to let vs vnderstand, that hee brought fire with him, with the which his elect should serue him with loue, & a sword of the which the imperfect should haue feare. Hee burneth with liuely flames who serueth God with loue: and his throat is cut who serueth God with feare, and not vvith loue. Whereupon it is, that in the arke of *Noe* there were many little roomes, and in the house of God many dwelling places, so also in the Catholicke church there are diuers maners of seruing of God, he doth serue God much better who serueth him with loue, than he who followeth him for feare: but in fine so as we doe not offend our Lord, be it with loue, or be it with feare, let vs alwaies serue him. He is happy who suffereth his throat to be cut with the knife of feare, but he is very happy who goeth to warme himselfe at the fire of his loue: for the feare may be so great, that he may erre in that which he taketh in hand, but he who loueth him much cannot erre in that which he doth. According vnto *Ouid*, he cannot erre who loueth a good thing, nor there can bee no errour where there is perfect loue. *Cyrillus* sayth, If the Synagogue did highly

highly esteeme of the sword with the which *Dauid* did cut the Giant *Golias* throat, wee which bee Christians ought much more to esteeme of the fire of loue with the which Christ did redeeme vs, because it was his loue onely which gaue vs the hope of his glory, and ouer our death the victory. *Leo* sayth in a Sermon, If they aske the sonne of God what he brought from heauen, hee will say loue; if they aske him what Art he knoweth, he will say loue, if they aske him what he is, he will say diuine loue, if they aske him what hee would haue vs to doe for him, hee will say nothing but loue him. *Basil* sayth, O what great difference there is betwixt the seruing of God, and seruing of the world; for the world would haue vs serue him with our person, flatter him with our tong, giue him of our wealth, and also venter for him our soules: but the sonne of God is farre from asking any of these things of vs, for he seeketh no more of vs, but that wee answere the loue which he dooth beare vs, and be gratefull for the benefites which he doth bestow vpon vs. *Si obtuleris primitias frugum tuarum domino de spicis adhuc viventibus torrebis eas igni.* God spake these vvorder vnto *Moises*, and then commanded *Moyses* to proclaime them before all the people, as if he vvould say, When the Summer shall come, and the harueſt draw neere, if the eares of the first fruits vvhich they offer vnto God should be greene and not drie, see thou drie them first in the fire, before that thou offer them in the temple. *Isidorus* sayth, The giuer of the law to commaund that they should offer the first fruits of all their harueſtes, and to command them that they should not offer them vp greene but drie, and to command that they should not bee dried in the sunne but at the fire, and that they should be throughly dried but not burned, the Scripture would neuer haue set downe this so particularly, vnleſſe there had been some mystery contained vnder it. *Origen* vpon Exod. saith, That because in holy writ there is no blot to scrape out, nor no letter to be added, we must so interpret that which God speaketh, & that which the law ordaineth, that without wresting of the letter vvee may

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apply it vnto our learning. What other thing is it to offer vnto God the first fruits of our corn, but to present before him al our desires? who dare begin any heroical work vvho doth not first cõsult vvith God, & cõmend it vnto him? vnles they had first craued the fauour of the God *Iupiter*, the Gentiles durst not so much as vvrite a letter: & darest thou which art a Christian, not asking for Gods grace, enterprise any thing? he stealeth his first fruits frõ God, vvho taketh any thing in hand, & not recõmend himselfe vnto God, & he paieth his first fruits vnto our Lord, vvho vvithout his holy grace beginneth nothing, for it is hee only vvho vvill guide our vvorks in his seruice, & he vvho vvill direct thẽ to our profit. *Chrisostom* saith vpon S. *Luke*, for God to ask the first fruits of that vvhich vve cut in the field, is to ask of vs that vvee loue him vvith all our hearts: for that vvhich is not begun vnder him, and in his holy name vvill end afterward by the hands of the diuel. He doth pay our Lord his first fruits, vvho vvhen hee riseth out of his bed doth cõmend himselfe vnto our Lord, & offer vnto him all that vvhich he vvill doe that day, and he stealeth his first fruits from our Lord, vvho neither careth for to serue God, nor to say any one praier, but as soone as hee riseth beginneth to lie and cousin. He paieth our Lords first fruits, vvho of four and twenty houres vvhich are in the day, bestovveth one in thinking vpon him, and hee stealeth from God the first fruits, vvho hath neither regard of his soule, nor thinketh vpon God at any houre. It is also to bee vveighed, that our Lord is not contented vvith his first fruits of greene corne vnlesse it bee offered vp dried at the fire, to giue vs knovvledge, that all that vvee doe is nothing vvorth, if vve doe not vvarme our selues at the fire of his loue. What is all that vvorth vvhich I doe, or vvhat am I vvorth vvhich doe it, if I doe it not for God? Hee doth offer vp all his eares of his corne dried, who dooth all his vvorkes for God, and hee doth offer them greene, who doth them not but only for men, vvhom vvee do assure, that for those God will neuer pay, nor yet men be thankfull.

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What other thing bee the greene eares and not ripe, but all our weake and humane actions? Greene, and hard, and vnſeaſoned are all our workes, and therefore wee haue need of the heat of fire to drie them, becauſe God dooth neuer accept that which is offered, if he who doth offer it bee not accepted. He offereth vnto our Lord greene eares, who hath no patience in trauels: for as the value of gold is knowne in the goldſmithes melting pot, ſo is a good Chriſtian known in tribulation. Hee is a greene Chriſtian who doth interprete the Goſpell according vntō his owne will, and he is a very green religious man who ſtriueth againſt his ſuperiour: becauſe that the true ſeruant of our Lord ſhould haue no will of his owne, nor deſire authority, nor dare to poſſeſſe any thing proper. Then we will ſay that the eare is drie, when it goeth eaſily out of the ſtraw: then we will ſay that a man is perfect, when he is weaned from all couetous and worldly things. Thou art very greene my brother, if with thy humility there bee mingled any ambition, with thy charity any enuy, with thy pouerty any couetouſneſſe, with thy chaſtity any wantonneſſe, and with thy honeſty any hipocriſie, by reaſon whereof thou muſt draw neere vnto the heauenly fire, vntill thou haſt caſt this dreame from thee. It is a great ſign that the block which lieth ſmoking in the fire, is not throughly drie, and the religious perſon which yet taſteth of the world, is not well grounded in religion; becauſe the true ſeruant of our Lord hath his heart as dead to the world for Chriſts ſake, as a mans body is dead which lieth buried in the graue.

The end of the fift word which Chriſt our redeemer ſpake vpon the Croſſe.

Here beginneth the sixt word which Christ spake vpon the crosse, that is, *Consummatum est*, VII. All is now finished and at an end.

CHAP. I.

Here there are put diuers vnderstandings of this speech:

Vm accepisset Iesus acetum dixit Consummatum est. This is the sixt word which the Redeemer of the world spake at the houre of his death on the altar of the crosse, and it is as if he would say, As hee ended to take and tast of the gaule and vineger which they had giuen him in the spunge, and offered him vpon a reed, he said *Consummatum est*, that is, That all is now accomplished and made perfect, seeing the redemption of the world is ended, & the malice of the Synagogue fulfilled. If we looke curiously vnto it, we shall find these words true, *Consummatum est*, and few in number, but yet the mysteries enclosed in them very many, because wee are assured by those words by his holy mouth, that we are pardoned of the eternall Father, that is, that satisfaction is now ended, and that wee are now by his precious sonne redeemed. Being a rule of the Philosopher, *Quod omnia quæ fiunt fiunt propter finem*. If Christ had not spoken these words

Ioh. 19. 30.

words *Consummatum est*, we should not haue knowne so plainly, & of his own mouth, whether al mankind was fully redeemed, or whether there remained any mystery of holy scripture to be accomplished. But seeing the sonne of God said *Consummatũ est*, we may stand vpon a sure ground, that there is neither any workes of our redemption vnaccomplished, nor any one tittle of Scripture not fulfilled. O what a great comfort it is to humane nature, that Christ had said, *Consummatum est*, by his owne holy mouth. For *Dauid*, *Ieremy*, *Esay*, *Daniel*, *Ezechiel*, durst neuer say, that sinne was at an end, but only that it should haue an end in the time of the Messias; the which as it was by them prophecied, so it was by Christ fulfilled. *Septuaginta hebdomoda abbreuiata sunt super populum tuum & super vrbem sanctam tuam vt consummatur preuaricatio, &c*, The Angell *Gabriell* spake these words to the Prophet *Daniel*, chap. 9. as if hee should say, Seuenty weekes hence, which shall bee accomplished foure hundred and seuen and twenty yeares hence, the holy of all holies shall be annointed, iustice shall bee perfect, noughtinesse shall bee blotted out, and sinne ended. Compare thou now, O curious reader, the prophecy of *Finem accipiet peccatum*, with *Consummatum est*, which Christ spake, and thou shalt plainely see how it is said only of the sonne of God, that he shal redeeme vs, and how hee doth assure vs that hee hath already redeemed vs. S. *Augustine* sayth, Who was able to say that sinne is at an end, but only hee who died to end sinne? It is here to bee noted what is said, who speaketh it, where hee speaketh it, and in what meeting he spake it, and for what mystery hee spake it. That which is spoken is, *Consummatum est*, hee who spake it is Christ, the place where, is the crosse, the time was euen as he was yeelding vp the ghost, the cause why, was for the comfort of all his church: for of al the seuen words which Christ spake vpon the crosse, there is none which maketh so much for our purpose, as *Consummatum est*. In the first word which was, Father forgiue thē, what interest had the church in it, seeing that Christ spake it onely for the pardon of the Synagogue?

Synagogue? In the ſecond, which was, Lord remember mee; what had the church in it, ſeeing it was ſpoken by the theefe which ſuffered by Chriſt? In the third which was, Behold thy mother; what part hath the church therein, ſeeing hee ſpake it onely vnto the diſciple which was there preſent, and to his mother which wept by him? In the fourth, which was, Why haſt thou forſaken me; what hath the church therein, ſeeing he ſpeaketh only vnto his Father, and complaineth of his Father vnto his Father? In the fift, which is, I am a thirſt; what part hath the church therein, ſeeing that thereby hee dooth ſhew the exceeding great thirſt which hee ſuſtaineth for the torments which hee ſuffereth? In the ſeuenth vvord which is, Into thy hands O Lord I commend my ſpirit; what part hath the church therein, ſeeing the ſonne goeth out of the world, and commendeth his ſpirit vnto his Father? If we haue any part of all the ſeuen vvordes, it is in *Conſummatum eſt*, in giuing vs knowledge by his owne mouth of the perfection and end of the old lavv, and of our full redemption, ſeeing he ſpake then vnto vs only, and for the end of all our ſins, vvhich vvere at one time redeemed euen as Chriſt did end his life, and gaue vp his bleſſed ghoſt. O profound myſtery, O vnſpeakable ſecret, and neuer heard of before, in *Conſummatum eſt*, ſeeing that it is nothing elſe to ſay *Conſummatum eſt*, but to giue notice vnto all the vvorld, that the church is novv begun, and the Synagogue caſt dovvne, the Scripture fulfilled, & his life ended. His precious bloud is ended, the vvhich is ſo dravvne out, that there remained no one drop in his vaines, for hee came vvith a determination into the vvorld, fully to accompliſh all the loue vvhich hee bare vs, and to ſhed for vs all the bloud vvhich hee poſſeſſed. That is Conſummated vvhich I came into the vvorld for, and my fathers commandement is alſo accompliſhed for vvhom I came into the vvorld, to manifeſt his holy name: for ſo I haue done: and if I came to lighten the vvorld & to preach, I haue preached and giuen it light. The greife of my body is ended, the torments of my members, the perſecutions of my enemies,

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the wearinesse of my bones, the multitude of my trauels are all at an end. All that which the Prophecies prophecied, all that which the Patriarkes signified, all that which the holy men desired, and all that which our Fathers craued of God, is finished and consummate. The riches of the Temple, the highnesse of the kingdome, the rigour of the law, the pureneſſe of Preisthood, and the honour of the people is at an end. The hatred of the Iewes, the enuy of the Pharisies, the hypocrisie of the Saduces, the malice of the Scribes, is fully at an end. What was euer seen that Christ began, which he brought not in the end to full perfection? Wee are those which doe hardly begin any good thing, and if we doe begin it, scarse bring it to the middle, and if wee bring it to the middle we neuer end it. The sonne of God is he only who beginneth all thinges when he will, continueth them as he ought, and finisheth them as he lusteth. When Christ went to Ierusalem to suffer, he said vnto his disciples. *Ecce ascendimus Hierosolimam, & consummabuntur omnia quæ scripta sunt de me*, and when he praied ouer the supper, he said, *Opus consummaui quod dedisti mihi*, and on the altar of the crosse, he said also, *Consummatum est*, giuing vs to vnderstand by that speech, that like vnto a man hee doth giue that which he is commanded, pay that which he doth owe, and accomplish that which he doth promise. S. *Cyprian* sayth, Much greater, O my good Iesus, much greater is the taking of the torments, which thou hast endured, than the wasting of the grace which wee haue lost; and farre greater is thy paine than our fault, and thy offering than our offence: and therefore thou doest say, *Consummatum est*, because that now the fault of the seruant is ended with the death of the sonne. *Anselmus* sayth, O how truly thou doest say, O my good Iesus, *Consummatum est*, for hauing thy eies broken as thou hast, thy shoulders opened, thy hands pierced, and the world redeemed, what doth there remaine to end, seeing that thou art at an end. *Damascen* sayth, When vpon the crosse, the sonne of God sayth, *Consummatum est*, If he would haue vsed the rigour of his iustice, as he did

did vse his accustomed clemency, had it thinke you haue been much, that all the world should haue ended with him, seeing the Lord ended and died there which did create it. *Remigius* sayth, O bill of paiment, O precious money, O sure account, O acquittance of God, which thou doest giue vs, O good Iesus, when thou doest say, *Consummatum est*, seeing that thou doest assure vs by that speech, that the bond & obligation which the deuil had ouer our humane nature is payd by thee, and cancelled and blotted out, and also cast into dust & ashes. Fiue thousand yeares and more we were bound to hell, and subiect vnto the deuill, but the sonne of God going to the crosse to die, he vnbound vs from the seruice of the Deuill, and as he went by little and little towards his end, the obligation went wearing away, in so much that with this speech *Consummatum est*, the soule went out of his body, and sinne tooke his end in vs. O high Lord, O great redeemer, when thou saiest, *Consummatum est*, what is that which doth not end, seeing that thy life doth end? Gods humane life dooth end, death to hell, sinne to the world, idolatry to gentility, ceremonies to the law, and figures to the Scripture. Pope *Leo* sayth, by this word *Consummatum est*, was ended, the reproch of the crosse, the banishment from heauen, the power of the diuell, the treason of the disciple, the denying of *Peter*, the sentence of *Pilate*, the indignation of the people, the life of the sonne, and the comfort of the mother. O comfortlesse mother, O virgine borne without the like, what griefe did thy sorrowfull heart feele, when thou heardest thy sonne say that his life was ended, thou continuing as thou didst without thy sonne? What meaneth this O good Iesus, what meaneth this? With this speech *Consummatum est*, the paine endeth to those which languished in desiring thee, the offence of the wicked ceaseth, the bloud of thy vaines drieth vp, and yet doe not the teares of thy mothers eies end? With this speech of *Consummatum est*, All is finished, dost thou drie the teares of those which haue offended thee their fill, and dost thou make no reckoning of thy blessed mother, who vnto the

crosse hath followed thee? If vnder that speech doe enter all whome thou hast created, why doest thou leaue out thy mother of whom thou wast borne? Most blessed mother of God certainly is not left out, because that here on the crosse is finished and accomplished the quietnesse of her heart, the light of her eies, the contentment of her entrails, the end of her desires, the rest of her will, the life of her soule, and the hope of her glory.

CHAP. II.

Against disordered eaters and drinkers, and how Christ was a greater martir than any other, and there is declared a propheſie of Esayas.

Quando hora vescendi fuerit, veni huc & intinge buccellam tuam in aceto. Ruth. 2. chapter, Honourable old *Booz* spake these wordes vnto the honourable and vertuous woman *Ruth*, when she went with her workmen to gather the eares of corne for to maintaine her selfe and her mother in law, as if he should say, When the houre of dinner is come, thou shalt come where my people lay the table, where thou maist eat of that that there is, with a peece of bread wet in vineger. This labourer *Booz*, and this woman *Ruth* were great grandfathers to king *Dauid*, because they begat *Obed*, and *Obed* begat *Ieſſe*, & *Ieſſe* begat *Dauid*, in so much that although they were simple country people, yet they deserued to bee counted in Christs line, and be great grandfathers vnto King *Dauid*. If we looke curiously vnto this letter of the text *Booz* toucheth foure things in it, that he doth inuite *Ruth*, that he doth inuite her at dinner time, and that to bread alone, and to wet it in vineger. This is another kind of banquet than that which the Emperour *Vitellius* made to certaine Embassadors of Persia, of which *Plutarch* sayth,

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That if they had bound themselues to giue them another dinner like vnto their supper, hee doubteth whether all the treasure of Rome would haue sufficed to haue done it. This is another banquet than that of *Marcus Antonius* and *Cleopatra*, wherein he and shee did spend so many precious stones beaten into pouder, and such a great summe of riches, that in the opinion of writers, another Asia might haue ben bought with it. This was another kind of banquet than that which king *Assuerus* made to the nobles of his kingdome, in the which for the space of an hundred and fourscore daies, there was neither stint in eating, nor measure in drinking. By these examples it is manifest that prophane men doe inuite like vnto prophane men, and vertuous & good men like vnto vertuous men. Such a one seemeth to bee this good man *Booz*, who going in the field, and reaping in summer time, doth not entreat any to breakfast but to dinner, and hath nothing to eat but a slice of bread dipped in vineger. And this good labourer *Booz* the better to shew his temperancy, and his great abstinency, did not say vnto *Ruth* that she should wet all the bread in the vineger, but a slice only, the which being hard, he bid her rather wet it to make it soft, than that shee should haue any great dainty of it. The holy Scripture reciteth this story for the praise of those which are past, and confusion of those which are present, I meane of those which the Apostle speaketh of, whose God is their belly, who rather follow *Epicure* in eating, than Christ in liuing. Of all the vices which mans nature is subiect vnto, there is none that groweth so fast as gluttony, because that in times past all men did keepe such a meane in eating, and sobriety in drinking, that there was ouermuch meat, and scarsity of eaters, but alasse now a daies there are store of eaters, and want of meats. *Vidi monstrum a natura, hominem bis saturum in die*, said *Plato* when hee returned from Scicilie vnto Asia, as if he should say, The thing which maketh me most of all to wonder at in Scicilia, is that I saw a man a monster in nature, because hee filled his belly twise euery day in eating. O if *Plato* should come in this our

time, how much more would hee bee scandalized at vs then he was to see *Dennis* the Tyrant fill his belly twise a day, for intemperate men are not content now adaies to dine and sup, vnlesse they haue also their breakfast and drinking. Let those take example of *Booz* who will giue good example, who did not inuite *Ruth* to breakfast & drinking, but to dinner, seeing that he sayth, *Veni huc hora vescendi*, because that the seruant of our Lord should not eat when sensuality doth craue it, but when reason requireth it. *Booz* did not entreat his welbeloued *Ruth* to dainty dishes or to precious wines, but only vnto a peece of hard bread moistened in vineger; because that immoderate eating and disordinate drinking dooth destroy the memory, dull the vnderstanding, vvast the naturall heat, stop the stomacke, vveaken the feeling, disable the person, offend the conscience, & consume a mans goods and substance. Neither did *Booz* inuite *Ruth* to eat of that bread as much as she vvould, nor tast of that vineger as much as she could, but only one slice once dipped in the vineger; to giue vs to vnderstand, that all that which sauoureth of delicacy and daintinesse should bee farre from a religious man. The letter left a side, and comming to the sence, wee haue thought good to bring in the figure of vineger, to search out the reason and cause why the sonne of God tooke vineger for the last torment of his martyrdome, and vvhy in hauing end to tast of it, hee gaue vp the ghost. *Repleuit me amaritudinibus & inebriauit me absynthio*, The Prophet *Ieremy* spake these vvordes in his Lamentations, in the name of the redeemer of the vvorld, as if it were in complaining of the Synagogue, and sayth, In paiment of the great benefits which I haue done thee O my Synagogue, thou hast filled me with bitternes, & made mee drunke with the iuice of wormewood. If there should be no mystery contained vnder these words, the text would seem to be contrary to it selfe, for if his body be full of bitternes, how could he cõtain any more iuice of wormwood, and if he could receiue more, how then was hee full? For the

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vnderstanding of this, you must vnderstand that as Christ was more than an Angell, so he had more innocency than an Angell; and as he was more than a Prophet, so he had more knowledge than a Prophet; & as he was more than a prince, so hee had more power than a Prince; and as hee was more than a saint, so he had more perfection in him than saints; and also because he was a greater Martyr than all other Martirs, he did suffer more martyrdome than any other Martyr. *Origen* vpon *Iob* sayth, That by reason that the sonne of God was more than man, because he was both God and man, hee knew more than a man, he could doe more than a man, hee did more than a man, he suffered more than a man, and endured more than any man; for the griefs which passed through his heart, and the torments which his members suffered, what tongue is able to rehearse them, how much more what body is able to suffer them? Euery martyr may say with *Ieremy*, He hath filled me with bitternes; because they were tormented with so many torments: but the sonne of God onely can say, And he hath made me drunk with absynth: that is to wit, ouer & besides that he suffered all that other martirs did suffer, he did suffer another new kind of martyrdome, which did exceed all other martyrdomes of man. All the holy and chosen men of our Lord haue drunk a thousand draughts of very bitter martyrdome, but the son of God only did drinke Absynth, because there was no heauinesse which did not possesse his heart, nor no dolour which did not oppresse his members. Saint *Ambrose* sayth, All the words which Christ spake we may beleeue, but all the excellent workes that hee did, we be not able to imitate; because that besides the common strength which bodies are wont to haue, he tooke more to bee able to suffer those torments, for the flesh of the sonne of God was so tender and delicate of it selfe, that if he should not haue added force vnto his owne force, and strength vnto his owne strength, it could not haue been but he should haue died very yong, or else neuer haue been able to haue suffered so high a martyrdome. What was Christs meaning then, whē

he said *Inebriauit me absynthio*, But that hee onely drunke that drinke of absynth, seeing that hee alone did suffer more torments than all the Martyrs. Christ is not contented to say, that hee drunke much of that drinke, but that hee drunke it all, to let vs thereby vnderstand, that as no man can be drunk but with pure wine, so the sonne of God was he who suffered pure martyrdome without any ease at all. No man euer drank of pure martyrdome as Christ did, for all other martyrs, if they suffered in some of their members, they did not in others, and if they suffered in body, they suffered not in spirit, and if they suffered in spirit, they had some comfort in it, insomuch that the comfort which God gaue them was greater than the martyrdome which they suffered. Vpon those words of the Psalme, *Extraneus sum fratribus meis*, *Basil* saith, Christ was a stranger and seperated from his brothers, the other martyrs his companions, because that in his bitter passion hee was lesse comforted and more tormented than any of them. Like vnto a man ouerloaden with reproch and infamy, and full of torment, Christ said vpon the crosse, *Deus, Deus, meus quare me dereliquisti?* The which complaint he would neuer haue vsed, if his father had comforted him as hee did other Martyrs. Speaking the more particularly, Christ in tasting gaule and vineger said immediately *Consummatum est*, to let vs thereby vnderstand that in that bitter drink was ended the cure of the sweet tast which *Adam* had in eating the apple. The figure doth very well answere vnto the thing figured, and the hurt vnto the remedy, in that, that as that entered in by the mouth in which *Adam* sinned, so by Christs mouth entered in the remedie of that sin; & as sin began in a sweet apple, so it shou'd end in soure vineger. Hard by the wood *Adam* committed the offence, & on the wood Christ redeemed the sinne; in sweetnesse our hurt began, and in bitternesse began our good and remedy. *Adam* in eating of that which liked him died, and Christ tasting of that which was bitter gaue vp his ghost. Because the truth should answere vnto the figure, the spirit vnto the letter, and the secret vnto

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the myſtery, & the fault to the pain, the ſon of Gods pleaſure was, that his laſt torment ſhould bee with ſharpe vineger, becauſe that with that drinke ſhould bee cured the grieuouſneſſe of our ſinne. *Ad anunciandum manſuetis miſit me, vt mederer cõtritis corde, & predicarem captiuis indulgentia & clauſis aperſionem*, Eſay, 61. Theſe are the wordes of the redeemer of the world ſpoken by the mouth of the Prophet *Eſayas*, declaring by them his meaning why he came from heauen into the world, ſaying, The cauſe why I came into the world, was to preach vnto the meeke, to cure the diſeaſed, to tell captiues that they ſhould be deliuered, and denounce to all that are bound that they ſhall be now looſed. The redeemer of the world reciteth foure cauſes why he came into the world; that is, to preach vnto the good, to cure the diſeaſed, to redeem captiues, and looſe priſoners. Theſe foure things are ſo high to be enterpriſed, and ſo hard to be atchieued, that none but Chriſt in the world was able to do it. It may be, that ſome man be able to preach, but he cannot cure, and if he can cure infirmities, yet he is not of power to redeem captiues, & if he be of power to redeem captiues, yet hee hath no authority to let go priſoners: inſomuch that there is no man in the world ſo valerous, but doth want the performance of one of theſe four things, only the ſon of God hath all, ſeeth all, vnderſtandeth all, knoweth all, and can do all. And therevpon it happeneth, that man doth not performe that which hee taketh in hand, becauſe he cannot, but Chriſt not becauſe he cannot, but becauſe hewil not. *Eſaias* ſaith, That Chriſt came firſt to preach to the humble & meeke, & not to the prowd, to let vs therby vnderſtand, that the meek & gentle would beleeue him, and the prowd and fooliſh mocke at his life and doctrine. Hee ſayth ſecondly, that he came to cure and heale him who had his heart broken, and not thoſe who had no repentance of their naughtines, to let vs therby vnderſtand, that the ſhedding of his precious bloud ſhould haue no vertue nor efficacy in thoſe which neuer amẽd, but in ſuch as of their wickednes do repẽt. Thirdly he ſaith, that Chriſt came into the world to redeem captiues out of captiuity: wherin thou ſaiſt moſt truly

O my good Iesus, because there was no sinne in the world which thou diddest not pay for, nor no sinner whome thou diddest not redeeme. Fourthly, he saith, that Christ came into the world to deliuer prisoners out of gaole, and loose them out of prison: wherein he sayth also most truly, for he did deliuer all men from the thraldome of the diuell, and redeeme sinners who were captiues. O glorious incarnation, O blessed cōming, O happy iourney that that was which Christ made from heauen to the earth, seeing the exercises wherein hee occupied himselfe, and the office which he tooke vpon him were such, that the Angels knew not how to do them, nor all the men in the world vndertake them. Vpon these words, *vt mederer corde contritis*, S. *Augustine* sayth, *Magnus venit medicus, quia magnus vbique iacebat egrotus*, as if hee should say, agreeable to the words of *Esayas*, There came from high heauen a very great Phisition, because that in euery corner of the earth there lay a sick body. What Phisition was there euer in the world who brought such medicines as Christ did, or kept such an order in curing vs? the order which Phisitians prescribe, is, that first they ordain a diet for the patient, to extenuate the humours, then they procure him some sweat to expell ventosities, then they let him bloud to correct the matter, and then they giue him a purgation to rid and empty him of all that is superfluous and hurtfull in him. The Phisitian doth all this, giuing a receit in a paper, and sending it to the Apothecary, and ministring it to the patient; in so much that the Phisitions cure is in the pulse which he doth handle, and receit which hee ordaineth. When good Iesus sayth by *Esayas*, *Veni vt mederer contritis corda*, although he obserued this order in curing the diseased, yet he obserued it not in administring his medicins. For the sweating, bleeding, and purging, which the diseased should haue receiued, our benigne Iesus tooke vpon him when hee was in health. Doest thou not thinke that he kept a diet, when he did fast not only forty daies, but considering that all his holy life was a longer diet? Doest thou not thinke that hee sweat all our sinnes, when

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in his agony in the garden his bloud did run by all his pores? Doest thou not thinke that he bled all the corruption of our sinnes, when hee did scarce leaue a drop of bloud in all his vaines? Doest thou not thinke that he purged the corruption and perdition of all the world, when he tooke the purgation of gaule and soure vineger? Not without a high mystery then, and a profound Sacrament, hee said vpon the crosse, *Consummatum est*, as he ended to take that purgation, giuing vs thereby to vnderstand, that the diseased man was purged, let bloud, sweat, and was healed, and that there was nothing else to be done in him, if he did not fall againe by fault.

CHAP. III.

Of the greatnesse of the sonne of God, and how all thinges haue weight and measure, and number, sauing only the humanity of Christ.

Consummatus factus est, & obtemperantibus sibi causa salutis æternæ. Hebrewes 5. The Apostle speaketh these wordes, talking with the Iewes of the high perfections which were in Christ, as if he should say, This sonne of God which I preach vnto you, was very perfect in himself, and was cause that all such as did beleeue in him, should attaine to euerlasting life and saluation by him. There are some which be neither good to themselues nor vnto others; and there are some which be good to others, and not good to themselues; and there are other who are good to themselues and all others, and of these the sonne of God was, seeing the Apostle sayth, That he was *Consummatus*, to wit, that the sonne of God is good in all perfection, and to all good men very profitable. Vnder these few words the Apostle comprehendeth many graue sentences, that is, he will call vs to memory

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who the son of God is, & therefore he saith, *Quod consummatus factus est*, & also what profite we receiue by his comming, and therefore hee saith, *Quod fuit causa salutis æterna*. These two things are not of such small quality, but that vnder them all the holy scriptures are comprehended. For hauing said what Christ is, and what he hath done in the world, there is nothing more to bee sought for in all the Gospell. Because Christ did say on the crosse *Consummatum est*, and because the Apostle S. *Paule* doth say of Christ, *Consummatum factus est*, it is conuenient for vs to turne againe to these words, because we may see in them how great Christs omnipotency is, vnto the which no poore creature is able to reach vnto. To speake of the greatnesse and omnipotency of God, is to goe about to take the heauens with our hands, or measure the earth by handybreads, or the sea by ounces. *Cum inceperit hora tunc finiet*, said the wise mā, as if he would say, The greatnesse of God is so high to reach vnto, so inscrutable to vnderstand, so inuisible to see, so omnipotent to comprehend, that when we think that we are come to an end of vnderstanding it, then we are but at the beginning of searching it. *Holkot* vpon these words sayth, What would the wise man say, [that when we should make an end, then we should begin] but that if we will speake of the greatnesse of God, either that we neuer begin to magnifie it, or neuer end to praise it. S. *Augustine* in his fourth booke *De Trinitate*, sayth, The cause why the mysteries of God doe make all the world afeard is, not because God is one, but *Trinus*, and that he is one the Iew is easily conuinced, and the Moore also to beleeue it, but that God is *Trinus* and one, as he is, none doth beleeue it but the Christian. And he sayth further, that which God doth make vs wonder at in his diuinity, Christ doth in his humanity, for if he had but one thing alone in him, we should dare to speak of his greatnesse, but hauing three things in him which are, diuinity, flesh, and soule, and that all three are brought & reduced to one diuine person, the vnderstanding will be aweary to thinke of it, & the tongue dumbe to rehearse it. *Omnia fecit*

deus

deus in numero, pondere, & mensura, sayth the wise man, as if he should say, Our Lord is so certaine in all that he doth, and so wary in all that hee taketh in hand, that bee they neuer so many he numbreth thē all, be they neuer so great hee weigheth them, and be they neuer so broad he measureth them, so that in the house of God there is number, weight, and measure. The most sacred humanity of the son of God commeth not vnder this reckoning, for being as it is vnited vnto the word, it is so perfect, and adorned with such high merit, that there is no number to count it, nor wait to weigh it, nor yet yard to measure it. As concerning the first, Christs humanity wanteth this which we haue said of number, seeing he is but one person, and according to the Philosopher, no vnity is a number, but the beginning of number. Vpon those words of the Prophet, *Tu solus cognouisti nouissima & antiqua*, S. *Basil* sayth, Alone and not accompanied with any, the son of God is vnited to the word, and in his holy gouernance no man sitteth with him, nor no man doth beare him company in that high principality; for as in that he is God, he hath being by his owne proper production, so in that, that hee is man hee is first created, and of all things created, he is the beginning of number. Vpon those words, *Omnia per ipsum facta sunt*, *Irenæus* sayth, Euen as all things were made by Christ, in that that he was God, so they were made by him in that that he was man, because he was the first thing which God intēded in the creation, to create all things for him, as vnto him who should be heire of all: by reason whereof we owe vnto the son of God, not only our redēption, but also our creation; for if it had not been by him, and for him, God would haue created nothing: for the means being taken away, the end was also taken away. Touching the second, the humanity of the word wanteth weight, & he cannot be weighed, for all the Saints being put in one balance, and the sonne of God in another, it would bee that, that a drop of water is in respect of all the water which is in the world. Who is hee which can be weighed with Christ, or bee compared with the least of his merits?

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If before his sight the heauens be not cleane, how dare any saints be weighed with him? Concerning the third, the humanity of the word cannot bee measured, because that the grace which was giuen to him alone was so much, that neither in heauen, nor in earth there is found any measure for it. How can there bee found any measure in the sonne of God, seeing that it is hee with the which is measured all humane and Angelicall nature? Wee may gather of that which wee haue said, that seeing Christ hath remoued from himselfe, number, weight, and measure, yet that it is a folly and a rashnesse to thinke to find an end in his greatnesse. We speak all this, because that considering that there is two natures in Christ, one diuine, and the other humane, wee will not talke immediately of his diuine essence, but of his humane, as it is compared to the diuine, and so wee shall vnderstand somewhat of Christ, although we cannot comprehend all that doth belong vnto him. *Suscepit de manu domini duplicia*, sayth the Prophet *Esayas*, chap. 40. speaking of that which the eternall Father had giuen his only sonne, as if hee should say, All other creatures receiued single fauours, and only the son of God receiued them double, for all other besides himselfe were nothing but bare men, but he was man and God, & God and man. *Duplicia suscepit de manu domini*, because hee was more than that which he seemed to bee, and hee was more than that which was hidden, because his diuinitie was hid, and his humanity did appeare, and to his diuinity was vnited his humanity. He receiued two gifts of our Lord, seeing that vnder that earth is hidden a precious pearle, and vnder that rough couering is enclosed the heauenly cloath of gold. He receiued double fauour at our Lords hands, seeing that vnder the penitent weed we shall find the great king of Niniuy, and vnder those dead skins, wee shall find the good Patriarke *Iacob* aliue. He receiued two things at our Lords hāds, for if wee take away the couering, wee shall see all the diuine essence, and if we breake the vaile of the Temple, wee shall know the heigth and the purest part of the heauen. He receiued

ued two singularities of our Lord, seeing hee alone and no other is at one time a traueller and at his iournies end, at one time with the superior portion enioieth, and with the inferior suffereth. He receiued two gifts, seeing it was giuen to him and to no other, to be passible and impassible, visible and invisible, mortall and immortall, temporall and eternall. *Suscepit de manu domini duplicia*, seeing it was giuē vnto him alone to be the end of the vnhappy Synagogue, and the beginning of the catholicke church, and to be him who doth inflict punishment vpon the bad, and giueth glory vnto the good. Behold then how Christs humanity is a perfect image & a high resemblance, such as is not to be found neither in heauen nor vpon earth, becausse it is made to the liuely likenesse of God, and becausse it is alwaies like his mould and type which is the Word. *Hilarius* in his second book of the Trinity saith, Euen as a glorious body vnited vnto a glorious soule, is as it were spirituall, and hath spirituall conditions, so the humanity of the diuine word being vnited vnto God, hath the same conditions and qualities, as he vnto whom he is vnited. *Damascen* in his sentences sayth, As it was commaunded that all should be giuen to the noble dame *Iudith* which did belong to *Holofernes*, seeing that she had ouercome him, so vnto the man Christ it was giuen and attributed, that all that should be said of him, which was said of the Word, seeing that hee did also ouercome the diuell. And becausse wee may the better see what conformity there is betwixt the humanity and the diuinity, we wil speak one word vpon euery word of that which S. *Iohn* did put in the beginning of his holy Gospell, speaking of the eternall Word. In the beginning was the Word, sayth S. *Iohn*, speaking of the eternal generatiō of the son of God. Wherein he giueth vs to vnderstand, that that eternall word hath his being by the first internall emanation of the Father, seeing that hee proceedeth of him by the way of vnderstanding, which is the first emanation, and before the will, seeing it is presupposed. That which we say of the diuinity, we may also say of the humanity, seeing that it was in the beginning

of

of God, by an Hypostaticall vnion in the word, and by an excellency of perfection aboue all that which God created. And the word was with God, saith also S. *Iohn*, as if he should say, Because thou maiest see that the person of the Father is not the person of the sonne, nor the person of the sonne the person of the Father, if I haue said, that In the beginning was the word, I say now that neere vnto God was the same word, in so much that that which is neere vnto mee is without all doubt distinguished from me. The humanity is so neere vnto the diuinity, that it is one person with it, and thereupon it is, that as in the Father and in the sonne there is but one essence although they be two persons, so in the word of God, and in the humanity of Christ, although there bee two natures, there is but one person; and this diuine, and not humane. S. *Iohn* saith further, And God was the Word, which may also be said of the humanity well vnderstood, as of the diuinity, by the high communication of diuine and humane qualities which are in Christ, because there are many things in Christ by grace, which are in God by nature. Vpon those words, *In quo habitat omnis plenitudo diuinitatis*, S. *Ambrose* sayth, The diuinity of the word doth dwell so perfectly in the humanity of Christ, that because that is so neerely vnited and deified which is contained, it taketh the name of that which containeth it: and hee sayth further, *Quod factum est in ipso vita erat*. The which hee speaketh, because that being (as he is God) the fountaine of all life, and that of his onely will dooth proceed all life, it is certaine that all that should be in him should be life. S. *Augustine* vpon S. *Iohn* sayth, As all things in God shall be called life, because they are accompanied and ioined in him, so in his holy humanity, all things are life, because there are vnited in him all the goodnesse of glory and grace. As all that which is made in the word is life, & al that which is out of it is death, so all that which is wrought in Christ for his honour and glory is life, and all that which is not done in him and by him is all death. S. *Iohn* goeth forward and sayth, And the life was the light of men, which he speaketh for the

light

light of reaſon, which hee did imprint in the ſoules, which were blind by ſinne, the which blindneſſe was remedied with the light of the humanity of Chriſt, the which although it do not ſhine like vnto the moſt ſimple diuine light, yet it was ſufficient to lighten all humane nature: and hee addeth further, That the light doth ſhine in darkeneſſe, *Et tenebræ eum non comprehenderunt*, which words may be no leſſe verified of the humanity of Chriſt than of the diuinity of the word. *Hilarius* vpon thoſe words ſayth, In reſpect of the diuine clearneſſe all other creatures may bee called darkeneſſe, becauſe it is impoſsible that the diuine ſhould not alwaies ſhine, but the humane hath euery houre need of light. God doth ſhine in the darkeneſſe of our ſinnes, ſeeing that none but hee can forgiue them: and in this point it is no other thing to ſay, *Tenebræ eum non comprehenderunt*, but that his moſt great mercy cannot be made empty. S. *Barnard* in a Sermon ſayth, God is mighty in forgiuing ſinnes, but he is moſt mighty in forgiuing thoſe which are often committed, wherein is ſhewed his infinite mercy, ſeeing that he is not comprehended by them, nor limited in pardoning them, but hee doth pardon them when he will, how he will, and vnto whom he will. In that that hee is man, Chriſt hath alſo darkeneſſe where he may ſhine, that is to wit, all pure creatures be they neuer ſo holy and choſen, ſeeing that of themſelues they haue no light at all, if they doe not receiue it of the ſonne of God. S. *Ierome* ſayth, The perfection and light of Chriſt is ſo great, that being compared vnto that which other Saints haue, it ſeemeth that it maketh them ſomewhat vnperfect, which is to bee vnderſtood, not becauſe there is any want in them, but becauſe there is a great abundance of excellency. *Irenæus* in a Sermon ſayth, Although God tooke from the ſpirit of *Moyſes* to giue vnto thoſe elders which ſhould be iudges with him, yet notwithſtanding *Moyſes* continued wiſer than they: ſo it is in Chriſt, from whom how much grace ſo euer the holy men doe take, or haue taken, yet they did neuer draw his grace drie, nor at any time compared themſelues with him. We haue vſed all

this

this long discourse to proove how well the Apostle said of Christ, *Quod Cõsummatus factus est*, seeing that by these words it doth appeare, that he had all perfections in him, and by his *Consummatus est*, which he spake vpon the crosse, that all our wickednesse is now finished and at an end.

CHAP. IIII.

Herein is entreated of the greatnesse and wealth of Salomons temple, and how that in the sacred and holy temple of Christs humanity, the holyghost hath bestowed greater workmanship, riches, and spirituall gifts, then were in the temple which Salomon did build.

King 6 38.

EDificauit Salomon domum domini, & consummauit eam. 3. Reg. chap. 6. that is, King *Salomon* builded a house for our Lord, & hee made such speed in the building of it, that he neuer ceassed vntill he had finished it. *Origen* vpon this place sayth, The loue which God beareth mankind is so great, that it pleased him to make himselfe a neighbor and an inhabitant of this world, and therfore he would haue *Salomon* build an house here vpon earth, where he might with ease communicate with euery person. And because that this materiall temple was a figure of the true temple which was Christ, and because the Scripture sayth of the one, *Quod consummauit eam*, and Christ also sayth of his *Consummatum est*, we will first tell you how magnificent *Salomon* was in building of his, and then wee will declare vnto you how liberall the holy Ghost was in framing that of Christ. The case thus standeth thus, that in the yeare foure hundred and fourescore after that the Iewes went out of Ægypt, and in the fourth yeare after that *Salomon* inherited the kingdome, in the second month of that yeare, which was in Aprill, the building of the Temple began, and was finished

Sancte Pater before his praier, because it is a very naturall thing, that this word *Pater*, maketh a father attentiue to here the child, and maketh his eies tender to behold him, and his heart gentle to loue him, and openeth his entrails that hee can deny him nothing. What sweeter words can come to a fathers eares, than to heare his sonne call him father? As a sonne welbeloued and tendered, once Christ calleth his father my father, another time iust father, & another time Lord and father, sometimes holy father, and sometimes father and nothing else, so that such as his praier was, such was the name which hee gaue him. It is not then here without a mystery, that hee calleth him *Pater sancte*, because hee who praied in this praier was most holy, hee to whom hee praied was holy, that which hee praied were holy things, the place where hee praied was a holy place, and hee for whom he praied was his holy colledge. What doest thou aske O good Iesus, what doest thou aske? Pardon for my sheepe, that God would deliuer them from Wolues, pardon for my disciples, that God would keepe them from the diuell, pardon for my elect that God would seperate them from sinne, and pardon for my friendes that God would take them vp into heauen. As thou art going thy iourney to the crosse, at the point of death, in the euening of thy agony, and whē they come to apprehend thy person, among so many thinges which thou doest aske of thy Father, doest thou ask nothing for thy selfe? O heauenly care, O vnspeakable loue, O charity neuer heard of before, such as thine is O creator of my soule towards all mankind, seeing that in such a dismal day, in such a narrow strait as thou art in, thou hast cause sufficient to craue of thy father for thy selfe, sauing only that to remember me thou doest forget thy selfe. And Christ sayth that he doth aske for such as are his, that is, for those which in the depth of his eternity are predestinated, and are in the number of the elect, to the end that they may bee one thing in the father, as the father and the sonne are one thing. Let the curious reader marke in this place, that this aduerbe *Sicut* doeth not in this place make an

equality betwixt God and man, but onely a resemblance, and a likenesse for vnlike, the which because *Arrias* would not vnderstād, became to be an infamous heretike. When Christ said *Sint vnum in me*, his meaning was this, That which I aske of thee (O heauēly Father) is, that as those of my colledge be thy children and my brethren by grace, I am thy only begotten sonne by nature. Saint *Augustine* vpon this place saith, As the father and the sonne are one, and the same thing, not only by equality of substance, but also for equality of will, so the disciples are one thing with Christ, not by nature, but by a bond of loue and fellowship. And he addeth further, that because the perfection of a iust man is no other thing but the participation which he hath with the diuine likenesse, we are good in so many degrees, in how many we draw neere to the likenesse of God. Christ sayth plainly for whom hee praieth seeing he sayth, *Quia tui sunt*; and also for whom he doth not pray, seeing he sayth, That he doth not aske for the world: so that those be participant of his praier which do serue Christ, and he excludeth those which follow the world. O how happy those be which follow Christ, and which loue Christ, and serue Christ, because they only be partakers of his praier, the which loue and seruice euery man should proue in himselfe, not in the words which hee speaketh of Christ, but in the workes which he doth for his seruice. *Chrisostome* saith, We should bee afeard very much my brethren, that Christ did not say, I pray vnto thee father for those who cal themselues thine, but onely for those which are thine, because there are many now adaies in the church of God who are baptised, & call themselues Christians, and doe goe to church, who whē they are gone from thence, are prowd, enuious, couetous, carnall and blasphemers; of which wee may say, that they call themselues of Christ, but they bee not of Christ. For such beasts as these, Christ doth not pray, nor such naughty men as these haue no part in Christs praier, not because Christs holy praier doth not reach vnto all, but because they remaine out of it because they continue in their sinnes. *Cyrillus* vpon Saint

Iohn

Iohn sayth, Why doest thou aske for thy disciples, for if they bee thy Fathers, thou hast no need, and if they bee not his what hast thou to doe with them? That which I aske for them is, that as they are his by faith, they may be his also by charity, for it would little auaile them to bee constant in faith if they should not be also feruent in loue. *Remigius* sayth, There is no doubt but the sonne of God was neuer asked by any, nor importuned by any, nor suborned by any to pray for those of his colledge, but of himselfe, hee moued himselfe to pray, and commend them to his Father, giuing vs thereby to vnderstand, what great care he hath to looke vnto vs, if wee be not careless to serue him. But how should not that other part make vs afeard & astonied, when Christ said [I pray not for the world] seeing hee excludeth from his praier all vaine light worldlings, which are al worthily shut out of his church, seeing they would not follow his doctrine. When the sonne of God sayth, *Non rogo pro mundo*, hee sayth that he doth not pray for the proud man, hee sayth that hee doth not pray for the enuious man, for the fleshly man, for the couetous man, for the blasphemer, for vnto such persons their paradise is their vices, and hell Gods commãdemẽts. How (saith Christ) shall I aske for the world, seeing I am not knowne of any neighbour in it? *Rupertus* vpon S. *Iohn* sayth, Seeing that Christ sayth, I doe not aske for the world, let euery man mark what life hee leadeth, for thereby hee may see what part hee hath in Christs praier, for the rewarder of vertues is Christ, and the pay-maister of vices is the diuell. Tel me I pray thee why the sonne of God should pray for them which are blinded in the world; and whose glory is this wicked world, seeing the captaine and ringleader of such is the diuell? S. *Augustine* vpon S. *Iohn* sayth, Why doth the sonne of God say in his praier [I do not entreat for the world] but because the transgressor of the precept is hee who committeth the sinne, and hee who committeth the sinne is the louer of the world, and the louer of the world is the seruant of the diuell, and the seruant of the diuell is a neighbor and inhabitant of hell.

Bonauenture in the life of Christ sayth, When the deuill goeth about to make me sinne, and when the flesh goeth about to ouercome mee, and when the world goeth about to pamper and make much of me, I presently doe call to mind that speech of Christ, I pray not for the world; and that, Rise to iudgement; and that, Goe into euerlasting fire. Although these three enemies are strong to ouercome, yet these are three mighty arrowes to shoot at them: for if we remember, I doe not pray the father for the world, Rise to iudgement, Go into euerlasting fire; who dare commit a sinne, nor yet take his sleepe by night? Christ sayth further, *Non pro eis tantum rogo, sed pro eis qui credituri sunt in me*, as if hee should say, O my holy and blessed Father, behold that my church must be very much encreased, and must dure vnto the worlds end, by reason whereof, I doe not aske thee only for these which sit at my table, but also for all those vvhich vvill beleeue in mee hereafter. And hee sayth further, *Non rogo vt tollas eos de mundo, sed vt serues eos a malo*, as if hee should say, Although my elect bee not of the vvorld, nor haue no part in the vvorld, and the vvorld hate them, yet I doe not aske thee that thou vvouldest take them out of the vvorld, but that thou vvouldest deliuer them from all euill. Speaking litterally, our Lord asketh here of his Father, that hee vvould not take all his Disciples so soone out of the world, partly because they bee not well grounded in matters of perfection, and partly because the Gentiles should be lightned by thē: & if they should haue died with Christ, all the world should haue ben vnconuerted. *Theophilus* saith, When the son of God sayth vnto his Father, I doe not craue of thee that thou wouldest take them out of this world, but that thou wouldest keepe them from euill, aboue all things I say, that blessed be that mouth which spake that, & blessed be they for whom he spake it, seeing thereby wee bee certified, that how bad so euer wee bee, our Lord doth labour alwaies to bring vs to his seruice. Marke then the infinite goodnesse and charitie of our Lord, who when hee had said,

I doe not aske for the world, sayth presently, I doe not desire that thou wouldest take them out of the world. The which words he spake immediately after the other, because wee should not bee bold to sinne, trusting vnto Gods mercy, and yet if wee doe chance to fall, that wee should not persevere and dispaire. To say that Christ should not entreat for the world, it is a dreadfull speech, and yet to pray that he should not spoile the world of the good, is a speech of great comfort: for seeing that hee would not haue the world without good ones, it is a signe that hee would that by them wee should be conuerted. When the Lord would drowne all the world with a floud, he did first put *Noe* in safety; and when he would send fire vpon Sodome and Gomorra, hee placed *Lot* vpon a high hill; and when hee would punish the murmurers in the desert, hee commanded *Moyses* and *Aaron* to goe out to the field: so that it is a great signe that God is angry with some when hee taketh the good out of their company. Vnhappy *Iudas* immediately after hee had departed out of that holy colledge, hanged himselfe; and it happened otherwise in S. *Peter*, whom although Christ suffered to fall, yet hee did not abandon him and put him out of his sight, for as soone as hee had committed the fault Christ presently looked him in the face. *Iudas* was a disciple, and S. *Peter* was a disciple, *Iudas* did sinne, and S. *Peter* did sinne, the one did sell Christ, & the other did denie Christ, *Iudas* was damned, and S. *Peter* saued, and the reason was, because Christ was where *Peter* sinned, and would not bee where *Iudas* did hang himselfe. In the two great captiuities of Babilon, there were many iust men carried away captiue among the wicked, as *Thobias*, *Daniell*, and *Esdras*, and *Abdias*, all which our Lord did send thither, not because they had committed any sinne against him, but for the consolation and remedy of some sinners. What should become of sinners and naughty persons, if our Lord should take away all good men from amongst them? In the merit of the good and vertuous, God doth sustaine vs which are sinners; for otherwise, because we are Gods enemies the

sonne would not shine vpon vs, nor the heauen would not raine vpon vs, the aire would moue it selfe, and the earth open, and wild beastes would deuour vs, and the diuels would kil vs. *Gregory* sayth, That sinners may haue great hope when our Lord dooth not draw the iust from among them, for in not seperating the good from the bad, it is a token that by the merits and handes of those good men, hee will draw vs from that which is naught, and lead vs to that vvhich is good. *Ambrose* sayth, In those words which Christ spake [I aske not for the world] hee dooth threaten vs with his iustice: and in the other speech of, [*Non tollas eos de mundo*] hee doth flatter vs with his mercy, seeing that in the one hee setteth away the obstinate from obtaining of mercy, and in the other hee giueth hope vnto the weake, that they shall haue part in his clemency. I beseech thee then O my good Iesus, I beseech thee, that thou wouldest not seperate mee from among the good, or else put not the good from mee, for if I should not bee good for conscience, at the least I should bee for shame. It is also much to bee noted, that our Lord dooth not entreat his Father, that hee would not take the good out of the world, but that hee would keepe them from all perill and daunger: in so much that in his most high praier hee dooth neither forget the vveake, nor bee careless of the good, because for sinners hee praieth that they bee not forsaken of the good, and for the iust hee praieth, that they bee not ouermastered by sinners. If it bee true that Saint *Gregory* sayth, *Deus qui nos in tantis periculis*, and that the Apostle sayth, *Periculum in mari, periculum in terra*, and also the Prophet, *Hoc mare magnum & spatiosum*, why doth not the sonne of God pray that his Father would deliuer vs from more than one danger, seeing there are so many in the world? It seemeth that there should bee some great euill in the vvorld, seeing that Christ maketh mention of it and of no other, as so it is truly, for if that euill had not come into the

the world, there should haue beene no hell in the other. *Irenæus* sayth, As in heauen there is one holy one aboue all holy ones, which is God, and in hell there is one euill aboue all euils which is the diuell, so there is in the world one naughty thing which passeth all the rest which is sinne. Tell mee I pray thee what naughtinesse would there bee in the world, if in the world there were no sinne? Hunger and cold, thirst and wearinesse, we do vniustly call euils or naughty things, because they are not naught of themselues, but onely the reliques of that great euill, for if wee had not knowne what thing sinne had beene, neither should vvee haue knowne what hunger and cold had meant. For to deliuer vs from this great euill Christ dooth teach vs to pray, when wee say, *Sed libera nos a malo*, and so Christ in his praier sayth, *Non rogo vt tollas eos de mundo, sed vt liberes eos de malo.* So that wee are to craue nothing else of our Lord, but that hee would deliuer vs from sinne, and guide vs in his seruice. What doest thou aske thy Father O my good Iesus for thy elect, what doest thou ask for thy welbeloued disciples? I doe not aske riches for them, for that is a fraile thing; I doe not aske honour for them, for that is a vaine thing; nor life, for that is transitory; nor ease, because there is none in this world; I aske onely that thou wouldest deliuer them from sinne, for my disciples cannot possesse greater riches than to haue their hearts cleare from sinnes. Christ addeth further in his praier and sayth, *Non pro eis tantum rogo, sed pro eis qui credituri sunt in me*, as if hee should say, I doe not pray onely (O my Father) for these which eat at my table, but for all those which will hereafter enter into my church; because that thou being in mee by nature, and I being with them by grace, they may bee perfect in one perfect charitie. Christ made his praier in very good order, for first hee praied for himselfe, then for his Disciples, then for weake sinners, and in the end for all those vvhich vvere to come. If Christ should haue

praied only for those which sat at his table, what should haue become of all those which should afterward be borne in his catholicke church? *Chrisostome* sayth, That Christ praied for the quicke and for the dead, for the present and for the absent, for those which were already born, & for those which should afterward be born, insomuch that all the fauors which God dooth for vs at this day, Christ did merit for vs by his life and bloud, and obtained them with his praier. S. *Augustine* sayth, In the merit of those words which Christ spake in his praier, *Non tantum pro eis rogo*, wee which are now in his church haue as great part in the merits of this life in the bestowing of his bloud, and in the perfection of his praier, as his disciples which were with him then at his table. O glorious speech, O blessed praier which Christ vsed when hee said, I doe not pray for them only, but for those which shall hereafter beleeue in me, although we had neuer seen him, nor done him any seruice at all, nor deserued any loue at his hands, yet he praied with as great affection for vs as for those which sat at his table. *Rabanus* sayth, Because the sonne of God was the founder of the church, he praied vnto his father for those of his church, not forgetting nor excluding any one: by reason whereof, we shall aske with great confidence those things which belong to the saluation of our soule, for seeing he doth pray to his Father for those things which are fit for vs, it is to be beleeued, that he will not deny vs of that which himselfe possesseth. *Theophilus* sayth, Marke well that Christ dooth not pray here for those which beleeue that there is a God, but onely for those which doe beleeue in God. The Pagan doth beleeue that there is a God, the diuell doth know well that to be true which God saith, but onely the good Christian doth beleeue in God, because hee doth that which God dooth command him. There bee many which beleeue that there is a God as the Pagan dooth, and beleeue God as the diuel doth, but they do not beleeue in God as the good Christian doth: for the Apostle sayth, that our faith is not knowne by the words which we speake, but in the good works which

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we doe. Christ doth conclude & sayth, *Vt omnes sint Consummati in vnum*, that is, hee entreateth his Father, that all those which be at his table, and all those which shall after succeed in his catholicke church may end in one faith, in one baptisme, in one loue, and in one charity.

CHAP. VII.

Herein he entreateth of the variety, and diuersity of names of the sacrifices of the old Testament, and of the excellency of the sacrifice of the new Testament.

Oblatio tua fuerit de sartagine, similæ conspersum oleo, & absque fermento, diuides, eam, minutatim, & funde super eum oleum, Leuit. 2. chap. God spake these words to holy *Moyses*, giuing him order how the Priests should be appointed, and how the sacrifices should be offered, as if he would say, If any Hebrew will offer vnto God any fruit to bee fried in a frying pan, the floure must bee kned with oile, and without leauen, and after it is well fried, and oile sprinkled vpon it, and cut into very smal peeces, so offered vnto *Aaron*, to bee offered vpon the altar. Before wee come to expound these mysteries, we must shew the cause why our Lord would busie and occupy the people of the Iewes, in such strange rites, in such new sacrifices, and in so many ceremonies, being as hee was, so graue a Lord, and so mighty a God. *Stapulensis* in the first of *Leuiticus* sayth, That for three causes God commanded the Iewes, to offer so many small sacrifices, and made with so many ceremonies. The first is, that because the Iews had beene brought vp in Ægypt, where all were idolatours, and they giuen to Idolatry, the Lord would that they should offer those sacrifices vnto him, and not to the gods of the Gentiles. The second reason is, that because vnder those sacrifices

crifices hee would declare and figure the true sacrifice which should come into the world which was his precious sonne. The third reason is, that being occupied in that multitude of sacrifices they should haue no time to bestow in committing of other sinnes, because the foundation of all wickednesse is accursed idlenesse. It is also to be noted, that there was seuen kinds of sacrifices in the old law, vnto the which all other were reduced, although they seemed to be infinite. The first sacrifice was called *Holocaustum*, which was the greatest and most sumptuous of all, because it was offered vnto our Lord without any other respect: the second was called *Pacificum* because it was offered in time of warre, partly because our Lord should giue them peace in their times, and partly because he should giue the victory against their enemies. The third was called *Propiciatory* which was offered in time of great dearth or pestilence, and the end of it was because our Lord should withdraw his hand from ouer them, and take that plague from them. The fourth was called *Pontificat*, which was offered for the sinnes of the priest of the Temple, and the end of it was, because they did hold it certaine, that if the Priest were loaden with sinnes, that the Lord at his handes would not accept the sacrifices. The fift was called *Regale*, which was offered for the sinnes which the king had committed, and the end of it was, because the Lord should pardon the sins which he had committed, & lighten him to gouern well his Commonwealth. The sixt was called Common, which was offered for the sins of all the people of Israel, & the end of it was, that the Lord should take them vnder his protection, & look vpon that people. The seuenth was called Particular, & this was offered for euery particular person, and the end of it was, that God should pardon him for that which was past, & giue him grace to amend hereafter. All these sacrifices differed in the beasts which were offered in them, & in the ceremonies with the which they were offered: and in one thing they all agreed, that is, that there could no sacrifice be made for the remission of any sin, vnlesse the bloud of one

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cleane beast were shed. The Apostle said not without great cause, *Non fit sanguinis effusio sed remissio*, because no mã could bee made cleane of a fault in the old law but by the death of some beast. *Origen* sayth, It is certain that euery beast doth rather liue by his bloud, than by his flesh, or membets, or bones which he goeth with, for when he leaueth bleeding, hee leaueth breathing. Although it bee true, that in recompence of the least fault, we are bound to offer our life for it, yet God in the old law was content with the life of a dead beast, in recompence of the life which that Iew did owe him. O how happie we be which fight vnder the name of Christ, because the parishioners of the synagogue did offer the bloud of dead beasts, but the faithful Christians offer nothing but the bloud of the sonne of the liuing God; insomuch that we haue no necessity to offer our liues in recompence of our offences, because the life of one was sufficient to make cleane all the faults of the world. S. *Paule* could not praise Christs buying of vs better, than to say, *Empti estis pretio magno*, giuing vs thereby to vnderstand, that with the bloud of his vaines hee had bought our liues, and also taken away our offences. For to haue pardoned a Iew of his fault, it was necessary euery time that hee had sinned, to kill a beast: but in Christs holy law one death tooke away all deaths, one life did buy all liues, and one paine tooke away all paines and offences. When the Apostle calleth Christ, *Hostiam viuentem*, he wanteth not a deepe secret and a profound mystery, because that in the old law they called *Hostiã*, the sacrifice which was offered against those which were enemies, & they offered nothing but dead sacrifices, because the beast which they did offer was neither called sacrifice, nor *Hostia*, vntill his life had been taken from him. The sonne of God gaue the name of *Hostia* a sacrifice when he died, and the name of life when he rose againe, and therefore wee may very well call him a liuely sacrifice, a holy sacrifice, a pure sacrifice, and holy bread, seeing that hee is the sacrifice and *Hostie* which giueth life vnto all,

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and is the holiest sacrifice of all other, and the purest, and the cleanest bread of all others. *Anima cum obtulerit oblationem sacrificij domino similæ erit eius oblatio & fundet super eam oleum, & ponet thus, Leuit.* 2. God spake these words vnto *Moyses*, because he should tel them the people of Israel, as if hee should say, If any will offer any sacrifice which shall bee acceptable vnto mee, offer mee it of the purest floure mingled with oile, and therewithall he shal adde a little frankincense. If wee doe curiously looke vnto it, of three things onely our Lord requireth an offering of vs, that is pure floure, good oile, and sweet incense; the which things are easiy to bee found, light to offer, and not costly to buy. S. *Ambrose* sayth, In this wee may see what a great desire our Lord hath to pardon the sinnes which we commit against him, in that he himselfe doth teach vs what sacrifices we should offer vnto him. What is vnderstood by that fine sifted floure, but that most sacred humanity of the sonne of God? This holy floure was so sifted and putrified, that all the Angels which shall come to see it, and all the men in the world which shall come to clense it, shall not find in that sacred humanity one smal grite of originall sinne, nor on spot of mortall sinne, nor one little dust of any other small sinne. Of this most pure floure Christ did knead the sacramentall bread in his last supper, which he left vs in the church, which doth differ farre from that which mother *Eue* did leaue her children, because that in eating of that we doe sinne, and receiuing of this we doe liue. What is the incense which God commaunded vs to offer with the floure in his Temple, but the diuinity which is ioined with the humanity in Christ? Vntill the gate of the Temple the floure was carried by it selfe, and the incense by it selfe, but being brought to the gate of the Temple, the one was incorporated with the other: which mystery was most notably accomplished in the comming of Christ, because that so farre asunder was mankind which was here vpon earth, from the diuinity which was in heauen, but the son of God comming into the world, immediately God with man, and man with God

God became one. What is the oile with the which God commanded the flour and incense to be tempered, but that which in the blessed Trinitie wee call the holy-ghost? The coniunction & bond of loue betwixt the Father and the son, and hee who did incorporate the flour with the incense, was no other but the holy-ghost, for so said the prophesie, *Vnxit te deus, deus tuus oleo letetia*, and so said the Angell vnto the virgine when he said, *Spiritus sanctus superueniet in te.* That which the Prophet called oile, the Angell afterward did cal the holy-ghost: insomuch that the cake which God demanded of flour, oile, and incense, was nothing else but the humanity of him which was made by the father, and by the son, and by the holy-ghost. A cake so well seasoned, a sacrifice so highly well made, which of the saints would not offer, and which of the Angels would not adore? The sacrifice which God did demand in times past, was not that which the Synagogue did offer, but that which the catholike church doth now offer, for they did offer him dow wet in vineger, and foustie oile, and most sharpe incense, but the sacrifice which wee doe now offer him is the humanity and diuinity of Christ, vnited and put together by the handes of the holy-ghost. It is no reason that the Christian and deuout reader should be ignorant why God commanded but a part of the flour to bee offered, but all the incense. To put a measure in the flour was to say, that the humanity of it selfe was limitted and had an end, and to put no measure in the frankincense was to say, that in the diuinity there is neither beginning nor end, which is most true, because the workes which the sonne of God did were limmitted and circumscribed in that, that he was man, but being kneaded with the oile of the holy-ghost, he made them infinite in value and weight. To come then to our first purpose, the text sayth, *Si oblatio tua fuerit de sartagine similæ conspersa oleo, & absque fermento, diuides eam minutatim, & fundas super eam oleum*, as if he should say, The fritter which thou shalt offer vnto me, shall bee made of the flour of the meale, without leauen, kned with very good oile, and then being

being well pricked, thou shalt sprinckle it ouer with new oile. If there should bee no mystery hidden vnder this Iudaicall sacrifice, wee might haue occasion to thinke that our Lord were a glutton, and giuen to variety of meats, seeing that in the beginning of this chapter he asked of thē fritters or cake dressed with good oile, and now againe a cake made of the floure of wheat, and that without leauen, small broken, and fried in a frying pan in very whote oile. Of this high and new sacrifice, what is the floure but the humanity which suffered, what the oile but the loue with the vvhich hee died, and what the frying pan but the crosse where hee died? To say that God the Father did aske for a cake made in a frying pan, and to say that the crosse of his sonne was the frying pan, and that the fine floure of his precious flesh was fried in that fryingpan, and that the oile with the which it was fried was the loue with the which he redeemed vs, is no vnreuerent speech to vse; neither is there any error in affirming it, seeing wee be certain that there is no word writtē in holy Scripture which is not full of high mystery. The property of the fryingpan is, being put vpon the fire, the fire dooth not wast him nor melt him as hee doth many other thinges, and beside: hee maketh those meats which are cold, hard, and not to be eaten; whote, soft, and very sauourous. What was the death and passion of our redeemer Iesus Christ, but a frying pan put to the fire? The sacred humanity of Christ being put in the fryingpan of the crosse, notwithstanding all the torments which they gaue him, and all the iniuries and reproches which they spake against him, they neuer diminished any part of his vertue, for although for the space of three daies his soule was seperated from his body, yet they deuide not his Diety from his soule, nor from his body. *Isichius* vpon *Leuiticus* sayth, Before that the sonne of God was fried in the frying pan of the crosse, his flesh was so raw that it could not bee eaten, but after that the fire of his passion did season it vs and frie it, there is nothing in heauen more sauerous, nor nothing on the earth more profitable. *Cyrillus* in another sence saith, There were four things

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in this sacrifice, fire, the pan, oile, and flour: These four things were found in the passion of Christ, that is, the fire which the Iewes kindled to the end hee should die: the frying pan, vvas the crosse which they sought out where hee should die: and the oile, the loue and charity with the vvhich hee died there for to redeeme the world: and the floure, his most sacred flesh vvhich there was fried. O glorious sacrifice, O eternall meat, that thou art O sonne of the liuing God, seeing that fried and whote, and seasoned, thou diddest giue thy selfe in the frieng pan of the crosse, to the end that all men might eat thee, and none excused from seruing thee. When the sonne of God said, *Nisi manducaueritis carnem filij hominis*, his Disciples being scandalized, *Abierunt retrorsum & dixerunt, durus est hic sermo*. But after that, that most sacred flesh was seasoned & fried in the frying pan of the crosse, it was soft & sweet to tast of, sauerous to eat, and profitable to be taken. *Sume tibi sartaginem ferream, & ponas eam murum ferreum, inter te & ciuitatem*, said God by the Prophet *Ezechiel*, chap. 4, as if hee should say, Goe thy way out of the city, and thou shalt put a frieng pan of iron betweene thee and the city, because thou maiest neither see her, nor shee hurt thee. Who euer saw or heard the like, that the Lord should command the Prophet to fight with a frying pan, and defend himselfe behind the same? Tell me O *Ezechiel*, what hurt couldest thou do with a frying pan, seeing it hath no point, or how couldest thou defend thy selfe vnder it, considering that it will scarse couer thy head? If thou wilt goe to fight take a launce with thee, and if thou wilt go to defend thy selfe from thy enemies take thy Target, because the frying pan is fitter for the kitchē thā the warre, and better to dresse meat with than to fight. O glorious crosse, O holy frying pan, where the flesh of my God was fried, where his bloud was shed, where his charitie vvas enflamed, where our fault was melted, and where his life was ended. The frying pan of the Synagogue was neither good for warres nor profitable for peace: But thou holy crosse and happy frying pan wast hee, with the which the diuell was

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ouercome, God pacified, the world redeemed, and the heauen opened. What thing can I put betwixt thee and mee O good Iesus, but this precious crosse & frying pan where thou diddest end thy life, that my sin might not come vnto thee, nor thy punishment passe to me. Doe thou not think my brother, doe thou not think, that God commanded the Prophet to put betweene him and the city a frying pan, for any good that it would doe him, but for that which the frying pan signified: for thereby was signified the crosse and the crucified, which should be a mediator betweene God and the world. O sweet Iesus, O my soules delight, where but in the frying pan of thy dolors and griefes, and where but in the oile of thy charity and loue, diddest thou end consume and fry my enormious sinnes? Where but in the frying pan of the crosse, where thou saiedst, *Consummatum est*, giuing vs to vnderstand by that last speech, that there thou haddest ended and made a full account of our sinne and thy anger, of our perdition and thy passion, of our ignorance and thy life?

CHAP. VIII.

Wherein is declared a figure when Moyses did annoint the altar seuen times with one finger, and how that vnction was a figure of Christ, and fully accomplished in his most sacred humanity.

Digito suo vnxit Moyses altare septies oleo vnctionis, this is written in the 40 chapter of *Exodus*, as if hee should say, In the same day that *Moyses* did institute his brother *Aaron* bishop, and ordained also his children Priests, hee did annoint the great altar seuen times, and that with one finger, and did consecrate it with oile. *Cyrillus* vpon this place sayth, That although all the holy Scripture be full of mysteries,

finiſhed in all perfection in the ſeuenth yeare. There were alwaies buſied in the working of that temple a hundred fiftie and three thouſand and ſixe hundred workmen, and all this in time of peace, for otherwiſe in time of warre, it might haue been that ſome ſhould haue builded, and others defended. Of this great number of workmen, foureſcore thouſand brought ſtones out of the mountaines, and ſeuenty thouſand carried burdens on their ſhoulders, and the three thouſand and ſixe hundred were as it were ouerſeers and commanders: The vaſſales of the king of Tyrus are not comprehēded vnder this number, who did cut wood on the Mount Lybanus, and yet they were many in number, as it may appeare in that *Salomon* did ſend them at one time twenty thouſand load of corne, and twenty thouſand of barley, and twenty thouſand quintales of oile, and forty thouſand meaſures of wine. Neither are there included in this number the Marriners which brought timber, nor the engrauers which engraued images, nor the goldſmithes which wrought in ſiluer, which were a great number, ſeeing that the metall which they wrought was much. The Scripture maketh no mention of the ſiluer that was ſpent there, but he ſayth only that there was ſuch abundance of it in *Salomons* houſe, as there are ſtones on the earth. What ſhall wee ſay of the gold that was ſpent there, which would ſeeme incredible to all the world? Before that king *Dauid* died, he left three thouſand meaſures of gold for the building of the Temple, which hee offered of his owne, and not of that which he had taken in warre. All the nobles of the Realme did offer alſo for the building of that holy edifice fiue thouſand meaſures of gold, beſides others mettals of lattin, copper, and tinne, whereof there is no waight laid downe, becauſe the quantity of it exceedeth number. What riches was ſpent there may bee eaſily gathered in that, that the Temple was all couered with gold from the top vnto the bottome, & that not of plain gold like a painted table, but curiouſly cut & kerued. In this prowd building, this word gilding is ſildome vſed, but this word clad with gold, and enterlaced

with gold, and couered with gold is oft spoken, and therefore that which *Salomon* did of pure gold, is more thē now adaies is wont to bee gilded. The Glosse sayth, That the floore of the greatest place, which they called *Sancta*, and the floore of the lesser, which they called *Sancta sanctorum*, were both paued with fine gold, and all this for the reuerence of the arke, whereby so much the more euery thing was more precious, by how much the neerer it was vnto it. For the seruice of this Temple there were appointed twenty and foure thousand Priests, of the great tribe of *Leui*, whose charge was to panch the beasts, offer sacrifice, light the lampes, and kindle the fire. For to keepe the gates of the Temple, there were appointed foure thousand porters, and for to sing the Psalmes which *Dauid* made, and those which *Salomon* made, there were chosen other foure thousand, whose office was also to play on instruments of musicke. If the building which *Salomon* made was prowd and stately, so was also the first sacrifice which he offered, for he killed and offered vnto our Lord on one day twenty and two thousand beeues, and a hundred and twenty thousand sheepe. Now that wee haue spoken of the pompe, glory, and riches of that famous temple, wee will tell you in what all this great treasure did end, and thereby it may be perceiued how vaine and brittle all worldly glory is, and especially that which is founded vpon riches. It is a thing much to be wondred at, and worthely to be noted, that whē the *Sancta* was not rich, and when the great citie of Ierusalem was poore, with their pouerty they did ouercome all their enemies, and afterward with their wealth they were ouercome by them. *Dauid* was poorer than *Salomon*, and *Saul* was poorer than *Dauid*, and yet for all their pouerty they had more victories ouer their enemies then *Salomon* and *Roboam* his sonne in their times, whose riches & treasures did exceed the treasures of their predecessors. Men thinke that the remedy against misery & pouerty, doth consist in getting much wealth and riches, and in hauing abundance of all things; the which thing to thinke is a great vanity, and a dangerous thing

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to get, for we see many, who thinking to bring wealth and riches to their house, bring death, war, and dissention to it: and because we may not seeke far for examples, let vs looke vpon the Iewes with their treasures, and if wee weigh the matter well, we shall find for a truth that misery & pouerty is not remedied with riches, and that the captain of misery is peace, and the companion of riches is misery. No longer after the death of *Salomon* but fiue yeares, *Sesach* king of Ægypt did send to Ierusalem seuenty thousand horsemen, and twise as many footmen, and a thousand two hundred Wagons for cariages, and took Ierusalem and robbed the Temple, and spoiled king *Roboams* pallace: insomuch that the Temple was not so long a sacking as it was a building. The king of Babilon did send his army to Iudea, who vsed the matter so well, that hee tooke the city, and robbed the Temple, and led the king of Iudea prisoner to Babilonia, and no man was able to resist him or hurt him. After this great mischiefe came the king of the Chaldeans, who killed the yong men, tooke the women captiue, set fire on their towres, burnt the sanctuary, & tooke the people prisoners, and robbed the treasure. The warres which the Ægyptians, Chaldeans, and Babilonians had with the Hebrews, were not because they did hold them for their enemies, but only to rob their treasures: insomuch that against the poore Israelites made greater warres their owne riches, than all other barbarous nations. Let the litterall conclusion be, that wee may say truly of the Temple of *Salomon*, *Quod Consummatum est*, seeing that the Temple is at an end, *Salomon* which made it, the people where it was made, the riches with the which it was made, and the sacrifices for the which it was made. Of all this we may gather, that God dooth not giue vs riches, because we should loue them, but because wee should benefite our selues by them, & serue him with them: but alasse that which God doth giue vs to serue him withal, we doe turne to our owne pleasures and delights. *Dominus in templo sancto suo, dominus in cælo sedes eius*, sayth the Psal. 10. as if he would say, The places where our Lord doth most of

all abide are in the heauens vvhere he hath his seat, and in the holy Temple where he hath his dwelling place. Because we should not thinke that the Temple vvhich he here speaketh of is the Temple of *Salomon* in Ierusalem, or of *Diana* in Antiochia, or of *Pantheus* in Rome. God said not that hee dwelled in euery Temple, but he added holy, and also his. For in the Temple where God must dwell there must be no sinne, nor any else with him. The Temple which *Salomon* made vvas very rich, and although it vvas a Temple, it followeth not that it vvas holy, for if it had been, and those also which made it, they would not haue killed within it the great Prophet *Zachary* hard by the altar, nor they would not haue placed the Idoll *Astareth* in it vpon the altar, nor they vvould not haue consented that *Pompeius* should haue made a stable for his horses hard by the altar which vvas dedicated vnto diuine sacrifices. Neither was that Temple holy in respect of the Priests and ministers which were in it, for if it had beene holy they would not haue had birds at the gate to sell, nor bankes for Vsurers, nor Christ would not haue rebuked them, nor they put Christ to death. Neither was that Temple holy in respect of the sacrifices, seeing that they were not sufficient to take away sinnes: and if there was any profit in them, it was not by reason of the sacrifice which was there offered, but in respect of the merits of those which did offer them. Neither vvill vve say that *Salomons* Temple vvas holy by reason of the matter whereof it was made, because that true and sincere holinesse is not in gold, siluer, timber, & stone, whereof it was made, but in the Christian and glorious Temple which is there assembled and gathered together. It followeth then of that which is spoken, that God doth not abide euery where, & where euery man lusteth, but where our Lord wil make his dwelling place must be a Temple, and that a holy Temple, and his owne Temple, or els hee will dwell vvith none. Where or vvho is the true Temple vvhere God dwelleth, but the most sacred humanity of the son of God?

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Wee shall call his deified body a Temple, and a holy Temple, and his owne Temple: because of him and of no other, God said at the riuer of Iordan, This is my welbeloued son. This holy Temple was builded not by the hands of *Salomon* the peaceable, but by the hands and industry of the Holy-ghost, in whose framing and fashioning as *Salomon* spent seuen yeares, so the Holy-ghost did endue his with his seuen gifts. This our Temple is farre more richer than *Salomons* was, for if his was couered with gold, so ours is couered with diuine loue: and the difference betwixt those two may easily bee knowne, by the difference that is betwixt a simple gilter, and a great louer. In *Salomons* Temple, the things of gold were so measured, & those of wood so leuelled, that when they were laid downe, there was no Ax nor hamber heard: When the Holy-ghost did frame the Temple of the most sacred humanity of Christ in the wombe of the blessed Virgine *Mary*, hee framed it so iust, and made it in all perfection so exquisite, that there was there no axe of sinne, nor hamber of the diuell. The windowes of that temple were broader within than vvithout, to signifie vnto vs that the loue which Christ had secretly in his entrails was farre greater and broder than the wounds were which hee suffered for vs: and although that at the beginning he doth lead his a straight and narrow way, yet after that they doe tast of his heauenly loue he maketh all things broad and large vnto them. In this holy Temple of Christ, we must offer pure gold and excellent siluer, which wee doe then, when in heart we beleeue him, and with our mouth confesse him. There must also be offered latten, copper, and brasse, by which we may vnderstand the vertue of patience, for as those mettals doe suffer many blowes, and serue to many vses, so the vertue of patience doth suffer many iniuries, and maketh many men vertuous. It is fit for vs to offer there a iacinth stone, which is of the colour of heauē to signifie therby vnto vs, that al our works & desires shold be directed to attain heauē, because that is in heauen which we do beleeue on earth; there he dwelleth whō we preach here;

and that is recompenced there which wee suffer here. Wee should offer also in the liuely Temple of that blessed humility, scarlet wel coloured and fine: whereby is vnderstood the memory which wee ought to haue of his holy passion, the which if it was troublesome for him to suffer, is most profitable for vs to contemplate. O how happy should he be of whō it might be said, thy hears are like vnto the scarlet of the king died in the gutters. What are the heares but my thoughts? and what are the gutters but his precious wounds? and what is the coloured scarlet but his most precious flesh, died in his owne precious bloud? O who could be worthy to wash in this bloud the heares of his thoughts, euery day a little time, for seeing them of that colour, they would presently be acceptable to Christ. Thou shouldest offer also in this most holy Tēple scarlet twise died, that is, loue doubled: & if thou wilt know what loue doubled is, we tell thee that it is the loue of God, and the loue of thy neighbor. He offereth scarlet twise died, who doth the works of charity vnto his neighbour, and giueth no euill speech vnto any man: and hee doth also offer scarlet twise died who offereth his soule vnto God, and part of his goods vnto his neighbour in necessity. God did also command fine white linnen to be offered vnto him, whereby a chast and a clean conuersation is vnderstood, because there is nothing in this world in greater danger than the fame of a vertuous person. Flie then my brother, flie the occasions of the world, and trust not so much as thy selfe, for how much the finer the thrid of thy fame is, the sooner it will be broken & spotted, if thou haue not a viligant care ouer it. God commaunded likewise that they should offer him in his Temple timber of the wood Cethin, because it was incorruptible, whereby are vnderstood all perfect works and well finished; and this hee noteth, that if in vertuous workes wee haue not great constancy and peseuerance, the worme dooth consume them like as they doe timber. God doth also command that they should offer in his Temple goats heare, if they had nothing else, nor no other riches, and therevpon the Lord may offer

offer what he will, and man what hee can. What other thing are the goats heare which thou art to offer vnto him, but only our sharpe and austere workes with the which wee are to serue him? With a vile and base and rough couering, cloath of gold and fine silke is kept, and with a seuere life fame is conserued and a clean conscience, because that dainty meats and curious apparell are not to bee vsed among perfect men. O how happy hee should bee who might say with Christ, *Consummatum est*, that is, that he followed our Lord vntil the last houre as hee might, and offered vnto him that which he had.

CHAP. V.

How that all the mysteries and prophesies which God had prophesied of him were most highly fulfilled in Christ in Ierusalem.

Ecce ascendimus Hierosolimam, & consummabuntur omnia quæ scripta sunt de filio hominis, *Luke* 18. Luke 18 31.

Christ spake these wordes vnto his disciples in the last iourney that hee made with them in this life, and it as if hee would say, Behold we goe vp into the great city of Ierusalem, where all the propheſies shall bee fulfilled which are written of mee, and where the sonne of the virgine shall bee deliuered vnto the Gentiles, shal be scorned, and spet vpon, whipped and put to death, and after three daies they shall see him risen again. Before all things it is principally to be noted, that whersoeuer this aduerb (*Ecce*) is put, there is alwaies signified some great mystery as in *Esayas*, *Ecce*, Behold a virgine shall bring forth: in the incarnation, *Ecce*, Behold the handmaid of the Lord: in the transfiguration, *Ecce*, Behold a white cloud: in the temptation, *Ecce*, Behold the Angels shall minister vnto him: and in his resurrection, *Ecce*,

behold an earthquake. The things which Christ spake vnto them in this place were so high, and the mystery so great which hee discouereth vnto them, that they could not onely not vnderstand it, but they were also afeared and began to tremble to heare it: for they thought it a violent thing that they should martyr a holy man, and they thought it a very strange thing that any man should rise againe. *Theophilus* vpon S. *Matthew* sayth, That it is much to bee noted, that in all other iournies which Christ made, it is alwaies said that hee went in the company of his disciples, this one excepted, where hee sayth, that hee went before them, to declare the great ioy that hee had, to see that hee went to die and suffer passion for those whom he meant to redeeme and saue. The difference betwixt those which take in hand any iourney is this, that hee who goeth with greatest ioy goeth alwaies formost, because hee would soonest come to the end: and so it fell out here, for Christ hauing a greater desire of our redēption and saluation than the Apostles had, made most hast on the way. *Secretum meum mihi, secretum meum mihi*, said God by *Esayas* chap. 24. as if he would say, From the beginning of the world in the deapth of the eternity, I haue kept close a secret which no mā knoweth. O infinit good, O high Trinity, what is this secret, and from whom dost thou hide it? If there bee more than one secret, why doest thou call it two? and if there be but one, why doest thou say twise, My secret to my selfe, My secret to my selfe? Hee doth twise iterate this word Secret, because there be two mysteries, and yet calleth them in the singular number, because they are but of one Christ, in whom they were accomplished, and for whose cause they were vnto the world reuealed. What greater secret, or what greater mystery, or what higher Sacrament could there be in the world, than for Christ to tell his disciples, that being God he should die, & being man he should rise againe? And it was not without a great mystery that Christ would draw his disciples from the people, draw them to the way, and talke with them in secret, letting them vnderstand by these circumstances,

ces, that that which he would tell them should be a great secret, seeing that he did not tell it thē but in great secret. *Chrisostome* vpon S. *Mathew* sayth, All the glory of God and all the saluation of the Gentiles consisteth in the death which Christ died, and in the bloud which for al the world he shed: and therefore because the mystery was so high & so strange, he would not discouer it but vnto those of his holy colledge, and vnto them also in great secret. It was a high mystery to say, That being God he should die; and it was also as strange to say, That he who was man should rise again: and he would not reueale it vnto the people, because they should not bee scandalized, but reuealed it to those of his holy colledge for their benefit, because that the most precioussest treasures are alwaies kept in the best and surest chests. It is not then without cause that the text sayth, *Assumpsit eos secretò*, to let vs thereby vnderstand, that wee should not reueale high secrets to all men, nor yet hide thē from some men. Now that Christ hath drawne his disciples into the field, and lead them somewhat beside the way, the text sayth, that hee spake secretly vnto them, saying, Behold wee goe vp to Ierusalem: as if hee should say, My children & my brethren, I will open a secret vnto you, such as you haue neuer heard before, that is, that we draw now neere vnto Ierusalem, where I am to suffer, and now the time is come when I must suffer, & the death which they will giue shall be such as my Father hath ordained, and which in the Scripture is prophecied, and which by mee is accepted. And because our Lord here sayth that he must die in Ierusalem and not els where, the prophesie of the Psalme is to be considered, 73. which sayth, *Deus autem rex noster ante secula operatus est salutem in medio terræ.* His meaning is, Our God and our king hath determined to redeeme the world in a place which is in the middle of the world. If vvee read *Ptholome* in his tables, and beleeue *Strabo* in his booke of the situation of the world, they will say that the situation of the city of Ierusalem is in the middle of the earth, and that that precisely is the nauell and center of the vvorld. According

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vnto the prophesie alledged Christ dying in Ierusalem, hee̅ died in the middle of the world, because that Ierusale̅ hath on the South side the kingdome of Ægypt, on the East side the kingdome of Arabia, and on the West side the Mediteranian sea doth compasse it, and one the North side the kingdome of Syria. *Basill* the great sayth vpon the Psalmes, There could nothing bee more fit and conuenient, than that hee who was the meane and mediator that God should pardon our sinne, should die as hee did in the middle of the world: for if hee should haue died in the East or in the West, they would haue thought that they had been redeemed, & that all the rest had continued cōdemned. By reason wherof, our Redeemer of the world would die in the middest of all men, seeing that he suffered for all men. *Barnard* in an Epistle sayth, When the Prophet saith, that our Lord hath wrought our saluation in the middle of the earth, hee meaneth that he loueth the mean very much, & hateth extreames: for he doth aswell hate the extream of fasting, as ouermuch eating; and hee hateth as well extreame pouerty as too much vvealth; and he hateth as well too great basenesse of mind as extream pride; and hee hateth as well extreame ignorance as ouermuch eloquence. *Cyprian* sayth, In this thou maiest see what an enemy Christ is to extreamties, and how little hee fauoureth such as vse them, in that, that for to giue vs an example, that in all thinges wee should cleaue to the meane, and flie the extreames, his will was to die in the middle of all the world. Wee must note also, that Christ sayth, *Ecce ascendimus*, for by this hee sheweth that hee goeth not to his death forced or constrained by any, but of his owne loue: the vvhich infinite loue as it brought him from heauen to take flesh, so it dooth lead him to die on the crosse. When the son of God sayth vnto his Disciples, Behold we go vp to Ierusalem, this is no speech of a malefactor, but of a great Redeemer, because the vvicked man neuer sayth vnto his friendes, I goe to die, but looke they carry or lead

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mee to receiue iuſtice. O high myſtery, O diuine Sacrament, vvho euer heard that ſuch a man as Chriſt vvas, young, healthfull, free, and iuſt, of his owne proper vvill ſhould ſay vnto his Diſciples, Behold I go to Ieruſalem to die: as if hee vvould ſay, Behold I goe to bee merry and to great ioy. *Aymon* ſayth, What ſayth hee elſe vvhen hee ſayth, Behold vve goe vp to Ieruſalem, but make it knowen vnto the rulers of the church, that he goeth to die before his information bee drawne, before the ſergeants do take him, before the hangmen doe keepe him, and before that the iudge hath giuen ſentence on him. *Rabanus* vpon this place ſayth, When Chriſt ſayth vnto his Diſciples, Behold vvee goe vp to Ieruſalem: it is as if hee vvould ſay, Behold and marke vvell, that when you ſhall ſee mee hanged vpon the croſſe like vnto a malefactor, doe not thinke that I am onely a man, for if to die bee the condition of a man, yet to die vvillingly is the property of God alone. Hee vvho is a pure man dieth although hee vvould not, but hee vvho is God and man dieth vvhen hee vvill: and ſuch vvas the ſonne of God, vvho tooke death vvhen hee vvould, and took againe his life vvhenit pleaſed him. *Remigius* in a certaine Homily ſayth, In this ſpeech of, [Behold vvee goe vp to Ieruſalem] the ſonne of God dooth ſhew two things vnto vs, that is, That hee goeth to die; and that hee goeth to ſuffer that death of his owne accord: ſo that we owe him for two debts, the one for the bloud vvhich hee ſhed, and the other for the loue vvith the vvhich he ſhed it. *Cyrillus* ſaith alſo, If as Chriſt ſaid, Behold I goe to Ieruſalem to die of my owne voluntary vvill, hee ſhould haue ſaid, Behold they draw me to be iuſticied by force; vve ſhould haue ben bound vnto him for the martirdome which he ſuffered, & not for the wil vvith the which he ſuffered. But ſeeing he ſaith plainly that he goeth of his own voluntary vvill, to the butchery of the Mount of Caluary to bee executed; it is certaine, that if vvee owe him much for that hee did ſuffer,

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we owe him much more for the loue vvith the which he did suffer. S. *Ierome* sayth likewise in this speech of *Ecce ascendimus*, our great sheepheard dooth admonish all other sheepeheards, that when necessity doth so require, they should not oppose themselues against any tyrant if they vvould put thē to death, but also offer themselues to death for the saluation of their flocke: because there is no higher degree of martyrdome, than to die for the sauing of his neighbour. *Simon de Gassia* sayth, For the sonne of God to say vnto his disciples, Behold I goe to die, and not, They carry mee to kill me; was to let them vnderstand, that to the Christian religion, & profession of the Gospell vvee should not bee drawne by force, but goe willingly, because our Lord doth not so much regard the feet with the which wee seeke him, as hee doth behold our intentions with which we loue him. And Christ saith further, *Et consummabuntur omnia quæ scripta sunt de me*, as if he would say, The cause vvhy I goe to Ierusalem is because all things vvhich are vvritten of mee by the Prophets may bee fulfilled and accomplished. *Origen* sayth, All thinges vvhich vvere vvritten of Christ are brought vnto three things, and all those to be fulfilled by him, to wit, that vvhich he should doe, that vvhich he should suffer, and the reward vvhich he should haue, aswell for that vvhich hee did in his life, as for that vvhich he suffered at his death. That which Christ did, vvas to plant the church: that vvhich he suffered, was a most cruell death: & the reward vvhich he receiued, vvas his glorious resurrection: insomuch that in his holy life, in his dreadfull death and pasion, and glorious resurrection, all the holy Scripture is contained. These two speeches vvhich Christ spake doe very vvell agree, that is, that vvhich he sayth here *Consummabuntur omnia*, and the other vvhich he vttered vpon the crosse *Consummatum est*. For in that, that he died and rose againe, all vvas fulfilled that was vvritten of him. But speaking more particularly, Christ sayth, that in entring into Ierusalem, he should be deliuered vnto the Gentils, and that he should bee mocked vvith iniurious vvords, and spet vpon

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with grosse spettle, and whipped with much discipline, and that he should also bee crucified and put to death with great nailes. Who euer saw or heard the like vnto this, that they should vnload such a heape of iniuries, and such a multitude of torments vpon so tender a body, and so iust a person? *Dedit percutientibus se maxillam, & saturabitur opprobrijs*, saith *Ieremy*, chap. 3. Speaking of Christs iniuries, as if hee should say, The redeemer of the world will bee so patient in his trauails, and so obedient vnto his persecutors, that hee himselfe will offer his cheeke to be buffetted, and he will put himselfe before them, because they should fill him with iniuries. How well so euer *Ieremy* did propheſie this, yet Christ did fulfill it better, seeing that he offered vnto his enemies not onely his cheeke that they might buffet it, but also all his holy body that they might kill it. What meaneth this O good Iesus, what meaneth this, The Prophet *Elias* did flie from the citie of Ierusalem, because Queene *Iezabel* should not cut off his head, and doest thou goe to Ierusalem, where thou knowest that they wil depriue thee of thy life? Great king *Dauid* fled from the city of Ierusalem, and went out of it, because hee would bee no more persecuted of king *Saul*, and doest thou goe to Ierusalem to bee crucified? In this point sure thou art not *Dauids* sonne, nor *Helias* companion, for if they flie from Ierusalem to saue their liues, thou goest to Ierusalem to offer thy selfe to death. If thy death had been a common death, it might haue been born with, but seeing that it was more grieuous to suffer the circumstances of thy death, than death it selfe, what necessity constrained thee, or what charity mooued thee why thou shouldest not haue fled with thy Father *Dauid*, or absented thee with the Prophet *Ely*? It is a thing worthy to bee noted, that Christ putteth it for the greatest point of his Martyrdome that he should be iniuried, and also that he should be scorned and mocked. By which complaint hee doth let vs vnderstand, that the sonne of God did grieue more at the iniurious words which they spake vnto him, than at the lashes and discipline which they gaue him. *Ieremy* doth

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not say that Christ should be filled in his passion with stripes *flagellis*, but *opprobrijs*, reuilings and iniuries, and the reason is, because stripes & lashes passe no further than the shoulders, but iniuries entred vnto the entrails. Who is he in the world which wil not be more grieued at an iniurious word, thā with the point of a speare? *Ieremy* maketh no reckoning of the thornes, nor of the nailes, nor of the lashes, but onely of the iniuries which Christ suffered, seeing that hee saith, *Saturabitur opprobrijs*, because hee passed through those torments but one day, but hee suffered iniuries and blasphemies euery day. In these words of *Ieremies*, He shall be filled with iniuries: he signified vnto vs, the cruelty of his torments and the multitude of his iniuries: for as hee who is full, hath no more place in his stomacke to fill, so there was no torment which to the sonne of God they left vngiuen, nor no iniury vnspoken. For what torments were there which they gaue him not, or what iniuries could there be spoken which they vttered not. *Hugo de sancto victore* vpon *Ieremy* sayth, Because the son of God would declare that hee was the iustest of all others, and of all martyrs the greatest martyr, he said that he should be filled with iniuries and reuilings: because that in all other martyrs, they did lay hands with no other intention, but to martyr them, but in Christ they laid hands to kill him, & tongues to iniury him. S. *Ierome* on this place sayth, *Ieremy* saith very well of Christ, *Quod saturabitur opprobrijs:* for wee doe not read of any Martyr, that he was martyred with tongues, but with hands, the son of God alone is he, whose life they tooke away with their hands, and fame with their tongues. *Isichius* vpon Leuiticus sayth, With great reason, the Prophet *Ieremy* sayth of Christ, That he should be filled with iniuries: seeing wee see, that in his holy passion, liers doe sell the truth, fooles mocke wisedome, the guilty whip innocency, the wretched spet vpon glory, and the dead kill life. S. *Barnard* in a sermon of the passion sayth, What heart is able to endure it, or what fingers able to write it, to see that the liberty of captiues is sold, the glory of Angels scorned and mocked, the morning

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ſtarre of the world ſpet at, the Lord of all ſcourged & whipped, and he who is the rewarder of trauels murthered? S. *Ambroſe* vpon S. *Luke* ſayth, Of Chriſt only, & of no other *Ieremy* ſayth, *Quod ſaturabitur opprobrijs*: ſeeing that he was ſold like a malefactor, mocked like a foole, ſpet at like a vile perſon, whipped like a theefe, and put to death like a traitor. S. *Hilary* in an Homily ſayth, According vnto the propheſie of *Ieremy*, the ſonne of God ſhall be filled with iniuries, ſeeing that he is ſold of the Symoniacles, mocked of hypocrites, whipped of tyrants, ſpet at by blaſphemers, and put to death by heretikes. Let our concluſion then be, that not without a high myſtery, nor profound ſacrament, Chriſt before hee ſhould ſuffer, ſaid theſe words of *Conſummabuntur*, and in the end of his ſuffering, *Conſummatum eſt*, to let vs vnderſtād, that at one time Chriſts life did end: and if we be ſuch as we ought to be our faults.

CHAP. VI.

Here hee entreateth of that high praier which Chriſt made vpon the table, ſaying, Pater ſancte non pro mundo rogo, ſed pro illis vt ſerues eos a malo. *In which praier if he obtained conſtancy and ſtoutneſſe for his Apoſtles, yet he forgot not the weake ſaying*, Non rogo vt tollas eos a mundo.

Pater ſancte claritatem quam tu dediſti mihi dedi eis, vt ſint Conſummati in vnum, Ioh. 17. Theſe words are ſpoken by the mouth of the ſon of God, praying vnto his Father, after he had made a ſermon before ſupper, the higheſt and longeſt that euer hee preached in all his life time, as if hee ſhould ſay, O my holy, eternall, mighty and bleſſed Father, that Ioh. 17. 22

that which I entreat and request of thee in this last houre is, that seeing I haue giuen to my Disciples part of the light and science which thou hast giuen mee, thou wouldest also giue them grace to bee perfect in that kind of perfection as thou are wont to make perfect the elect. By occasion of those words which Christ spake vpon the crosse, that is, *Consummatum est*, and by reason of that other which he spake, praying vnto his Father, *Consummati sunt*, it shall bee necessary for vs to declare in this place what that is which the redeemer of the world spake in his praier, and what the Scripture sayth of it. It is here to be noted, who hee is which praieth, where hee praieth, when he praieth, and how he praieth, and for whome he praieth, & what he praieth: for oftentimes in Scripture the circumstances how a thing is done, makes it either weighty or very weighty. Hee who praieth is Christ; the place where, is the parlor; the time, is at supper; how, is with lifting vp his eies; the things which hee praieth, are very high; they for whom, are his disciples. In this high praier Christ spake dainty words, most graue sentences, very secret mysteries, very necessary aduises, and very profitable counsels; by reason whereof, it is conuenient to read them with attention, and note them with deuotion. Christ then sayth in the beginning of his praier, *Pater sancte serua eos in nomine tuo qui tui sunt, & pro eis rogo & non pro mundo*, as if he should say, My holy and blessed father, that which I ask of thee for these thy children and my disciples, is, that thou deliuer them from sin, & keep them in thy seruice, seeing that they bee my brothers by nature, and thy children by grace: and if I aske any thing of thee it is not for those which are of the world, but for those which thou doest keepe vnder thy safegard. O sweet words for the good, and sorrowfull for the bad, seeing that by them are diuided and seperated the perfect from the foreseene, the elect from the reprobate, Gods friends from the children of perdition, and also the neighbours of heauen from the louers of the world. Howsoeuer Christ our redeemer praied from the hart for those which he loued from the heart, yet he set this word

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ries, yet there is greateſt attention to bee giuen when it ſpeaketh of the altar, or of a Prieſt, becauſe that, that myſtery cannot be handeled, and not talk of the myſteries of Chriſt. If we doe looke into the words of the text, we ſhall find that that which is annointed is the altar, that with the which it is ointed is holy oile, and the manner how is with one finger only, and that ſeuen times; and that which was further ointed were all the ornaments of the altar. Theſe were the qualities of the altar, neere vnto it were the holy breads, before it burned lampes, on the ſide of it they did put the candleſtickes, on the top of it the offered ſacrifices, at the foot of it they ſhed the bloud, behind it were the people, ouer againſt it was the vaile, vpon it was the Cherubin, about it were the curtaines. This altar was made of wood which would not rot, there could come none to it but the Prieſts, they could not goe vp to it by ſteps nor ſtaires, night and day lampes burned there, & other fire which ſhould not be put out. Although the altar of the Synagogue had many priuiledges, and great freedomes, yet it had a counterpeiſe with it, which was, that vpō it they ſlew all the beaſts which they did offer vnto God, & therefore it was ſometimes ſo bloudy & ſo loaden with flies, that it ſeemed rather a bord in the butchery to cut fleſh on, then an altar of the church. Who is the true altar, & the holy altar, and the cleane altar, but only the ſonne of the liuing God? *Origen* ſayth, In the Temple of the Synagogue the altar was one thing, and the Prieſt another, & another thing that which they offered; but in the altar of the church, the altar where they offer, and the Prieſt which doth offer, and the ſacrifice which is offered, and he vnto whom it is offered is one and the ſame thing. *Leo* in a Sermon of our Lords Supper ſayth, In this high ſupper and in this holy altar, the ſonne of God is the altar, and the meat, and he who inuiteth, and he who is inuited, he who eateth, and is eaten, hee who annointeth, and is annointed, he who offereth and is offered. What preheminences had the altar of the old Synagogue, which are not greater in the Catholicke church? Their altar was of

the wood of the Mount Lybanus,& ours of the most sacred humanity of Christ ; theirs was of wood which would not corrupt,and ours of flesh which cannot sinne;theirs was made bloody with other bloud than their owne,and ours is washed with his own bloud;vpon theirs they did kil beasts,vpon ours they forgiue vs our offences;to theirs there could none go vp but the Priests of the tẽple,but vnto ours al the sinners of the world may come vnto ;in theirs there burned a fire of light which must euery houre be kindled and put together, but in ours there burneth the fire of his loue and charity which can neuer be extinguished. O holy altar, O glorious altar of the crosse,in which there is offered not dead beasts,but mens sins, not to proue thẽ but to pardon them, where our weake seruices are offered,not because thou wouldest praise thẽ O Lord, but because thou wouldest accept them , and where also the merits of thy holy sonne are offered,not for his own sake who was without sin, but for ours who can doe nothing but sinne. The altar of the Synagogue had no step nor staire , because the common sort did beleeue nothing in God but his essence, but to the altar of our catholick church,which is a congregation of the faithful,they go vp by three steps, because we beleeue in one essence & three persons. The text also saith,that the altar of the synagogue was annointed with one finger only:who shal we say that this finger is but the selfesame holy-ghost? *Hilarius de Trinitate* saith, In al the Trinity there is but one arm,& that is the Father,of whom the Prophet saith, *Et brachiũ meũ cõfortauit eum*, neither is there any more but one hand which is the son,of whom also the Prophet saith, *Filius meus es tu ego hodie genui te*,nor there is in all the Trinity but one finger of whõ the scripture saith, *Digitus dei hic est*.In the vnctions & creations of vs there are many fingers occupied, that is, my great grandfather begat my grandfather,and my grandfather my father,& my father begat me, & I begat my son,and my sonne begat my nephew :but in the generation of Christ there was applied one only finger,which was the person of the holy-ghost. *Augustin*.in a sermon sayth, Seeing that he

he which doth beget is one, and hee who is begotten is one, and she who doth bring forth is one, and he for whom hee is borne is one, which is the world; why should there haue been more then one finger, which was the Holy-ghost? The text sayth further, that the altar was not annointed once only, but seuen times a row. What is meant that Christ was annointed seuen times a row, but only that all the seuen gifts of the holy-ghost were bestowed vpon him? It is to bee noted, that in all the sacrifices which they made of kine, sheepe, and goats, and pigeons, the altar was alwaies annointed with bloud, sauing when they ordained *Aaron* a priest, at what time they did annoint it with oile alone, the which was not done without a mystery. The reason thē is this, that because al their sacrifices were done to take away the Iews sins, the which were to bee taken away with shedding of bloud, *Quia sine sanguinis effusione non fit remissio*, sayth the Apostle, there was no need of effusion of bloud in the sacrifice which did only represent Christ, because in him there was no sinne at all. Why should they haue annointed with bloud the altar of the humanity of Christ, considering that not onely there was no sin in him, but in him all the sins of the world were to be taken away? If the curious Reader would deeply vnderstand this high figure let him turn *Moyses* name into the Father, and *Aarons* name into Christ, and the altar into humanity, and the name of annointing into gift, and bloud into the water of baptism, & the finger into the holy-ghost, and then hee shall truly find, how well the truth doth answere vnto the figure, and the letter to the spirit. The text sayth further in the same chapter. *Vnxit altare cum omnisuppellectili*, as if hee should say, After that *Moyses* had made an end of annointing the altar with holy oile, hee did also annoint all things that did belong to the altar, that is, ewars, basins, candlestickes, towels, hookes, chasin-dishes. Let no man thinke it to bee a iest, that God commanded to annoint with holy oile, not only the altar, but also all things which did appertaine to the altar, because that by this is discouered one of the greatest priuiledges that Christ had,

which no man did euer but hee enioy in the world. What should it meane that at the altar of the Synagogue there remained nothing which was not annointed with oile, but that there was nothing in the humanity of the word which was not fully repleniſhed with the holy-ghoſt? Why is Chriſt called *Sanctus ſanctorũ*, but becauſe his holy vnction was more holy thã that of all the other ſaints? When the church doth waſh her creatures in baptiſm, ſhee doth with water waſh, and as it were only there annoint ſoules which were defiled with original ſin, the which ſoules are made ſo clean & pure with that vnction, that if they ſhould depart preſently out of this life, they ſhould imediately by Gods fauor go to glory. O vnhappy that we be, for although they waſh & annoint our ſoule in baptiſm, yet there remaineth our memory to be annointed, ſeeing that wee forget God; there remaineth our vnderſtanding to be annointed, ſeeing we think of other things thã of God; there remaineth our will to be annointed, ſeeing that wee put our loue on other things beſides God; & alſo our hart remaineth to be annointed, ſeeing we giue it to another thã to god. What ſhall we ſay of our poore body, ſeeing there is no part or mẽber of it which is annointed? ſeeing my eies can ſee nothing but vanity, my ears hear nothing but lightnes, my toung nothing but lie, my mẽbers cõmit ſin, & my hands theft? what ſhal I ſay of ſuch a body, is he not rather rottẽ thẽ annointed? whẽ the Apoſtle S. *Paul* ſaid with weeping tears, alas & woe be vnto me vnhappy & vnfortunate man, who wil deliuer me frõ the ſeruitude of this body? would he haue ſpoken ſuch pitiful words if the powers of his body had been annointed with holy oile of loue & charity? the church like a pittiful mother doth annoint vs with the wholſome water of baptiſme when we be born, & afterward ſhe doth waſh and annoint vs vvith loue & charity whẽ ſhe doth giue vs grace to loue god & forgiue our neighbors: the firſt vnctiõ is to help vs that we do not ſin, & the ſecõd to make vs clean of al that which we haue already ſinned. O what ſmall need Chriſt hath to bee ſo many times annointed, nor by the church helped; for from the firſt inſtant of his incarnation was annointed, not only the altar of

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his moſt holy humanity, to enioy preſētly the diuine eſſence, but alſo all the members of his holy body were annointed, becauſe they might neuer ſinne, nor neuer be ſeperated from God. The figure of annointing the altar with all the furniture was ſpoke of none but of Chriſt, nor fulfilled in none but in Chriſt alone, becauſe it doth eaſily appeare, that as the holy-ghoſt left no part in his ſoule nor body, which he did not ſanctifie and make holy, ſo there was no power in his ſoule nor body, which to our benefite hee did not imploy. Wee may better ſay of Chriſt than of *Moyſes*, hee dooth annoint the altar, *Cum omni ſuppellectile*, ſeeing that with his feet hee viſited the altars of the Temples, with his hands cured the ſick, with his tongue preached to the people, and with his heart forgaue ſinners.

The end of the fift word which Chriſt our redeemer ſpake vpon the altar of the Croſſe.

These foure chapters are all which the Author left, made vpon the seuenth word which Christ spake vpon the crosse, that is, *In manus tuus, &c.* For whilest that he was a making it, it pleased our Lord to take him out of this life.

CHAP. I.

How God is the only and true comforter, and how hee was Deus vltionum *to the Synagogue, and is to the church* Pater misericordiarum.

Benedictus deus & pater domini nostri Iesu Christi, pater misericordiarum, & deus totius consolationis, qui consolatur nos in omni tribulatione nostra. These are the words of the Apostle, speaking of the goodnes and mercy of our Lord God, as if hee should say, Blessed and praised bee the Father of our Lord Iesus Christ, who is the father of all mercies and God of all comfort, and who is the true consolation of all our tribulations. With a high stile and lofty wordes the Apostle doth extoll the greatnesse and power of God in calling him Father, and Father of mercies; and God, and the God of consolations: and aboue all that, he keepeth them

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not for himself only, but doth succour vs with them in all our tribulations. O how happy is the Apostle who vttereth these words, and how blessed wee Christians for whom hee spake them, and how blessed is Christ, by whose merits they were spoken? What grauer sentences, or sweeter words could bee spoken, seeing that by them he maketh himselfe, of God, our Father; of a iudge, our aduocate; of a Lord, our brother; of a reuenger, mercifull; of him which was cruell, gentle & meek; of him which could not be spoken with, most affable; and of one which was inuisible, treatable. Thou maist haue pitty on me, and I haue pitty on thee, and I can comfort thee, & thou canst comfort me, but to haue pitty on all, who can doe it but only the father of mercies? and comfort all men, who is able to doe it but only the father of all consolations? If I be sicke one may cure me, if I be naked another can cloth me, if I be sad a freind can somewhat comfort mee, but tell mee I pray thee, who is able to helpe mee in all tribulation and distresse, but only our Lord who doth cõfort vs in all our tribulations? Who sayth by the Psalme, *Cum ipso sum in tribulatione*, & of whom speaketh the Apostle, *Quod consolatur nos in omni tribulatione*: of who was he euer called whom he did not helpe? The father of our Lord Iesus Christ is he, who in calling vpon him, doth open; in speaking to him, doth answer; who being demanded any iust thing, doth graunt it. By peeces & by patches, and by crownes men can giue vs of their pleasures, and the world his delights: onely hee who is the God of all comfort can comfort vs in our distresses, and succour vs in our necessities. It is much to be noted, that the Apostle doth not say the God of consolation, but the Lord of all consolation: whereof wee may inferre, that all comfort which dooth not come of him is dissolute or fained, or imperfect. Wee should haue great pitty on those men which say, Let vs go sport our selues at the water, let vs goe walke in a garden, who seeme rather to play the Idolaters then to recreate themselues, seeing they put all their felicity and ease in seeing a greene meddow in the running of the riuer, in flourishing trees, and to sit

in a banketting house. *Seneca* in an Epistle sayth, Let no man thinke that consolation dooth consist in that which wee see with our eies, or heare with our eares, or touch with our hands, or smel with our nose, but only in that which the heart desireth: for no man can bee at rest, if his heart haue not contentment. With variety of meats the tast is recreated, the sight reioiceth in faire sights, the hearing is delighted with sweet musick, the smell is pleased with aromaticall perfumes, and the feeling ioieth in soft thinges; but what shall the poore heart doe, which neither taketh tast in meats, nor pleasure in musicke, nor delight in that which it seeth, nor contentment in that which it smelleth? what other thing saith the church when she sayth, *Sursum corde*, but that we should lift vp our hearts vnto God, seeing that there is no perfect consolation for them below in the world. Al wicked men would bid God much good doe it him with his glory, if they could find any perfect ease vpon earth for their hearts, but because they cannot find it, bee he neuer so bad hee sigheth to goe to heauen. We say all this, because the Apostle saying, that hee is the God of all consolation, how can any man haue any consolation in this life, vnlesse hee giue it him who is the God of all consolation? How great soeuer a lord *Hector* was in Troy, & how great soeuer *Alexander* was in Asia, and how mighty soeuer *Cæsar* was in Rome; notwithstanding Christ was greater in his church: because all those Princes were such ouer their cities only, but the sonne of God is the God of all consolations. What greater pleasure then to giue pleasure to whom thou loueſt, what greater contentment then to giue contentment to whome thou likeſt? Our Lord kept this treasure for himselfe alone, and reserued this segniory for himself, that is, *Quod sit deus totius consolationis*, and therevpon it is, that if he will not shew that which hee can doe, and impart among vs that which he hath, no iust mā should liue cōtētedly, nor any Angell happily. If as one is lord of many possessions and inheritances, he were also of many pleasures and consolations, what would wee not giue for them, what would wee not, be-

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ſtow to attaine vnto them, and vnto what would we not put our ſelues to take them? All mortal men go after their pleaſures, and hunt for delight, but alaſſe they ſeeke them in the houſe of the God of trauels which is the world, and forſake the Lord of conſolations which is God, and therefore they goe aſtray in that which they ſeeke, and goe diſcomforted in that which they deſire. *Barnard* in a ſermon ſayth, O what a great comfort it is to the good, that they haue him for their God and Lord who is the God and Lord of all conſolations: for it is not to be beleeued, that being the God of al comforts, that he doth not impart ſome of them vnto his; and eſpecially, ſeeing that hee doth not diſcomfort thoſe which offend him, who will not beleeue but hee will comfort thoſe which ſerue him? When the Apoſtle ſayth that our God is the God of all conſolations, and not onely that, but alſo the father of mercies, we haue great cauſe to loue him, and to be thankfull vnto him, ſeeing that not long before hee called himſelfe the God of reuenge, as now he dooth call himſelfe the Father of mercies. S. *Ambroſe* ſayth, What greater news could we hear, or what could he giue vs for a greater reward, then for our Lord to giue himſelfe vnto vs for our father, his ſonne for our brother, the holy-ghoſt for our maiſter, his church for our mother, the Sacraments for a medicine, his death for a pardon, & his bloud for our redemption? *Iſichius* vpon Leuiticus ſayth, Marke the depth of the Scripture, and thou ſhalt ſee that when he ſpeaketh of mercies, it doth not call God, *Deus miſericordiarum*, The God of mercy, but *Pater miſericordiarum*, the Father of mercies; and when it talketh of iuſtice, it doth not call him *Pater vltionum*, but *Deus vltionum*, The God of reuenge, becauſe it is the office of God to puniſh, and the duty of the father to pardon. The Prophets did oft vſe this word *Deus*, God, and helped themſelues little with this word *Pater*, Father; and Chriſt contrariwiſe, did oft benefite himſelfe with this word *Pater*, Father, and ſildome with this name *Deus*, God: giuing vs thereby to vnderſtand, that the time of iuſtice was now ended, and that

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the time of mercy was come.

Isidorus De summo bono, sayth; O eternall goodnesse, and depth of all vvisedome, vvhy should I distrust in thy great clemency, being that thou art my Father, and Father of all mercy? Let the Pagans distrust in thee who beleeue thee not, let the vvicked distrust in thee vvho serue thee not, for I vvill hope in thee vvith those vvhich serue thee and loue thee: For although I cannot wholly serue thee, I labour as much as I can not to offend thee.

Anselmus vpon the Apostle sayth, After I heard thee say, O my good Iesus, *Pater ignosce illis*; and the Apostle say, *Pater misericordiarum*, Although my naughty life make mee afraid, yet thy great mercy commeth immediately to my mind, for the same day that thou diddest make thy selfe man, thou diddest change thy name, from the God of Reuenge, into the Father of Mercies. O glorious and happy chaunge, that is, the changing the name of God into the name of Father, and the name of a Reuenger into the name of a Defender, the name of Iustice into the name of Mercy, the name of a Creator into the name of a Redeemer, all which thou diddest chaunge vvhen thou wast made man, and diddest suffer on the crosse for mee.

Saint *Augustine* vpon the Apostles vvordes sayth, Tell mee O good Iesus, tell mee O great Redeemer, after thou haddest chaunged the name of *Deus vltionum* into the name of *Pater misericordiarum*, what diddest thou see so hard that thou diddest not bring to passe, or vvhat sinne diddest thou see so enormious that thou diddest not pardon? In calling thy selfe the Father of mercies thou diddest forgiue *Matthew* his exchanges, *Mary Magdalene* her vanities, the Samaritane

matitane her Adulteries, the good theefe his theft, and the fiſher-man *Peter* his denying of thee, the Apoſtles forſaking of thee, and thy enemies putting thee to death. *Irenæus* ſayth, Seeing that the time of *Deus vltionum* is paſt, and that the time of *Pater miſericordiarum* is come, haue mercy on mee, O great God of Iſrael, haue mercy on mee: and when ſhall this bee, but vvhen thou vvilt giue me ſtrength to ſerue and praiſe thee, and endue mee vvith grace to ſaue mee? O Father of mercies, O the God of all conſolation, vvhen ſhall my ſoule heare for her ſelfe, *Pater ignoſce illi*, as the vvicked Synagogue did heare thee ſay, Father forgiue them? What doth it auaile mee, that thou haſt pardoned thoſe vvhich did then put thee to death, if thou doe not alſo now forgiue vs vvhich moſt vvickedly offend thee? Children for children, ſinners for ſinners, there is as great reaſon that thou ſhouldeſt pardon thoſe of thy holy church as thoſe of the Synagogue, for if they vvere children of the God of reuenge vvho did put thee to death then, they are alſo children of the Father of mercies, who do offend thee now.

Saint *Auguſtine* in his Confeſsions ſayth: O Father of mercies and God of all comfort, if it bee true that I vvas vvith thoſe vvhich tooke thy life from thee vpon the croſſe, vvhy ſhouldeſt thou not as well forgiue mee my fault, as thou diddeſt then theirs?

Vnto thee O eternall Father, I ſay *Mea culpa*, and vnto thee O holy ſonne I confeſſe my offence, in that, that if I vvas not vvith *Iudas* vvhen hee ſold thee, yet I vvas vvith the vvicked and vngratefull Iewes vvhen they did crucifie thee: for if they did faſten thee on the croſſe vvith nailes, I did there crucifie thee vvith my ſinnes. *Anſelmus* in his Meditations ſayth, O good Ieſus, O the bliſſe of my ſoule, vvho carried

carried thee to the crosse, but the loue which thou haddest to redeeme vs? And what tormented thee but thy dolours? And what tooke thy life from thee but my sinnes? And by whom haue I life but by thy merits? O Father of mercies, if it be true, that for my demerits thou diddest lose thy life, and that by thy great merits I recouered my soule, dost thou not thinke that thou hast much in my faults to pardon, & in my soule to redresse and amend? *Barnard* sayth, O creator of all things, O redeemer of all sinnes, vnto thee O my God I offer my selfe, and before thee O my Lord I present my selfe, not such a one as thou diddest leaue mee when thou diddest create mee, but such as one as thou foundest mee when thou redeemedst mee. What a one diddest thou leaue mee but made to thy image and semblance? and what a one diddest thou find mee but with my innocency lost, and loaden with sinne? O father of mercies pardon mee, seeing that I am a worke of thy owne hands, pardon me seeing that I am one of thy children, and seeing I say vnto thee vpon my knees, *Tibi soli peccaui*, it is reason that thou answer me (O my God) with *Miseriatur tui*.

CHAP. II.

Of the difference that is betwixt Dauids testament, and Christs testament, seeing the one commandeth to reuenge other mens iniuries, and the other pardoneth his owne death.

3. King 2. 6.

On deduces canicies eius pacifice ad inferos, 3. Reg. chap. 2. King *Dauid* being in the last point of his life, commanded his sonne and heire apparent, *Salomon*, to be called vnto him vnto whome hee spake these words, Thou remembereft my sonne *Salomon*, when my seruant and capraine *Ioab* did slay captaine *Abner*

Abner and *Amasias* who were seruants vnto king *Saul*, the which offence becausse I cannot reuēge in my life, the charge shll be laid vpon thee, to see that hee goe not quietly to his graue: and *Dauid* said further vnto him, Thou shalt also remember, that when I fled from thy brother and my son *Absolon*, my enemy *Simei* came against me, and followed mee all the field ouer, cursing me and casting stones at me; Look vnto it like a wise and a discreet man, and that hee depart not in peace out of this world. That which *Dauid* commanded his sonne *Salomon* to doe, was not commanded to one who was deaffe, for if hee did command him to kill two, hee did kill three or foure, that is, the infant *Abdonias*, the captaine *Ioab*, *Simei*, and the Priest *Abiathar*. In al his kingdome *Dauid* had no captaine which had done him so great seruice, nor no seruant which had loued him better than old *Ioab*, yet neuertheless, he had more respect to reuenge the iniuries done to others, than vnto their seruices past. If *Dauid* had not been welbeloued, and by Scripture commended, his Testament should much haue scandalized vs, seeing that at the time of his death when men forbid iniuries, hee commandeth by his Testament to take away mens liues. It is to be beleeued, that he being so acceptable to God as he was, that he had consulted with God, for otherwise being in so narrow a straight as he was in, it was more than time for him to prepare himselfe to confesse his sins, than to command the death of his enemies. O how vnlike *Dauids* Testament is vnto Christs, for *Dauid* commaunded in his to reuenge other mens deaths, but Iesus Christ our Redeemer commanded his owne proper death to be pardoned. How happy we be which be the inheritours of Christ, and how vnhappy they be which bee the successours of *Dauid*, which is easily seene by their Testaments, for *Dauids* soule goeth out of his body, saying, *Filine ignoscas illis*, and Christ yeeldeth his last breath, saying, *Pater ignoscе illis*, What similitude is in this, when the one commaundeth to slay *Ioab*, who neuer once touched so much as his garment, and the sonne of God willeth to forgiue those which tooke

tooke away his life? How would *Dauid* forgiue his owne death, seeing he commandeth to reuenge another mans? wilt thou see the difference betwixt the charity of the one, and the goodnesse of the other? Thou maiest see it in that, that king *Dauid* would not pardon *Ioab* and *Simei*, whose sinnes were so old that they were forgotten: and meeke Iesus did pardon the Iewes, whose wickednes was new and fresh. How wouldest thou haue the wounds of him vvho pardoneth, more fresher, and the wickednesse of those which are pardoned more newer, but to haue them at the same time crucifieng as he is pardoning. *Aymon* sayth, Much good may *Dauids* Testament doe him, which hee made being annointed, for I will hold with that which Christ made when he was crucified, for the one seeketh out those which are culpable to kill, and the other seeketh out faults to pardon. Saint *Augustine* vpon our Lords wordes saith, O how much better it is to fall into the hands of God then into the hands of men, which is easily seene in the death of king *Dauid*, and in the death of the sonne of God, where the one commandeth to slay his owne seruants, and the other willeth pardon to his cruel enemies. *Hugo de sancte victore* sayth, I do not enuy king *Salomon* for the kingdome which king *Dauid* his father left him, nor for his will which he commãded him to accomplish, because he left him the heire of his kingdome with such a condition, that whẽ he should giue the last gaspe, the other should presently begin to murder and kill. In the same day and in the same houre that good king *Dauid* died, as the captaine *Ioab* was in the Temple a praying, kind *Salomon* sent immediately to slay him, insomuch that before they could put *Dauid* in his graue, they tooke away poor *Ioabs* life. O my good Iesus, the conditions of thy Testament be not like vnto these, seeing that in the last farwell on the altar of the crosse, thou diddest not command thy successors to reuenge, but to forgiue, nor to take away mens liues, but to pardon iniuries, so that as the Synagogue was a house of buying and selling, so thou madest thy church a house of pardon. Christ himselfe did whip those

who

who bought and sold in the Temple, and the selfesame son of God did pardon those whom he found in his house of pardon: whereof wee may inferre, that he is no inhabitant of his house, who dareth reuenge an iniury. Christ did shew himselfe to be the sonne of *Dauid*, in being meeke as hee was, but he shewed it not in being vindicatiue as he was, for when he died vpon the crosse, he did not leaue in al the world any one sinne to forgiue, nor any iniury for his heires to reuenge. If as *Dauid* did command to reuēge the misdemeanour which his seruants did him, Christ should haue commanded to reuenge the sinnes which the Iewes committed against him, it had not been possible to haue been done, because the sinners had too many sinnes, and the tormentors wanted torments.

CHAP. III.

Of the difference betwixt the bloud of Abel and the bloud of Christ, and how vnlike their cries vnto God are.

Accessistis ad sanguinis aspersionem, melius loquentem quam Abel, sayth the Apostle writing vnto the Hebrewes, chap. 9, as if hee should say, We are very happy which beleeue in Christ, and receiue his gospel, seeing wee bee redeemed by his death, and bought with his precious bloud. Heb. 12. 24.

And because thou maiest the better esteeme of the price of this bloud, know thou that it crieth before the eternal father better than the bloud of *Abel*, because that cried Iustice, Iustice, and the bloud of the sonne of God crieth Mercy, Mercy. S. *Ierome* sayth, The Apostle dooth highly set forth the bloud of Christ, whose soueraine price and high merit hee would not compare with the other blouds of the old Testament, but with the bloud of the first iust man that euer was in the

the world, the bloud of the holiest saint that is in heauen. *Origen* saith, The Apostle should haue done Christ great iniury, if hee should haue compared his bloud with the bloud of calues and goats of the old Testament, because the bloud of those beastes did serue to no other purpose but to defile the staires, and to take away their liues: but the bloud of the son of God dooth wash and make cleane offences, and saue our souls. The first bloud with the which God was offended, was the bloud of *Abel*; and the first bloud with which God was pleased, was the bloud of Christ; and that which is most to be wondered at is, that the bloud of *Abel* did benefite but himselfe alone, but the bloud of Christ did profite all the world. S. *Ambrose* sayth, What bloud can be compared vnto the bloud of Christ? for the bloud of *Abel* did stirre vp, and not appease, seeing that thereby hee lost his life, and his brother his soule: The bloud which thou didst shed for mee O sweet Iesus, did not stirre vp, but appease, because it did pacifie the fathers anger, tooke away thy owne life, and redeemed my soule. *Anselmus* sayth, The bloud of *Abel* is bloud, and the bloud of Christ is bloud, the one the bloud of a iust man, and so likewise the other; that was shed by enuy, and this shed through enuy: But the difference was, that the bloud of *Abel* cried from the earth, and the bloud of the sonne of God praied from the crosse. Weigh well this speech, *Clamabat ad me de terra*, and also that, *Melius loquentem quam Abel*, and thereby thou shalt perceiue how the bloud of *Abel* doth crie for vengeance vpon his brother *Cain*, and the bloud of the sonne of God doth pray for mercy for all the world. Consider well of this word *Melius loquentem*, that is, that the bloud of Christ should haue been but of small profit, if hee should haue died for none but for those of that time. The Apostle doth not say, that the bloud of Christ did then speake onely, but that it doth speake now, and will speake vntill the worlds end, and thereupon it is, that we do represent this bloud euery day, and offer it in our praiers: for otherwise, as there is no day in which wee doe not commit some sinne against him, so

there

there ſhould no day paſſe in which wee ſhould not ſuffer ſome puniſhment. Saint *Baſil* ſayth, His offence is very great which committeth a fault, if hee doe not immediately helpe himſelfe with the bloud of Chriſt, for if it bee froſen for Pagans and Heretikes, yet it is freſh and whot for Chriſtians and ſinners. It is alſo to bee marked, that the Apoſtle ſayth not *Acceſsiſtit ad ſanguinis effuſionem*, but *ad ſanguinis aſperſionem*, which ſpeech he vſed not for the wicked Synagogue, but for the holy mother church, becauſe the Synagogue was in the time of ſhedding of bloud, but the holy church came to the ſprinckling & gathering of it together. O how happy we Chriſtians be, and how vnhappy the Iewes were, ſeeing that they came *Ad ſanguinis effuſionem*, to the ſhedding of bloud, and we Chriſtians *Ad ſanguinis aſperſionem*, ſo that they ſhed the bloud of the ſon of God & did not gather it vp, & we gather it and did not ſhed it. S. *Auguſtine* vpon S. *Iohn* ſaith, By this ſpeech of *Aſperſionem ſanguinis*, the Apoſtle doth let vs vnderſtand, that the bloud of *Abel* had no other force thē to be ſhed vpon the earth, but with the bloud of the ſon of God all the catholicke church was as it were with Iſope ſprinckeled, ſo that all the bloud of the Synagogue was but ſhed & caſt on the ground, but the bloud of Chriſt was ſhed, & imparted amongſt vs. *Cyrillus* vpon Leuit. ſaith, The church was at the ſprinckling of bloud, but the ſynagogue at the effuſiō of bloud, ſeeing that of the bloud of the Synagogue there was no drop gathered, & of the bloud of the church there was no drop loſt. S. *Barnard* ſaith, As for the bloud of *Abel* let it be loſt, but as for the bloud of the ſon of God, it is not lawful that any ſhould be loſt. And he goeth gathering it drop by drop, who by little & litle doth imitate Chriſts life, he doth gather one drop who doth imitate him in one vertue, & he doth imitate him in two drops who doth follow him in two, & hee doth gather many drops who doth beſtow himſelfe in the getting of many vertues, inſomuch that as on the croſſe he gaue it in recompence of wickednesſe, ſo he doth now giue it in exchange of vertues.

CHAP. IIII.

Where Christ complaineth on the Christian mans soule, because she was vngratefull for the benefite of her creation and redemption.

Vlneraſti cor meum ſoror mea, vulneraſti cor meum ſponſa mea, in vno oculorum tuorum, & in vno crine colli tui. Cant. 4. as if hee ſhould ſay, Thou haſt wounded my heart, O my ſiſter, thou haſt pierced my heart, O my ſpouſe, and the cauſe of my captiuity was, becauſe thou diddeſt behold mee with one of thy eies, and becauſe I did behold one of thy haires. *origen* vpon theſe words ſayth, Such ſweet words and ſuch pittifull complaints as theſe are, from whence ſhould they proceed but from a man ſorely greeued, & with heauenly loue greatly enflamed? The louing wordes which Chriſt ſpeaketh vnto the ſoule, and the anxiety and griefe which the ſoule vttereth vnto Chriſt, who can better declare than the ſoule which is familiar with Chriſt? Such deepe reaſons, ſuch pittifull wounds, ſuch true complaints, and griefes ſo lamentably vttered, as theſe are which are contained vnder theſe words, how is it poſsible for my pen to write, or my heart to taſt of? How ſweet our Lord is to the ſoule which ſeeketh him, and how delightfull vnto the ſoule which calleth vpon him, and how pleaſant vnto the ſoule which dooth keepe him, is ſo high a language, that none is able to vnderſtand, but only that ſoule which dooth deſerue to taſt of the ſame. Firſt of all it is here to be noted, why Chriſt dooth call a holy ſoule once ſiſter, and another time ſpouſe: for if ſhe be a ſiſter ſhe cannot be a ſpouſe, and if ſhe be a ſpouſe ſhee cannot be a ſiſter. The myſtery of this ſecret is, that ſhe is called ſpouſe becauſe of the faith which ſhee tooke of Chriſt, and ſhe

she is called sister, because of the flesh which Christ tooke, in so much that Christ is our bridegroome in that, that hee is our Creator, and he is our brother in that, that hee is our Redeemer. Twise the bridegroome complaineth to haue beene wounded of his bride, saying, Thou hast wounded my heart my sister, thou hast wounded my heart my spouse: for in respect of two loues hee hath compassion on her, and in respect of two loues he suffered for her, that is, for hauing made her to his likenesse and semblance, and for hauing redeemed her with his bloud. For Christ to say twise, Thou hast wounded me, thou hast wounded me; is to say, thou hast been vnthankfull for the fauour I did to create thee, and thou hast been vngratefull for the benefite which I did thee in redeeming thee: insomuch that to bee vnthankfull vnto Christ for these two benefites, is to wound Christs heart with two deepe wounds. S. *Barnard* vpon the Canticles saith, Note well that Christ doth not say [thou hast broke̅ my head] but [thou hast pierced my heart] to let vs thereby vnderstand, that all the offences which we commit against him, and also all the seruices which wee doe for him, doe reach vntill his heart, as hee doth loue vs with the heart. *Anselmus* to this purpose sayth, Our Lord doth iest with no man, nor will not bee iested at by any man, and therevpon he loueth vs with all his heart if we be in state of grace, and hateth vs with his heart if we bee in his disgrace. By reason whereof, there is no offence which we doe commit against his Maiesty, vvhich goeth not to his heart, nor there is no seruice which we do to him, but he doth keepe it in his heart. *Origen* sayth, The cause why the bridegroome doth complaine vpon the bride, and not the bride against the bridegroome is, because the soule hath no cause to complaine vpon God, and God hath scarse no cause to bee pleased with the soule. The bridegroome complaineth that the bride woundeth him in the heart, because that one heart cannot be hurt but of another heart, because that that cannot be called a fault, but that which doth determinatly proceed from the will. Then thy heart doth pierce and wound Christs

heart, when reason doth teach thee that thou shouldest not sinne, and yet notwithstanding thy will dooth determine to sinne, whereof God dooth not so much hold himselfe iniuried of that which thou doest, as of the heart and will with the which thou doest it. Thou doest so many times wound Christ as thou doest consent vnto sinne, and therefore hee sayth that thou hast wounded his heart, because his iniuries and offences proceeded from thy heart. It is much to bee noted, that hee sayth not, thou hast killed my heart, but thou hast wounded my heart: for seeing that we see some die only because his heart is moued & stirred, it should be greater reason that they should die hauing their heart wounded. If a griefe of the heart be hardly cured, how shall that heart bee healed which is wounded? If it be so, that all the wounds in the heart are mortall, and not to bee cured, why doth Christ say that his louer had wounded his heart, & not confesse that he had killed him? By this is knowne the difference betwixt offending God and offending man, for a man dieth with euery wound because he will neuer forgiue and pardon, but holy Iesus doth not complaine that they kill him, but onely that they wound him. Giuing vs thereby to vnderstand, that at the same instant when a soule doth repent her of her offences, he doth hold himselfe satisfied for that fault. What should become of vs, if Christ should say that wee doe kill him as hee sayth that we doe wound him? What other thing were it to take Christs life away, but to sinne without hope of mercy? God speaking with the Angell sayth, *Interfecisti cor meum*, and speaking with man sayth onely, *Vulnerasti cor meum*, because the sinne of the Angell had no remission, but the sinne of man obtaineth euery day pardon. O good Iesus, O creator of my soule, how much are wee bound vnto thee in saying, that we doe wound thee, and not that wee doe kill thee, because that by this high speech thou doest let vs vnderstand, that the wounds which we giue thee in the heart, and the offences which wee commit against thee, are as easily cured as they are easily amended. Let no man despaire, let no man be discomfor-

discomforted in thinking that he shall not bee pardoned, and that there is no remedy for his offences; seeing that the son of God doth confesse, that wee haue not wholly slaine him, but only wounded him: of which wounds hee then beginneth to be cured when wee begin to amend. O infinite goodnesse, O great charity of thine, O my good Iesus, tell mee I pray thee, what diddest thou see in my sinfull soule, that thou shouldest trust the weapons in her hands which shee may wound thee with, and also the medicines with the which shee may cure thee? what are the weapons with the which she doth wound thee, but the faults which shee dooth commit against thee? And what is the medicine with the which shee dooth cure thee, but only the amendment of her owne life? Christ saith further, that the weapō with the which the bride did wound him was one of her eies which she had in her head, and with one of her haires which hanged at her throat, so that her eies serued her for arrowes, and her hair for bindings. *Origen* vpon this place sayth, O how tender the heart is which is wounded with the only sight of an eie, and what small force and strength he hath who is bound with a hair. The heart which is touched of our Lord, although he be stronger then *Sampson*, and lighter then *Asael*, yet in louing of God and tasting of Gods holy loue, it is easily taken, and suffereth himselfe to be bound without resistance. We haue two eies in our head to see with, and wee haue two eies in our soules to loue with, whereof the one is the eie of loue, and the other is the eie of feare, and when our Lord sayth that wee looke vpon him with one eie, hee sayth that sometimes wee serue him with feare, and sometimes with loue. Men of high perfection doe looke vpon him with the eie of loue, and men of lesser perfection with the eie of feare, and the difference is, that with the sight of the one there is no alteration at all, and with the sight of the other she is presently delighted. What can there be in the world more sweeter to the tast, or wherin our soule may receiue greater recreation, thā to fix all our intention to behold and look vpon God, and serue him with all

our heart. Whendo we look vpon him with one eie only, but whē for loue we serue him, and not for fear? What can Christ speake more tenderly vnto our soule, or what more sweeter words can his holy mouth vtter vnto the soule, than to say that she had wounded him with one eie, and tied him fast with one haire? O infinite loue of thine my Creator and Redeemer, tell me I pray thee if thou be so easily satisfied with a soule that doth but once behold thee, what wilt thou doe by her which doth behold thee euery day, and serue thee all her life time? S. *Barnard* sayth, He doth bind God with one haire who thinketh on God and nothing else, and hee doth wound him with the sight of one eie, who loueth him and no other, so that it lieth in our owne hands to serue Christ and attaine vnto his blisse and felicitie.

Trino & vni laus.

FINIS.

Ja: Gradfnid